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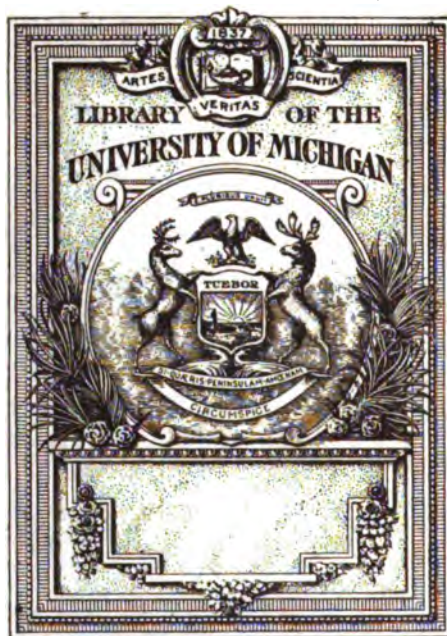
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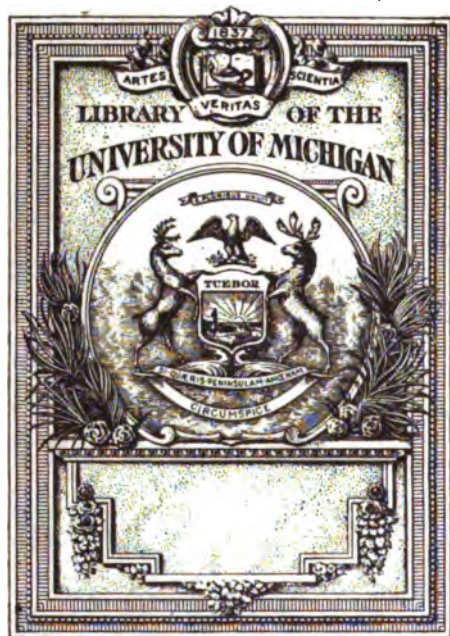
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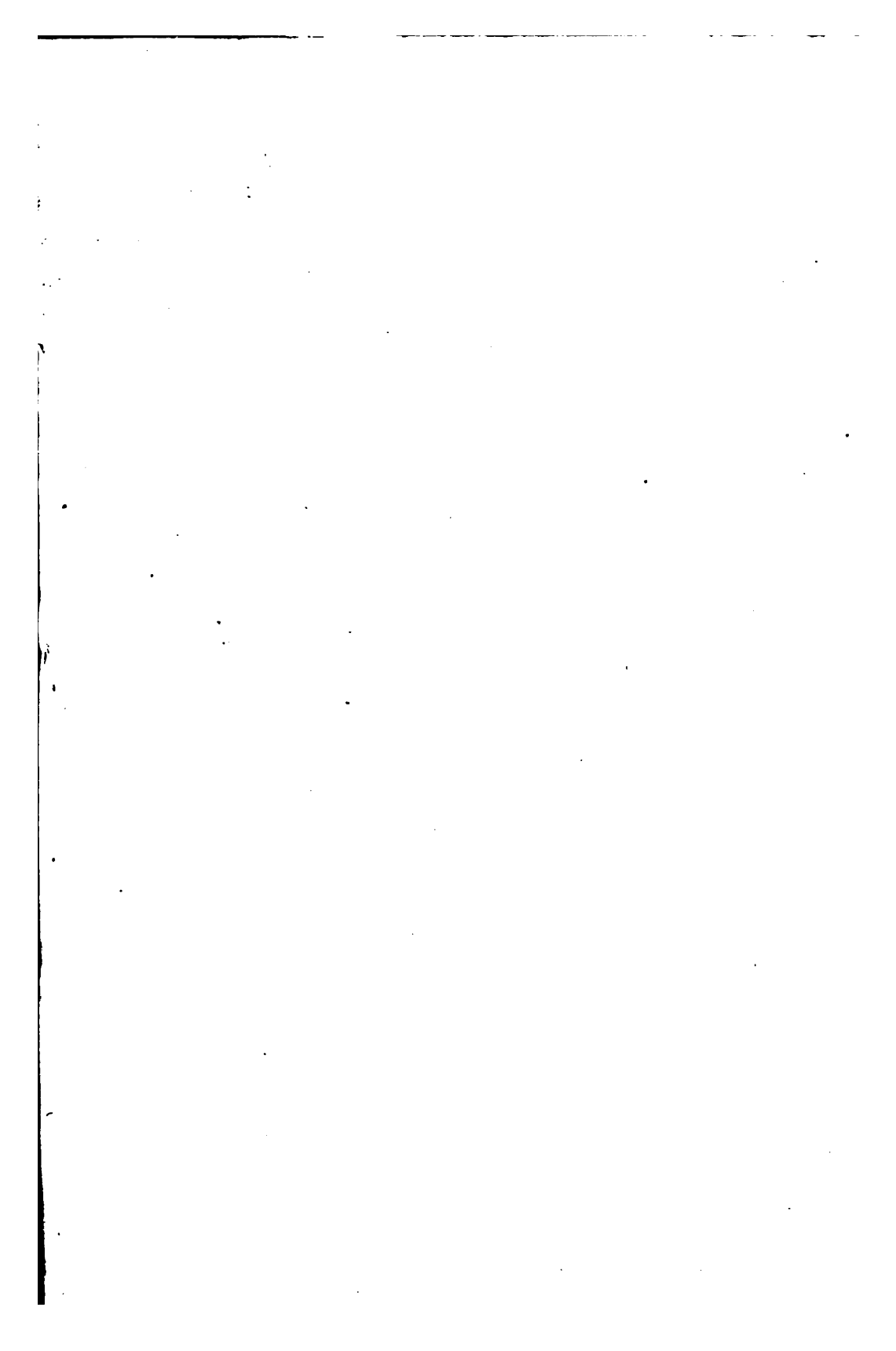
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ANALECTA THEOLOGICA:

A

CRITICAL, PHILOLOGICAL, AND EXEGETICAL COMMENTARY

ON THE

NEW TESTAMENT:

ADAPTED TO THE GREEK TEXT,

COMPILED AND DIGESTED FROM THE MOST APPROVED SOURCES,

BRITISH AND FOREIGN;

AND

SO ARRANGED AS TO EXHIBIT THE COMPARATIVE WEIGHT OF THE
DIFFERENT OPINIONS ON DISPUTED TEXTS.

BY THE REV.

WILLIAM TROLLOPE, M.A.

OF PEMBROKE COLLEGE, CAMBRIDGE,

AND FORMERLY ONE OF THE MASTERS OF CHRIST'S HOSPITAL.

Ἐγκύπτειτε εἰς τὰς γραφάς, τὰς ἀληθεῖς ρήσεις Πνεύματος τοῦ ἁγίου.

CLEMENT. EPIST. AD CORINTH. § 45.

"As drink is pleasant to them that be dry, and meat to them that be hungry; so is the reading, hearing, searching, and studying of the Holy Scripture to those that be desirous to know God or themselves, and to do his will."—HOMILY I.

IN TWO VOLUMES.

VOL. II.

NEW EDITION.

LONDON:

PRINTED FOR T. CADELL, STRAND;

W. BLACKWOOD, EDINBURGH; AND R. MILLIKEN, DUBLIN.

MDCCCXLII.

77

LONDON:
GILBERT AND RIVINGTON, PRINTERS,
ST. JOHN'S SQUARE.

ANALECTA THEOLOGICA.

ST. JOHN'S GOSPEL.

CHAPTER I.

CONTENTS:—*The divinity, humanity, and office of the Word*, vv. 1—18. *The testimony of John the Baptist*, vv. 19—36. *The call of Andrew, Peter, Philip, and Nathaniel*, vv. 37—51.

Verse 1. 'Εν ἀρχῇ. The Unitarians would interpret this expression of the commencement of the Gospel dispensation, or of the ministry of Christ. It is true that ἀρχῇ is used in this sense in *Luke i. 2.* and perhaps in *John xv. 27.* But in these places the meaning is decided by the context, as it is in *Acts xi. 15.*, where the beginning of the Apostolic ministry is spoken of. So in *1 John ii. 7. 24.* it denotes a *first acquaintance* with Christianity; in *Acts xxvi. 4.* *the beginning of life*; and similarly in other places. But when by its position it can be referred to no particular event, it signifies positively *the beginning of all events*, as in *Matt. xix. 4. 8. John viii. 44.* and elsewhere; thus exactly corresponding with the Hebrew בְּרֵאשִׁית in *Gen. i. 1.* At all events the assurance that the Word, i. e. Christ, was from the beginning of the ministry of Christ did not require the solemn authority of an Evangelist. GROTIUS, WHITBY, RENNEL.

[ON THE LOGOS.

From the manner in which St. John introduces his Gospel, with a description of the office and character of Christ under the title of the Logos, it is evident that this appellation was familiar to the Jews, as belonging to their Messiah. We find accordingly that the Targumists and Philo frequently speak of the Messiah under the title of the *Word of God*. How far the Evangelist and his countrymen agreed in their conceptions of the divine per-

sonage so represented is another consideration, and it becomes a subject for enquiry whether the introduction to his Gospel was intended to confirm their notions, or to remove the errors into which they had fallen, respecting the true import of this significant appellation. We may remark, by the way, that *Augustine* has recorded a saying of some Platonist, that the Introduction itself should be written in letters of gold in a conspicuous part of every church. See also Euseb. Hist. Eccl. XI. 19. Cyril. *adv. Julian*. VIII. p. 282.

There are many places in the Targums and Chaldee paraphrases wherein *the Word of the Lord*, מִמְרָא דִּי, is put for that divine Person who held communication with the Patriarchs under the appellation of *the Angel of Jehovah*. Thus in *Gen*. iii. 8. for *the voice of Jehovah Elohim*, Onkelos on *Gen*. i. 27. for *Elohim created man* has *the Word of Jehovah created*, &c. and again, the paraphrase on *Isaiah* xlv. 12. for *I made the earth*, &c. has *I by my Word made the earth*. Now, although our blessed Lord frequently reprov'd the Scribes for their perversion of Scripture by their tradition, yet both he and his Apostles, and especially St. Paul in his Epistle to the Hebrews, seem to have regarded these paraphrases as fair and legitimate interpretations of Scripture. It is also remarkable that the work of creation, which is attributed by St. John to the *Logos*, is also in the above citations attributed to the *Mimra Jah*. For further examples compare *Gen*. iii. 22. xv. 1. 4. xix. 24. xx. 3. xxviii. 20. *Exod*. iii. 8. *Deut*. i. 30. 1 *Sam*. iii. 7. 21. xv. 10. 1 *Kings* xiii. 9. 17. xix. 9. 15. *Psalms* cvii. 20. *Isaiah* xlviii. 13. *Jerem*. xxvii. 15. in all which places, and some others, one or other of the paraphrases have the interpretation in question. From an inspection of these passages it will readily appear that not only *personal*, but *divine* attributes are therein assigned to this remarkable personage. It is perfectly clear also that the Targumists, in more than one place, speak of the Messiah under the title of the *Word of God*; and the Jews seem to have believed that this divine Essence would be personally united with their Messiah. Celsus, (*apud Origen*. II.) speaking in the character of a Jew, acknowledges the common opinion of the Jews to be, that the *Word* was the *Son of God*; and the Jew Ezechiel, who turned part of the book of Exodus into Greek iambics about the time of the LXX interpreters, speaking of the Lord, who appeared to Moses in the bush, calls him θεῖος Λόγος. To Philo, however, we are more especially indebted for the opinions of the Jews concerning the *Logos* in the time of Christ: and the following citations from his extant writings, compared with the parallel references in the N. T., are a sufficient proof that their conceptions were not always very wide of the truth.—1. The *Logos* is υἱὸς Θεοῦ. Philo *De Agric*. Vol. I. p. 308. *De Profug*. II. 562. Compare

Mark i. 1. *Luke* iv. 41. *John* i. 34. *Acts* viii. 37.—2. δεύτερος Θεός. *Frag.* II. p. 625. compare *John* i. 1. *1 Cor.* i. 24.—3. πρωτόγονος. *De Somn.* I. p. 653. Compare *Coloss.* i. 16. *Heb.* i. 6.—4. εἰκὼν τοῦ Θεοῦ. *Mund. Opif.* I. pp. 6. 414. 419. 656. Compare *2 Cor.* iv. 4. *Coloss.* i. 15. *Heb.* i. 3.—5. ὑπεράνω πάντων ἀγγέλων. *Profug.* I. p. 561. Compare *Heb.* i. 4. 6.—6. ὑπεράνω πάντος. *Allegor.* I. p. 121. Compare *Heb.* ii. 8.—7. ὁ ταῦτα διακοσμήσας. *Mund. Op.* I. p. 4. Compare *John* i. 3. *1 Cor.* viii. 6. *Heb.* i. 2. 10.—8. ὑπαρχος τοῦ Θεοῦ. *Agric.* I. p. 308. Compare *John* i. 3. xvii. 4. *Ephes.* iii. 9. *Phil.* ii. 7.—9. φῶς κόσμου, and ἡλιος νοητός. *Somn.* I. p. 6. 414. 632. Compare *John* i. 4. 9. viii. 12. *1 Pet.* ii. 9.—10. ὃ μόνῳ τὸν Θεὸν ἔξιστι καθορᾶν. *Ling. Confus.* I. p. 418. Compare *John* i. 18. vi. 46.—11. ἐν Θεῷ κατοικεῖ. *Profug.* I. p. 561. Compare *John* i. 18. xiv. 11.—12. πρεσβύτερος τῶν ὄσα γέγονε. *Ling. Conf.* i. p. 427. *Alleg.* I. p. 121. Compare *John* i. 2. xvii. 6. 24. *2 Tim.* i. 9. *Heb.* i. 2.—13. ὃν ὡς αὐτὸν Θεὸν κατανοοῦσι. *Somn.* I. p. 656. Compare *Mark* ii. 7. *Rom.* ix. 5. *Phil.* ii. 6.—14. ἀίδιος. *Plant. Noë:* I. p. 332. II. p. 604. Compare *John* xii. 34. *2 Tim.* i. 9. iv. 18. *Heb.* i. 8. *Rev.* x. 6.—15. ἀξυδερκίστατος, ὡς πάντα ἐφορᾶν εἶναι ἱκανός. *Alleg.* I. p. 121. Compare *Heb.* iv. 12, 13. *Rev.* ii. 23.—16. δεσμός ὧν τῶν ἀπάντων, συνέχει τὰ μέρη πάντα, καὶ σφίγγει· περιέχει τὰ ὅλα, καὶ πεπλήρωκεν. *Prof.* I. 562. *Frag.* II. p. 565. Compare *John* iii. 35. *Col.* i. 17. *Heb.* i. 3.—17. ὁ ἐγγυτάτω τῷ Θεῷ, μηδενὸς ὄντος μεθορίου διαστήματος. *Prof.* I. p. 561. Compare *John* i. 18. x. 30. xiv. 11. xvii. 11.—18. ἀνευ τροπῆς ἐκουσίον, καὶ ἀκουσίον. *Prof.* I. p. 561. Compare *John* viii. 46. *Heb.* vii. 26. ix. 14. *1 Pet.* iv. 22.—19. ἡμῶν τῶν ἀτελῶν Θεός. *Alleg.* I. p. 128. Compare *Matt.* xi. 5. *Luke* v. 32. *1 Tim.* i. 15.—20. σοφίας πηγὴ. *Prof.* I. pp. 560. 566. Compare *John* iv. 14. vii. 38. *1 Cor.* i. 24. *Col.* ii. 3.—21. πρεσβευτῆς, *scil.* Θεοῦ. *Quis. Rev. Div. Hær.* I. p. 501. Compare *John* v. 36. viii. 29. 42. *John* iv. 9.—22. ἰκέτης τοῦ θνητοῦ. *Q. R. D. Hær.* I. p. 501. Compare *John* xiv. 16. xvii. 20. *Rom.* viii. 34. *Heb.* viii. 25.—23. δὲ δίδει καὶ διένειμε πάντα. *Ibid.* p. 506. Compare *Col.* i. 15, 16. *Heb.* xi. 8.—24. δὲ τὴν ἐπιμελείαν τῆς ἱερᾶς ταύτης ἀγέλης ἔχει. *Agric.* I. p. 308. Compare *John* x. 14. *Heb.* xiii. 20. *1 Pet.* ii. 25.—25. οὗ ἐστι βασιλικὴ δύναμις. *Prof.* I. p. 561. Compare *1 Cor.* xv. 25. *Ephes.* i. 21, 22. *Heb.* i. 2, 3. *Rev.* xvii. 14.—26. ἱατρὸς κακῶν. *Alleg.* I. p. 122. Compare *Luke* iv. 18. vii. 21. *1 Pet.* ii. 24. *James* i. 21.—27. ἡ σφραγὶς τοῦ Θεοῦ. *Prof.* I. p. 547. *Plant. N. I.* p. 332. Compare *John* vi. 27. *Ephes.* i. 13. *Heb.* i. 3.—28. ἐφ' ὃν πρῶτον καταφύγειν ὠφελιώτατον. *Prof.* I. p. 560. Compare *Matt.* xi. 28. *1 Pet.* ii. 25.—29. ἡ οὐράνιος τροφὴ ψυχῆς. *Q. R. D. Hær.* I. p. 499. Compare *Matt.* v. 6. vii. 7. xiii. 10. xxiv. 14. xxvii. 19. *Rom.* x. 12. 18.—30. ἐλευθερία τῆς ψυχῆς. *Cong. Quær. Erud. Grat.* I. p. 534. *Prof.* I. p. 561. 563. Compare *John* viii. 36.

1 Cor. vii. 22. 2 Cor. iii. 17. Gal. v. 1. 13.—31. ὁ γέρας ἐξαίρετον δούς, κληρον ἀθάνατον, τὴν ἐν ἀφθάρτῳ γένει τάξιν. C. Q. E. G. I. p. 129. Compare Rom. viii. 21. 1 Cor. xv. 52, 53. 1 Pet. i. 3, 4.—32. Θεοῦ ἀγαπητὸν τέκνον. Alleg. I. p. 129. Compare Matt. iii. 17. Luke ix. 35. Col. i. 13. 2 Pet. i. 17.—33. ὁ δίκαιον ἰδρύσας πλησίον ἑαυτοῦ. Sacrif. I. p. 165. Compare John vi. 37. 44. xii. 26. xiv. 6.—34. ἀρχιερεύς. Somn. I. p. 658. Prof. I. p. 562. Compare John i. 41. viii. 46. Acts iv. 27. Heb. iv. 14. vii. 26.—35. λόγος ἀρχιερεὺς μεθορίας, ἐν μέσῳ στὰς τῶν τεθνηκότων καὶ τῶν ζώντων. Q. R. D. Hæc. I. p. 501. Compare 1 Tim. ii. 5. Heb. viii. 1. 6. ix. 11, 12. 24.

Such is the main substance of Philo's opinion respecting the Logos. Upon closer examination, however, he appears to have entertained a confused notion of his attributes, asserting his incapability of assuming a *visible form*, and of becoming *an object perceptible to the senses*. The origin of these discordant ideas is easily accounted for. Since not only Plato, but Pythagoras, and Zeno likewise, conversed with the Jews, and derived from them many of their notions and expressions; it is not at all wonderful that we meet with something about a Θεῖος Λόγος in their writings; and by a reciprocity of communication Philo, who was well versed in the dogmas of the Heathen philosophers, as naturally imbibed many of their tenets, and mixed them up with the pure and sublime Theology of the Jewish creed. In the same cause most probably originated the various heresies which sprung up in the church almost immediately after our Lord's ascension, which, for the most part, consisted in a confused jumble of Platonic and Christian Theology, so unintelligibly united, that it is matter of surprise how they could have spread so rapidly, and collected so many adherents. Against these heresies, however, which had already appeared in the time of the Evangelist, and of the increase of which he was perhaps divinely forewarned, as well as to rectify the errors of the Jewish converts, who had in general cherished the notions of Philo, St. John's preface seems to have been especially directed. On this subject the student is referred to Horne's Introd. Vol. IV. p. 317. sqq. It will be advisable, however, to advert to the errors of modern Socinians, and to their futile endeavours to explain away the strong expressions of St. John in regard to the divinity of Christ.

In order to the maintenance of his doctrines, the Unitarian regards the Logos as an attribute of the Deity, denying its personality, and translating *Wisdom* or *Reason*. But in no other passages of St. John's Gospel will the word admit of this signification, and the corresponding words in the Hebrew, Chaldee, and Syriac, are never employed in that acceptation. Besides, to assert that one of God's attributes was *in the beginning*, and *with God*, and even to repeat the assertion emphatically, would be an unmeaning proposition and useless tautology. The comparison

too between John Baptist and the Logos would not be in correct keeping, if the one were merely an *attribute* while the other is a person; and to say that an attribute is *only-begotten*, (v. 14.) admitting the expression to be proper, would imply that God had no more attributes than one. Indeed, the *personal* characters which are assigned to the *Logos*, such as the *work of creation*, his *coming to his own*, &c. are decisive of the question; and a comparison of the testimony of the Baptist in vv. 15. 27. with *Matt.* iii. 11. *Mark* i. 7. *Luke* iii. 16. are a sufficient proof that the person intended is *JESUS CHRIST*. On this point Christian writers in all ages have been agreed, and have inferred from St. John's declaration the *eternity* and *divinity* of the second person in the Trinity. His *eternity* is implied in the very first sentence of the Gospel: ἐν ἀρχῇ ἦν ὁ λόγος. It is not said ἐγένετο, *he was made*, but ἦν, *he was*; and not only so, but that πάντα δι' αὐτοῦ ἐγένετο, *all things were made by him*: an expression, which declares not only his existence before all created matter, but also his *creative power*, and, therefore, his *divinity*; an expression too, which is rendered more emphatic by its repetition in stronger terms in the next member of the sentence. The *Unitarians*, it is true, understand the words of a *moral* instead of a *material* creation, and confine them to the establishment of the Christian dispensation. But, though πᾶς is sometimes used in a restricted sense, the expressions τὸ πᾶν and τὰ πάντα, as here employed, denote always in the N. T. *all created things*, as in *Heb.* i. 3. *2 Pet.* iii. 4. *Rev.* iv. 11.; not to mention that St. John would have scarcely spoken of any other creation in an elliptical and ambiguous manner. At all events, κόσμος, in v. 10., cannot be understood of the *moral* world, unless it be understood in two different senses in the same sentence. Indeed, in v. 4. a *moral existence* is opposed as it were to this *physical creation*, as assigned to the efficiency of the Logos. *In him was life*, i. e. *eternal life*: and *this life*, i. e. the revelation of the Gospel by which life and immortality was brought to life, *was the light of men*. Of the term *light*, as applied to *Christ*, see on *Matt.* v. 14. So again *infra*, v. 9., where, by the way, the words ἐρχόμενον εἰς τὸν κόσμον should be referred, with Cyril and Augustine, to τὸ φῶς, not to ἄνθρωπον, as appears from *John* iii. 19. xii. 46. Compare 1 *John* v. 11. 20. That the preposition διὰ denotes an *efficient* cause, and not as some suppose, a *subordinate* agency, is evident from *Rom.* xi. 36. *Heb.* ii. 10., where the same expression is applied to the Father.

The declaration, however, that the *Word was God*, must with every unprejudiced mind be subversive at once of the Socinian hypothesis. It is true that they are not here without their sophisms; and would understand θεός in the subordinate sense of a prophet endued with miraculous powers, founding their interpretation upon the omission of the article, and comparing

Exod. vii. 1. *John* x. 25. But θεός would not here admit the article, as being the predicate of the proposition. Had the article been inserted, a very different meaning might have been attached to the sentence; and "God" might have become the subject instead of the predicate—*God was the Word*—which, as the words stand at present, is impossible. See also on *Matt.* iv. 3. *Luke* i. 15. In the former of the two passages referred to for the subordinate sense of θεός, Moses is evidently called *a god*, in reference to the idolatrous notions of Pharaoh: and the tenor of the context will clearly shew that the latter is equally inapplicable. The conjecture of Crellius, who reads θεοῦ, is condemned even by the testimony of Julian, who observes, in reference to this passage, τὸν γὰρ Ἰησοῦν οὔτε Παῦλος ἐτόλμησεν εἰπεῖν Θεὸν, οὔτε Ματθαῖος, οὔτε Λουκᾶς, οὔτε Μάρκος, ἀλλ' ὁ χρηστὸς Ἰωάννης.

From what has been said, it is abundantly manifest that the term λόγος, as applied to the Messiah, implies something more than *a teacher*, as some interpreters understand it in the abstract for the concrete. If it be asked why the second person in the eternal Trinity is so called, the most natural answer seems to be, not only because the Father created and still governs all things by him, but because as men discover their sentiments and designs to each other by the intervention of words, so God by his Son discovers his gracious designs in the fullest and clearest manner to men. All the various *manifestations* which he makes of himself in the works of creation, providence, and redemption, and all the *revelations* he has been pleased to give of his will, are conveyed to us through Christ, and therefore he is by way of eminence fitly styled THE WORD OF GOD. See *Matt.* xi. 27. It is not altogether unworthy of observation, that even in the Koran, Jesus, the son of Mary, is acknowledged to be the *Word of God*: a testimony the more remarkable, because in many particulars relating to our Saviour the Mahometan and Socinian creeds run parallel to each other. ALLIX, WITSIUS, SCHOETTINGEN, PEARSON, BULL, RENNELL, BRYANT, A. CLARKE, KUI-NOEL, LAMPE, MACKNIGHT, &c.—[PRIESTLEY, WAKEFIELD, CARPENTER, LINDSAY, &c. &c.]

Ver. 5. ἡ σκοτία αὐτὸ οὐ κατέλαβεν. E. T. *The darkness comprehended it not*; nor is it strange, perhaps, that men should not comprehend the spiritual, as it does not even comprehend the natural light. Such, however, does not seem to be the sense of the passage; and many of the commentators would render καταλαμβάνειν, *to overtake, to surprise*. Now, though such is clearly its signification in *John* xii. 35. and many places in the Greek writers, yet it is always so used in reference to the object, and not to the light itself. Others translate οὐ κατέλαβε, *overspread it not*,

i. e. *did not eclipse it*; and it is unquestionably true that this Sun of righteousness never disappears, except to those who wilfully close their eyes. The context, however, is clearly in favour of those who translate *did not receive*, i. e. *rejected* it. Compare vv. 10, 11. So Origen: τὸ φῶς ἐν σκοτίᾳ φαίνει, καὶ ὑπὸ τῆς σκοτίας διώκεται μὲν, οὐ καταλαμβάνεται δέ. We may observe that the tense is varied in the two members of the sentence, though the aorist should properly have been used in both. Such confusions are a distinguishing peculiarity of the style of this Evangelist. ELSNER, SCHLEUSNER, KUINOEL, CAMPBELL. — [BOS, WETSTEIN, PARKHURST, &c.]

Ver. 7. εἰς μαρτυρίαν. The office of John the Baptist was two-fold, and adapted to two distinct periods of his ministry. The three first Evangelists, who confine themselves chiefly to that portion of his history which preceded the commencement of our Saviour's preaching, describe him simply as the *forerunner* of the Messiah, and refer to the prophecies which speak of him in that character. After the baptism of Christ in the river Jordan, this part of his office ceased; and in the Gospel of St. John he assumes the materially different, but no less important, character of a *witness*. The knowledge with which he was furnished by this event qualified him to introduce the Messiah personally to the world, and he lost no opportunity of bearing testimony to his character and pretensions. Twice in this chapter, exclusive of his unequivocal assurance to the priests and Levites, and in the splendid announcement of his own decrease and the Messiah's increase in *John* iii. 30. sqq. we have recorded instances of such testimony: and, as in the previous exercise of his ministry, he *preached many other things in his exhortations to the people*, (*Luke* iii. 18.) besides those related by the Evangelists, so there is little doubt that his declarations of the authority of Jesus were not the less frequent, because they have not received individual notice in the Gospels. The three verses 6—8. are parenthetical, after which the subject returns to the *Logos*, whose appearance in the world was introduced by the Baptist. In v. 6. αὐτῷ is substituted for the relative ὃ. So Dion. Hal. παρθένων μὴ, Ὅριμία ὄνομα αὐτῷ. The idiom in Hebrew is very frequent. KUINOEL, WHITBY, &c.

Ver. 11. εἰς τὰ ἴδια κ. τ. λ. Some understand τὰ ἴδια to mean *the whole earth*, and οἱ ἴδιοι the *inhabitants of it*: and others think that the former expression denotes *his own country*, and the latter *his own people*. The first of these interpretations would be an evident tautology with v. 10. With τὰ ἴδια there is an ellipsis of οἰκήματα, and the phrase is continually employed to signify a person's *abode* or *country*, as does οἱ ἴδιοι *his family* or *countrymen*. Compare *John* xvi. 32. xix. 27. *Acts* xxi. 6.

Ælian. N. H. X. 23. Joseph. Ant. XV. 6. That the Jewish nation were the peculiar people of God is apparent from the whole tenour of Scripture; and Christ's coming to them had been predicted by the whole company of their prophets. See *Exod.* xiv. 5. *Deut.* iv. 20. vii. 6. xiv. 2. xxxii. 8, 9. *Psalms* cxxxv. 4. *Jer.* x. 16. Hence, though he manifested himself to the whole world in his works of creation and providence, he came personally to the house of Israel; and as the world knew him not through ignorance, so were they led by passion and prejudice to reject his claims, and refused to acknowledge him as their Messiah. WETSTEIN, KYPKE, ROSENMULLER.—[KUI-NOEL.]

Ver. 12. σοι δὲ ἔλαβον κ. τ. λ. From the Jews who rejected, the Evangelist turns to those, whether Jews or Gentiles, who receive Jesus as their Saviour. Upon these he confers the privilege of adoption into the number of God's children; and that without partiality or preference in regard to any external circumstances whatsoever, such as *circumcision*, descent, or any natural prerogative. Some understand *αἷμα* in v. 13. of *natural descent*, and as nearly synonymous with *θέλημα σαρκός*; and so it is used in 2 *Sam.* xxi. 2. LXX. Hom. II. 2. 211. T. 105. Od. Δ. 611. Compare Virg. *Æn.* I. 19. Ovid. Met. XIII. 705. But it seems rather to denote the *blood of circumcision*, or perhaps, being in the plural, of circumcision and sacrifice. Thus the Rabbins speak of the *bloods* of circumcision and sacrifice, as essential to the admission of a proselyte. See *Shemoth R.* §. 19. *Vajikra R.* p. 192. and elsewhere. Of the two next clauses the latter is omitted by Eusebius, and in one MS., but they are both genuine, and may either be considered as an instance of those pleonaastic expressions so frequent in St. John, or the former may be understood of *natural descent*, and the latter of *adoption*. So *θέλημα Θεοῦ* will denote the *good pleasure of God* in receiving us for his sons by adoption and grace, through faith in Christ Jesus. The word *ἐξουσία* denotes *privilege* or *prerogative*, as in 1 *Cor.* viii. 9. ix. 5, 6. and the *sonship* conferred by Christ includes a joint inheritance with Christ, (*Rom.* viii. 17.); a blessed resurrection, (*Luke* xx. 36.); and a glorious immortality, (*Rom.* viii. 23.); and an eternal abode in heaven, (*John* viii. 35.). See also 2 *Cor.* vi. 18. 1 *John* iii. 1, 2. WHITBY, GROTIUS, LIGHTFOOT, WETSTEIN.

Ver. 14. σὰρξ ἐγένετο. *Was made flesh*, i. e. *became incarnate, was made man*. According to the Jewish idiom the word *σὰρξ* was so often employed to denote a *human being*, that the Evangelist's expression would be readily understood by those to whom it was addressed. Compare *Gen.* vi. 12. *Psalms* lvi. 5. 12. *Isaiah* xl. 5, 6. *Jerem.* xvii. 5. *Matt.* xxiv. 22. *Rom.* iii. 20.

and elsewhere. This declaration is generally thought to have been pointed against the error of the *Docetæ*, who denied the human nature of Christ, supposing him to have been a man only in appearance; but it is equally conclusive against all heretical misconceptions of the union of the characteristic properties of both natures, the divine and human, in the person of Jesus Christ. It is true that in Scripture we find him frequently called God, without any reference to his humanity; and, on the other hand, human affections, such as *hunger, fatigue, sorrow*, and the like, are repeatedly assigned to him, without any reference to his divinity. But these several texts become perfectly consistent when it is remembered that he was both God and man; just as the doctrine of God's grace, co-operating with the free will of man, can alone reconcile the numerous passages which separately assert the divine and human agency in relation to the moral conduct of man. The verb σκηνώω, we may observe, from σκίνη, a *booth* or *tabernacle*, is fitly applied to the human nature of Christ, which, like the Jewish tabernacle, was only the temporary residence of the Deity. As the Shechinah was wanting in the second temple, the defect was now repaired by the habitation of the divine nature in the temple of Christ's body. See *Hagg.* ii. 7. In the same manner the Hebrew יְשַׁכָּן, *shecan*, is applied to God's dwelling by the *shechinah* in the Tabernacle, (*Exod.* xxiv. 16.) and a similar usage prevails in the Rabbinical writings. WHITBY, CAMPBELL, SCHOETTGEN, LAMPE, HORSLEY, &c.

Ibid. ἰθεασάμεθα τὴν δόξαν κ. τ. λ. Christ's power of working miracles is expressly called his *glory* in *John* ii. 11. Perhaps there is also an allusion here to his Transfiguration, at which the Evangelist was present, as well as to the visible descent of the Spirit at his baptism. The appellation μονογενής is applied to Christ again in v. 18. *John* iii. 16. 18. 1 *John* iv. 9., and some have supposed that the word signifies merely *beloved*, because the Hebrew אֱהָבָה is translated ἀγαπητός or ἀγαπώμενος, in *Gen.* xxii. 2. 4. 16. *Amos* viii. 10. *Zech.* xii. 10. LXX. and elsewhere. This inference, however, is clearly uncertain; and wherever μονογενής occurs in the LXX. an *only* child is almost unquestionably intended. Besides those above cited in reference to Christ the word occurs in four other places of the N. T., viz. *Luke* vii. 12. viii. 42. ix. 38. *Heb.* xi. 17. Of the sense of the three first no doubt can be entertained, and in the last Isaac is called Abraham's only son, as being the only son of his wife Sarah, and the only son born under the promise. We shall not find the epithet applied to Jacob, or to Benjamin, though they were the best beloved sons of their father. It becomes necessary to establish the true sense of the word, as the Unitarians would refer it to no peculiar mode of derivation of existence, understanding it as merely expressive of a higher degree of affection. Others also would assign it to the *humanity* of Christ, which being begotten of God,

as no other man ever was begotten, may, therefore, be properly called the only begotten Son of God. But the manifest import of v. 18., and the fact that it is applied to no others that are called *children of God*, make its reference to the divine nature unquestionable. The particle *ὥς* too does not here denote *similitude*, but *certainly*, or *reality*, as in *Neh.* vii. 2. *Matt.* xiv. 5. and elsewhere. WHITBY, KUINOEL, BULL, RENNEL, &c.—[LINDSEY, PARKHURST, &c.] Either this clause is parenthetical, and the words *πλήρης χάριτος καὶ ἀληθείας* must be referred to the verb *ἐσκήνωσεν*; or the construction is an example of anacoluthon, of which there are many similar in the best writers. Compare *Ephes.* iii. 17, 18. *Rev.* i. 5. and see my note on *Hom.* II. B. 353. GROTIUS.

Ver. 15. *ἐμπροσθέν μου γέγονε*. So again *infra*, v. 30. It is a question of some difficulty whether this and the ensuing clause are to be interpreted of a priority in *dignity* or in *time*. Among the interpretations of those who adopt the former opinion, which is somewhat supported by *Matt.* iii. 11., the distinction between *γίγνομαι* and *εἶμι* is well marked in the following: *He that cometh after me is made, as Messiah, before me in dignity, because he was more honourable than me, as being the eternal Son of God.* Be it observed, however, that the verbs are both in the past tense; that the verb *ἦν* is used above in v. 1. to denote the eternal pre-existence of the *Logos*; and that *πρῶτος* is used to denote priority of *time*, *infra* v. 41. v. 4. viii. 7. xv. 18. xx. 4. 8. Besides, the clause *ὁ ὀπίσω μου ἐρχόμενος* unquestionably refers to *time*, so that what follows will most properly refer to time also, the existence of Christ *before* John being opposed to his ministry, which commenced after that of the Baptist. The adverb *ἐμπροσθέν* also, which continually refers to *time*, is never used by the LXX, with the single exception of *Gen.* xlviii. 20., to denote *dignity*. Some commentators would understand one clause of time and the other of dignity, and object that both clauses, considered in reference to time, implies a tautology. But *δὲ* should here be rendered *certainly*, in which sense it is occasionally employed; the repetition being emphatical, and naturally arising out of the importance of the doctrine which it was intended to enforce. The Unitarians and others render *πρῶτος μου*, *my principal* or *chief*, i. e. the great object of my ministry, to prepare whose way I have been sent forth. But though *πρῶτος*, followed by a genitive plural, often signifies the *chief among many*; when it occurs with a genitive singular it constantly refers to time, as in the examples cited above. Compare also *Arist.* Av. 484. *Ælian.* H. An. VIII. 12. WHITBY, KUINOEL, SCHLEUSNER, TITTMAN, WETSTEIN, HOLDEN, &c.—[GROTIUS, CAMPBELL, LAMPE, LINDSAY, &c.]

Ver. 16. καὶ χάριν ἀντὶ χάριτος. Of this difficult clause there have been many interpretations. Some understand *grace in return for grace*, i. e. that God gives more grace to those who are thankful for that which they have already received; a position which, however just, is not easily discoverable in the import of the passage. Others explain *the gift of the Gospel in the place of the Law*. But the word χάρις is never applied, nor indeed is it applicable to the Law; for *grace* in the N. T. implies either *the mercy of God* in the free pardon of our sins, from which *we could not be justified by the Law of Moses*, (Acts xiii. 39.) or *the gifts of the Holy Ghost*, freely conferred upon believers. Compare Rom. iii. 20. 24. v. 15. xii. 6. Gal. ii. 8, 9. iii. 11. v. 4. Ephes. iii. 7. 1 Pet. iv. 10. Others again would translate the words *grace upon or in addition to grace*, i. e. in other words, *grace unlimited*. To prove this usage of ἀντὶ an example is adduced from Theogn. 344. ἀντ' ἀνιῶν ἀνιάς: in which, however, the preposition does not bear the signification which is assigned to it. Neither is the expression, according to another opinion, a mere pleonasm, signifying *grace gratuitous*, in which case δωρεάν would have been employed as in Rom. iii. 4. Now, since the relative αὐτοῦ evidently refers to λόγος in v. 14. it is clear that the sense is interrupted by the parenthetical allusion to John's testimony, and that the *fulness* here mentioned is no other than *the grace and truth*, of which the *Logos* was just said to be *full*. The conjunction καὶ is therefore merely explanatory, and the pronoun αὐτοῦ, which occurs after πληρώματος, must be repeated after χάριτος. We have examples of a similar construction in Matt. xii. 50. John vi. 52. 1 Tim. vi. 1. and elsewhere. Hence it was the Evangelist's intention to inform us, that of every *grace* or *celestial gift*, conferred above measure upon Christ, his disciples had received a portion according to their measure. To the same effect are the words immediately following in v. 17., which intimate that Jesus Christ was as truly the channel of divine grace to his disciples, as Moses had been of the knowledge of God's Law to the Israelites. CAMPBELL, A. CLARKE.—[WETSTEIN, WHITBY, MICHAELIS, DODDRIDGE, GROTIUS, &c.]

Ver. 18. Θεὸν οὐδεὶς κ. τ. λ. In this verse the Evangelist assigns a main reason for the superiority of the Gospel revelation above that of the Law; inasmuch as the minister thereof, from his intimate connexion with the Father, was more competent to make a full discovery of his counsels and perfections than Moses or any other prophet, who had never been admitted to the divine presence. That this declaration of St. John does not militate with Exod. xxxiii. 11. and other passages of the O. T. see Horne's Introd. Vol. II. pp. 537, 538. Our Lord's being *in the bosom of the Father* is sometimes considered to be an expression analogous to that in Luke xvi. 22., and derived from the

ancient custom of reclining at meals. But it should rather seem to imply the most fond affection, as that of a parent carrying the object of his love in his bosom. Compare *Gen.* xvi. 5. *Deut.* xiii. 6. xxviii. 54. *Isaiah* xl. 11. *Numb.* xi. 12. 2 *Sam.* xii. 8. 1 *Kings* xvii. 19. *Ecclus.* ix. 1. So *Cic. Fam. Epist.* XIV. 4. *Cicero meus quid aget? Iste vero sit in sinu semper et complexu meo.* MACKNIGHT, SCHLEUSNER, ELSNER.—[KUINOEL, LAMPE, &c.] The verb ἐξηγεῖσθαι signifies generally *to explain, to reveal*, but it is more particularly applied by the Greek writers to things esteemed divine. Compare *Judg.* vii. 13. 2 *Kings* viii. 5. LXX. *Xen. Mem.* I. 2. 58. *Diod. Sic.* XIII. 35. *J. Poll.* VIII. 10. 124. ἐξηγηται δὲ ἐκαλοῦντο οἱ τὰ περὶ τῶν διασημείων καὶ τὰ τῶν ἄλλων ἱερῶν διδάσκοντες. *Schol. Soph. Aj.* 319. ἐξήγησις ἐπὶ θείων, ἱερμηνεία ἐπὶ τῶν τυχόντων. ALBERTI, KYPKE, WETSTEIN.

Ver. 20. καὶ ὁμολόγησε, κ. τ. λ. Pleonasms of this nature are frequent in the Scriptures, and are intended to strengthen the affirmation, as in 2 *Kings* xviii. 36. *Job* v. 17. *Isaiah* xxxviii. 1. *Ezek.* vii. 6. 1 *John* i. 1. 3. ii. 27. GROTIUS, WHITBY. Of the several points in John's testimony, contained in the following verses, see on *Matt.* iii. 1. 3. 11. xi. 14. xvi. 15. xvii. 11. In v. 21. the article before προφήτης is not redundant, and the meaning a prophet, or one of the prophets, as some suppose. The very answer of the Baptist is alone sufficient to shew that the article is definite, for otherwise he could not have replied in the negative, consistently with *Matt.* xi. 9. *Luke* i. 76. The particular prophet intended was perhaps the one promised in *Deut.* xviii. 15. sqq. whom the Jews expected to be merely a prophet resembling Moses in greatness and miracles, though the prediction relates to Christ himself. Ancient tradition, however, is in favour of *Jeremiah*, who may have been so called κατ' ἐξοχήν; and this opinion is sanctioned by the gradation which is perceptible in the enquiry, which descends from *Christ* to *Elias*, and from *Elias* to *Jeremiah*; as well as the express mention of *Jeremiah* in the similar passage of St. Matthew's Gospel. It appears, indeed, from *Sanhed.* p. 92, 2. that the Jews expected all the prophets to rise again in the last days; but had not a particular one been intended, to whom the Jews attached more than ordinary consequence, and who seems to have been called *that prophet* by way of eminence, the article would either have been omitted, or the expression made more general, as in *Matt.* xvi. 14. MIDDLETON, KUINOEL, MICHAELIS.—[NEWCOME, LIGHTFOOT, DODDRIDGE, BEAUSOBRE.] Of the reading Βηθανία, in v. 28., which *Griesbach* has received into the text instead of Βηθαβαρα, see *Horne's Geographical Index*. This *Bethany* is distinct from the town where *Lazarus* resided; and *Origen's* conjecture that *Bethabara, or Beth-barah*, mentioned in *Judg.* vii. 24. was meant, seems to have arisen from his supposing that

there was only one place of the name, the situation of which did not correspond with the place where John was baptizing. Two places, however, were not unfrequently called by the same name, and a distinction is here marked by the addition *πέραν τοῦ Ἰορδάνου*. It adds also to the probability of the reading here adopted that *Bethany*, by its etymology, denotes the *place of a ferry-boat*. Its situation has been thought to have been the very spot where the Israelites, under Joshua, passed into the promised land; which, if true, can scarcely be looked upon as an accidental circumstance. GRIESBACH, CAMPBELL, MILL, ROSENMULLER, LIGHTFOOT.

Ver. 29. τῇ ἐπαύριον. Scil. ἡμέρᾳ. Some would render the expression *soon afterwards*. So again in v. 35.: and so doubtless the Hebrew *למחר* is used in *Josh.* iv. 6. xxii. 24. and elsewhere. But this is unnecessary. The time intended is the day after the Levites had been with John; and v. 35. refers to the day succeeding this day. See on *John* ii. 1. HAMMOND, MACK-NIGHT, &c.

Ibid. ὁ ἄμυνος τοῦ Θεοῦ, κ. τ. λ. This testimony of the Baptist has been narrowed in its signification, as indicating the meekness and innocence, patience and resignation of Christ, and the reformation which his precepts and example were to effect in the world. But it is clearly founded upon the prophecy in *Isaiah* liii. 7., and the words are plainly an allusion to the Paschal lamb; or rather perhaps, that being a Eucharistic celebration, to the lamb offered daily as an expiation for sin at the morning and evening sacrifices, which were typical of the great atonement to be made for the sins of the world. Compare *Col.* i. 14. *Ephes.* i. 7. *1 Pet.* i. 18, 19. *2 Cor.* v. 21. *1 John* i. 7. *Rev.* v. 9. and see Horne's *Introd.* Vol. III. p. 292. Those who adhere to the former opinion would render *αἰρεῖν* to *remove*, comparing *1 John* iii. 5. 7. But the true sense of the verb, both there and here, is *to bear* or *carry*, in evident reference to the sins of the people, transferred to the sacrificed victim, which was supposed to *carry them away*. So *De Dieu: Christus, de quo hic procul dubio agitur, portat (αἰρεῖ) peccatum, portando expiat, expiando aufert, efficitque ut remittatur*. This interpretation is abundantly confirmed by the Rabbinical writings, in which the same phrase frequently occurs, where the Hebrew *לָקַח* is used. Thus in *Jalkut Rubeni*, p. 30. 4. *The Messiah* beareth the sins of *Israel*. Compare *Debarim R.* §. 8. p. 260, 2. *Tanchuma*, p. 2, 3. *Breschith R.* §. 22. p. 23, 2. WHITEY, WETSTEIN, DODDRIDGE, LAMPE.—[GROTIUS, KUINOEL.] To enter into the subject of the atonement in a manner worthy of the fundamental doctrine of the Christian church, would be incompatible with the limits of the present work; but as nothing less than a perusal of the invaluable treatise of *Bishop Magee* will sa-

tisfy the theological student, the discussion is rendered unnecessary.

Ver. 33. καὶ γὰρ οὐκ ᾔδειν αὐτόν. This declaration of the Baptist, repeated from v. 31., has been considered at variance with his hesitating to comply with the request of Jesus, when he presented himself for baptism at the river Jordan. Some suppose that the Spirit had descended upon Christ in John's presence before his baptism, and that the descent at the Jordan was a repetition of the testimony previously received. That no such event is recorded, or even intimated by the Evangelists, amounts almost to a refutation of the opinion. Others maintain that the knowledge of Jesus, which the Baptist here disclaims, was an *official* knowledge; that he was acquainted with him *personally*, and fully certified of the purity and holiness of his life; but that he had yet to learn his pretensions to the Messiahship. But it can scarcely be conceived that a prophet gifted, as was John, with the Holy Ghost from his mother's womb, and evidently acquainted with his own spiritual endowments, would have used those expressions of deep humility in *Matt. iii. 14.* to any other being than the person of whom he had but lately declared himself to be the harbinger. It seems, therefore, to have been the fact, *providentially* ordained perhaps, in order to prevent any appearance of collusion between the Messiah and his forerunner, that John had no knowledge whatsoever of Jesus previous to his offering himself for baptism. This hypothesis may at first sight appear startling, when the near relationship of the parties is considered; but it will readily be believed, when the secluded life of the Baptist is taken into the account, and more particularly if any credit can be attached to the traditions respecting his infancy, which are to be found in the Apocryphal writing entitled *The Protevangelion of St. James*. His knowledge was communicated, on the appearance of Christ at the Jordan, by a divine afflatus, which made him sensible of the presence of the person whom he was sent to introduce into the world. Instances of similar revelations are to be found elsewhere in the Scriptures. It was thus that Samuel knew Saul, when he was sent to anoint him king over Israel, (*1 Sam. ix. 15.*) and that Simeon and Anna recognized the infant Jesus at the time of his presentation in the Temple, (*Luke ii. 27. 32. 38.*) Upon this supposition, however, which is the most satisfactory, and most generally received, the sign which was promised in the descent of the Spirit, could not have been intended for his first information; but was the confirmation and establishment of this prior revelation. It was the token which enabled him to point out Jesus decisively as the Messiah; and to which, being sensible to the people as well as to himself, he might appeal in the future discharge of his office. It seems rather to have been given for the purpose of satisfying

the multitude than of convincing himself; like the sign by which Moses was to induce the Israelites to receive him as the messenger of Jehovah (*Exod.* iii. 12.). GROTIUS, WHITEY, LIGHTFOOT, DODDRIDGE.—[CAMPBELL, KUINOEL, WHISTON, &c.]

Ver. 39. τοῦ μένει; The verb μένειν, taken intransitively, signifies to abide or dwell, as in *Gen.* xxiv. 55. *Psal.* cii. 12. LXX. *Matt.* x. 11. *Luke* i. 56. and elsewhere. There is a question here, however, whether it refers to a lodging or a fixed abode. But our Lord's usual place of residence was at Capernaum, as stated in the note on *Matt.* iv. 33. and that the verb is capable of the former interpretation is sufficiently clear from *Judg.* xix. 6. 9. LXX. *Luke* xix. 5. xxiv. 29. In this sense also it is used by Lucian and other Greek writers; and so also *manere*, in *Hor.* Sat. I. 5. 37. *In Mamurrarum lassi deinde urbe manemus.* So in the next verse, they abode with him (ἔμειναν) that day, viz. from the tenth hour, or about four o'clock in the afternoon. WETSTEIN, DODDRIDGE.—[LIGHTFOOT.] It appears from v. 41. that one of the two disciples was Andrew; and it is generally supposed that the other was John himself, who modestly conceals his name; as he does again in *John* xix. 26. 35. though some have inferred from *John* xxi. 2. that it may have been Thomas. Peter was not therefore the first called; so that the privilege upon which the Church of Rome insists has no foundation on this ground. The miraculous draught of fishes, after which Peter, Andrew, James, and John forsook all and followed Christ, was subsequent to this first introduction of Peter to him by Andrew. See on *Matt.* iv. 18. HAMMOND. Of the words Παῖς, Μεσσίας, and Πέτρος, vv. 39, 42, 43. see on *Matt.* xxiii. 7. i. 16. xvi. 18. respectively.

Ver. 46. τὸν Ναθαναήλ. The article is here employed to shew that Ναθαναήλ is in the accusative, and not a cognomen of Φίλιππος preceding. MIDDLETON. Of Nathanael and Philip see on *Matt.* x. 2., and of the import of Nathanael's question in v. 47. see Horne's *Introd.* Vol. II. p. 206. The phrase ἐρχου καὶ ἴδε is very frequent in the Talmudic authors, and implies an invitation to a person to satisfy himself of the reality of any transaction or occurrence by personal examination. In the same sense it occurs in v. 39. *supra.* LIGHTFOOT, SCHOETTGEN.

Ver. 48. ἴδε, ἀληθῶς Ἰσραηλῆτης, κ. τ. λ. Our Lord's words were intended to designate a plain, upright, honest man; one free from hypocrisy, and open to conviction, and who not only derived his pedigree from Jacob, but inherited his virtues. Compare *Gen.* xxv. 27. Nathanael's character was that described in *Mart. Epigr.* I. 40. 4. *Vera simplicitate bonus: Siquis erit recti*

custos, imitator honesti. Hence, though he had freely expressed his doubts respecting the Messiah's coming out of Nazareth, he did not allow his prejudices to interfere with a proper enquiry into the fact. In the construction ἀληθῶς is put for ἀληθής. So Plut. *de Is. et Osir.* Ἰσιακός ὡς ἀληθῶς. MACKNIGHT, GROTIUS.

Ver. 50. ὁ βασιλεὺς τοῦ Ἰσραήλ. This title is applied to Christ in *Matt.* xiv. 33. xxi. 5. xxvi. 63. xxvii. 42. *Mark* xv. 32. *John* xii. 13. xviii. 37. xix. 12. *Acts* xvii. 7. and elsewhere. Now under the Theocracy, God was in a special manner *King of Israel*; and hence the Jews no doubt understood the title, when applied to Messiah, as importing his divinity. Of the phrase ὁ υἱὸς τοῦ Θεοῦ, see on *Matt.* iv. 3. xiv. 33. The commentators are not entirely agreed as to the means by which that conviction was wrought in Nathanael's mind, which induced him to make this acknowledgment of the Messiahship of Jesus. Some suppose that it was in consequence of the information which he had received from John's disciples, of the circumstances which attended his baptism; and others are of opinion that Nathanael had himself witnessed his miraculous powers. But it is clear from our Lord's reply to the question πόθεν με γινώσκεις; and from his declaration in v. 51., that his knowledge of what had passed under the fig-tree was the immediate cause of Nathanael's belief. What the particular circumstances were to which our Saviour alluded we have no means of discovering; but Nathanael's reply argues a thorough confidence that they could only have been disclosed to the eye of Omniscience. He had probably been praying under the fig-tree, and had exhibited in his prayer so much deep contrition and unaffected humility as to entitle him to the character which Jesus had given him. That religious exercises were frequently performed under the shade of fig-trees is abundantly manifest from several passages in the Rabbinical writings. The plain tenor of the passage is clearly averse from the notion that the tree was so near the spot where Jesus stood, that he might have seen what was passing there without difficulty. GROTIUS, MACKNIGHT, SCHOETTGEN, LIGHTFOOT, &c.—[ROSENMULLER, &c.]

Ver. 52. ἀπ' ἄρτι ὅψεσθε κ. τ. λ. There is great difference of opinion respecting the interpretation of this passage. Some have thought that our Lord had in his eye the ministering angels, which appeared to him at the close of his temptation in the wilderness, (*Matt.* iv. 11.) and others to those who were seen at his resurrection and ascension into Heaven. But the former of these appearances was a *past* event, and the latter, besides being a solitary instance, took place at a future period, too far distant to come within the strict sense of ἀπ' ἄρτι, *from this time.* Hence

it has been imagined that there is rather an allusion to certain visions, which, in the course of their Master's life, his disciples were to behold, though the Evangelists have not recorded them. It seems preferable, however, to understand the passage *figuratively*, of the manifest interposition of Heaven in the mighty works which he was about to perform in attestation of his divine mission. Such was certainly the moral meaning of *the ladder reaching from earth to heaven*, on which Jacob in his dream saw the angels ascending and descending, (*Gen. xxviii. 12.*): and it was the fulfilment of this type which our Lord probably intended to announce. LIGHTFOOT, WHITBY, MACKNIGHT, LE CLERC, ROSENMULLER.—[HAMMOND, DODDRIDGE, KUINOEL, &c.] Of the word ἀμὴν see on *Matt. v. 18*. It is observable that in our Lord's discourses, as recorded by St. John, it is emphatically repeated.

CHAPTER II.

CONTENTS:—*The first miracle at the marriage in Cana of Galilee*, vv. 1—12. *The Temple purged*, vv. 13—17. *The Jews require a sign, and Christ forewarns them of his death and resurrection*, vv. 18—25.

Verse 1. τῇ ἡμέρᾳ τῇ τρίτῃ. It is asked, *on what third day?* Some calculate backward to v. 35. of the last chapter, understanding the third day from Peter's coming to Christ. But if there is any reference to the successive days specified in the last chapter, it would be more natural to go back to v. 29. where τῇ ἐραύριον first occurs; and this would bring it to the *fourth* day. Others have adopted a very plausible and ingenious conjecture, that the third day of the marriage feast is intended, which usually lasted for a week; and the failure of the wine is urged in support of this opinion. Such an interpretation, however, cannot be admitted without taking an unwarrantable liberty with the text: and it is scarcely probable that the arrival of Christ and his disciples would have caused the failure of wine on the third day, which had been prepared for the consumption of seven. It seems rather that the family in which the marriage had taken place were in humble circumstances, and unable to provide a more ample supply. Now the last circumstance mentioned is the departure of Jesus for Galilee, (*John i. 44.*) The *third day*, therefore, from his arrival in Galilee, is the most probable date of this first miracle. LIGHTFOOT, MACKNIGHT, &c.—[WHITBY, GROTIUS, LAMY, &c.] Of the miracle itself see Horne's *Introd.*

Vol. I. p. 253. It is enough to notice, in order to refute, the absurd speculations of some of the German divines, who maintain that Christ never intended to perform a miracle at all, but ordered the water-pots to be privately filled with wine; and that the Evangelist had no idea that he was recording a miracle. These critics could surely never have read vv. 9. and 11.; and as to the *propriety* of the miracle, which seems to be the grand objection, a very little consideration will be sufficient to establish it. Independently of the desire which our Lord may have entertained to remove the belief which the ascetic life of John might have tended to originate, that his religion was of an austere and unsocial character, the object which he had in view was in some degree prospective. In the early ages of the Church there arose a class of heretics, who condemned the use of wine, and abstained from animal food and marriage; and some even of the orthodox were inclined to extravagant notions respecting the merits of a solitary life, and the practice of divers austerities. Our Lord's presence at this feast affords a complete confutation of these foolish errors; and St. John, who lived to witness their propagation, has accordingly related the occurrence in his Gospel. JORTIN, KUINOEL. Of the word γάμος see on Matt. xxii. 1.

Ver. 4. *τί ἐμοὶ καὶ σοὶ, γύναι;* It was, no doubt, our Lord's intention in these words, gently to suggest, that though he had been subject to his earthly parents, his mother had acted unadvisedly in interfering with the exercise of his miraculous powers. The phrase always in Scripture indicates *reproof*, as in *Judg.* xi. 12. *2 Sam.* xvi. 10. xix. 22. *1 Kings* xvii. 18. *2 Kings* iii. 13. *2 Chron.* xxxv. 21. *1 Esdr.* i. 26. *Mark* v. 7. and elsewhere; and the early Fathers in general so understand it. Thus Chrysostom: *ὡς ἀκαλῶς τι ζητεῖν, καὶ ἐγκόπτειν τὴν τῶν πνευματικῶν.* Iren. III. 18. *Dominus repellens ejus intempestivam festinationem, dixit: Quid mihi et tibi est, mulier?* It seems probable that the marriage, which our Lord honoured with his presence on this occasion, had taken place in a family with the members of which He was intimately acquainted. Some have imagined that St. John himself was the bridegroom. This, however, is contrary to the express testimony of several of the Fathers; and there is greater reason for believing that the bride was one of the family of Jesus himself, and that the marriage was celebrated in the house of Mary, the wife of Cleopas, and sister of the Virgin. Hence it was that she possessed more influence than would have been expected in a mere guest, and seems to have gone there uninvited, probably to assist in preparing the entertainment before the arrival of Christ and his disciples. Being, therefore, acquainted with the failure of the wine, she intimated a wish that Jesus would perform a miracle for a fresh supply, which the poverty of the family would not allow them to procure.

It has been thought that Mary had frequently witnessed similar wonders in order to minister to her own necessities; nor would it have derogated, perhaps, from his character, to have given his timely aid to the relief of the domestic wants of his humble parents, of whom it may be remarked, from his absence upon this occasion, that Joseph was now dead. But this supposition is refuted by the fact of this being the first miracle which Christ had performed; and it is easily conceivable that her maternal anxiety, convinced as she was of his heavenly origin, induced her to manifest a little impatience to draw from him some splendid act of power, by which his pretensions, hitherto undivulged, might be at once asserted and acknowledged. He, therefore, very properly gave her this gentle rebuke; but, at the same time, for the purpose mentioned in the last note, and for the confirmation of his new disciples, complied with her request. To say the least, she was guilty of an error in judgment; and our Lord's reproof is totally irreconcilable with the idea of immaculate and superhuman excellence, which the Papists attribute to the Virgin. In the reproof itself, however, there is nothing which in the least degree savours of disrespect. The compellation *γύναι*, here applied to his mother, was given by the ancients to females in the highest stations of life; and in *John* xix. 26. he again so addresses her, on a most affecting occasion, and with every expression of affection and regard. Compare *Matt.* xv. 28. *John* iv. 21. xix. 26. xx. 13. 15. 1 *Cor.* vii. 16. So also D. Cass. LI. *θήσται, ὦ γύναι, καὶ θυμὸν ἔχει ἀγαθόν.* In the Greek drama the same form of address occurs repeatedly. WHITBY, LIGHTFOOT, KUINOEL, MACKNIGHT, LAMPE.—[LE CLERC, A. CLARKE, ROSENMULLER.]

Ibid. οὕτω ἦκει ἡ ὥρα μου. These words are variously interpreted. Some suppose that Christ was to begin his public ministry in Judæa, where John had announced his approach, and that consequently his miracles were to be first wrought there in confirmation of his mission. So they understand *John* vii. 8. of *his time* of going up to Jerusalem. Before that time, however, he had worked miracles; at that time he did go up to Jerusalem; and at this time he did work the miracle which was requested of him. Others, after *Greg. Nyssen*, translate the clause interrogatively, *Is not mine hour come?* i. e. the season of my public ministry, at which period your authority over me ends. This method is not altogether improbable, but our Lord seems rather to allude to the time of the public manifestation of his miraculous powers. The *governor of the feast*, and the company present, seem to have been wholly unconscious that a miracle had been wrought, and no further notice is taken of it than its effect upon the faith of the disciples, (v. 11.) who were alone privy to the transaction, and for whose benefit it was immediately performed. In the early part of his career Christ studied secrecy in his

miracles; and in *John* vii. 4. his kindred, for motives far less excusable than those of his mother upon this occasion, express their anxiety for their greater publicity. HAMMOND.—[LIGHT-FOOT, LE CLERC, MACKNIGHT.] Of the perfect signification of the verb ἤκω see Matt. Gr. Gr. §. 504. 2.

Ver. 6. κατὰ τὸν καθαρισμόν. The preposition denotes the purpose for which the vessels were employed, of which, as well as of the vessels themselves, see Horne's *Introd* Vol. III. pp. 337. 398. So Arrian. *Exped.* VI. 17. κατὰ δλωξιν τῶν φευγόντων ἐκπέμψας τῆς στρατιάς τοὺς κουφοτάτους. ELSNER. With respect to the *capacity* of these vessels it is not easy to determine it exactly. The word μετρητής is used by the LXX in 1 *Kings* xviii. 32. for the Hebrew מִדָּ, *seah*; and in 2 *Chron.* iv. 5. for the בַּת, *bath*. Now the *seah* being mentioned in Scripture only as a *dry* measure, it is more likely that the *bath* is here intended, of which see on *Luke* xv. 7. Some, however, suppose, though with less appearance of probability, that, as μετρητής was also the name of an Attic measure, the *amphora* is intended. Taking the more generally received opinion, and allowing the *bath* to contain about seven English gallons and a half, the quantity of wine miraculously supplied was about one hundred and fourteen gallons. According to another calculation, however, the supply did not exceed forty-five gallons. Still, on either supposition, the quantity was sufficient to prove the *reality* of the miracle, and to set aside any idea of deception or collusion on the part of Christ or the servants. At all events the superabundance itself affords a complete refutation of the Deistical sneer against our Lord, as offering an encouragement to drunkenness. So large a quantity could never have been intended for consumption at one day's feast, but was doubtless intended for the remainder of the week's entertainment, and perhaps also for the future necessities of the family. That the verb μεθύεσθαι, in v. 10. does not necessarily imply *intoxication*, but merely *drinking to satisfaction*, is clearly proved from *Gen.* xliii. 34. *Cant.* v. 1. *Hag.* i. 6. *Ecclus.* i. 16. Compare 1 *Macc.* xvi. 16. and Jerome on *Jerem.* xxxi. 14. 25. *Hos.* xiv. 7. LXX. 1 *Cor.* xi. 21. So also Plut. *Alex.* 69. μεθυσθῆναι μετὰ τοῦ βασιλέως. But even if the verb be rendered literally *to be inebriated*, the comparison here made is in relation only to the order in which the bridegroom had produced his wine, and that commonly observed by other people. While we are upon this verse we may remark, that the custom alluded to is noticed in Plin. N. H. XIV. 14. *Convivis alia, quam sibi met ipsis ministrant, aut procedente mensa subjiciunt.* Hence Mart. *Epig.* I. 27. 9. *A caupone tibi fæx Laletana petatur, Si plus quam decies, Sextiliane, bibis.* Cass. *Iatrosoph.* διατὶ οἱ μέθυσοι φαῦλον οἶνον ἡδέως πίνουσι; ὅτι οἱ πολυπότοι ἀδρόποροι εἰσιν. WHITBY, GROTIUS, MACKNIGHT, WETSTEIN, KUINOEL,

&c. Of ἀνά, signifying *apiece*, see on *Matt.* xx. 8., and of the construction of γέμισαι with a genitive, in v. 7., see *Matt.* Gr. Gr. §. 330. The preposition ἐκ is supplied in *Matt.* xxiii. 25.

Ver. 8. τῷ ἀρχιτρικλίνῳ. Of this officer see Horne's *Introd.* Vol. III. p. 419. It is clear that he was perfectly distinct from the *president* of the entertainment, called by the Greeks συμποσιαρχὴς or στρατηγός, and by the Romans *arbiter bibendi*. This appointment was regarded as one of great honour, and was usually determined by a throw of the dice. See *Plat. Sympos.* XXXI. 1. *Horat. Od.* I. 4. 18. II. 7. 25. *Catull.* XXVII. 3. *Plaut. Stich.* V. 4. 21. *Cic. de Senec.* 14. It is probable that the *architriclinus* was only a sort of *head waiter*, and the same with the τραπεζοποιός of the Greeks and the *tricliniarches* of the Romans. *J. Poll.* III. 41. ὁ δὲ πάντων τῶν περὶ τὴν ἐστίασιν ἐπιμελούμενος, τραπεζοποιός. Again VI. 13. ὁ δὲ φροντίζων τῆς ὑπερσίας ἀπάσης, τραπεζοποιός. *Petron. Arb.* 22. *Jam et Tricliniarches experrectus lucernis occidentibus oleum infuderat, et pueri detergis paulisper oculis redierant ad ministerium.* In *Juv. Hist. Ev.* he is called *summus minister*. KUINOEL, LAMPE, WETSTEIN. In the next verse φωνεῖν signifies merely *to address, to speak to*, as in *Hom. Od.* IV. 77. *Soph. Aj.* 73. and elsewhere frequently; and it is followed by an accusative, with πρὸς understood, as the verb εἰπεῖν in *Homer, passim*. See my note on *Hom.* II. M. 60. PALAIRET.

Ver. 11. τὴν δόξαν αὐτοῦ. *His glory*; i. e. his power of working miracles. See *Luke* iv. 15. *John* xvii. 22. *2 Cor.* iii. 18. His object was to confirm the faith of his new disciples; and it is therefore added that *they believed on him*. The verb πιστεύειν here signifies *to increase in faith*; an *augmentation* of any quality being in Hebrew frequently intimated by merely stating its *existence*. Compare *Josh.* xxiv. 14. with xvi. 21., and *Gen.* xv. 6. with *Heb.* xi. 8. WHITBY, GLASS, KUINOEL. Of the brethren of Jesus, mentioned in the next verse, and his abode at *Capernaum*, see on *Matt.* iv. 13. xii. 46.

Ver. 14. καὶ εὔρεν ἐν τῷ ἱερῷ, κ. τ. λ. There is a similar relation in *Matt.* xxi. 12. *Mark* xi. 15. *Luke* xix. 45. Some of the commentators maintain that all the four Evangelists record one and the same occurrence; and that the cleansing of the temple took place only once, namely, in the last week of our Saviour's life. It appears probable, however, from the considerations offered on *Matt.* xxi. 18. that even the three first Gospels do not allude to the same transaction; and that John refers to an event entirely distinct from either of the others is yet more probable. If, indeed, all the several relations coincide, St. John

anticipates three years, or thereabouts, in the tenour of his history; for the order of events fixes his account to the first passover after his baptism, (vv. 13. 23.) That some such act of power preceded our Lord's conversation with Nicodemus, the allusion of that rabbi to his miracles seems to indicate. See *John* iii. 22. 24. The acts in question, it is true, are in some measure similar; but there is, nevertheless, sufficient difference between them to cancel identity. St. John alone mentions the *scourge* and the *cattle*; and he does not record the citation from *Isaiah*. Besides there is considerable difference in our Lord's *manner* upon the two occasions. At the close of his ministry he assumes a higher tone of authority, and conducts himself with less reserve, than at this first cleansing of his Father's house; which this Evangelist records to supply the omission of his predecessors, and as being the origin of the declaration respecting the destruction of the Temple, upon which the accusation in *Matt.* xxvi. 61. was afterwards founded. GROTIUS, BEAUSOBRE, DODDRIDGE, LARDNER, KUINOEL, A. CLARKE. — [PRIESTLEY, PEARCE, &c.] The word βόας, which in the E. T. is rendered *oxen*, rather denotes perhaps, as the name of a species, *cattle*. By the Mosaic law no mutilated animal, and therefore no *ox*, could be offered in sacrifice to God: at the same time it is not certain that the traffic in the temple was confined to the sale of piacular victims. CAMPBELL. Of the κερματισταί, called also κολλυβισταί and τραπέζιται, see Horne's *Introd.* Vol. III. p. 185. The two first appellations are formed from κέρμα, (v. 15.) and κόλλυβος, which are names of small pieces of money; and the latter from τραπέζα, the *table* at which they sate.

[ON THE DURATION OF OUR LORD'S MINISTRY, AND THE DATE OF HIS CRUCIFIXION.]

It is in St. John's Gospel that the chronology of our Saviour's ministry is more distinctly marked; and therefore the question respecting the number of passovers which occurred during its progress may be properly considered in this place, in which the mention of the first of them occurs. The other Evangelists frequently neglect the true order of events; but it is not clear that a single instance of anticipation or retrospection is to be met with in St. John. The grand object of his writing was to supply the defects of his predecessors: and he was doubtless no less attentive to settle the dates of our Lord's proceedings than to fill up omissions and enlarge curtailments. Hence it is natural to look to his Gospel for those marks of time which may lead to the settlement of a dispute which has been agitated almost more than any other connected with the Sacred History. While some would extend the number of passovers to four, and even five, and the duration of the ministry to three years and a half or four

years and a half respectively, there are others who would confine it within the limit of a year and a few months, allowing only two passovers to have intervened between the baptism of Christ and his crucifixion. Now there is distinct mention in St. John's Gospel, as it now stands, of three passovers; the question, therefore, involves the following considerations,—1. Whether St. John has mentioned more than three passovers; 2. Whether he has noticed all that occurred; and 3. Whether there is reason to believe that the mention of any which he has noticed is an interpolation.

1. Besides the three passovers distinctly recorded by St. John, there is *a feast* mentioned in *John* v. 1. which those who contend for four passovers maintained to be one. But the paucity of events which occurred between the first passover after our Lord's baptism, and the feast in question, could scarcely have occupied so great a space of time as intervened between passover and passover. Leaving Judea, and passing through Samaria, he met and conversed with the woman of Sychar at Jacob's Well, two days after which he went into Galilee, (*John* iv. 43.) there he healed the nobleman's son at Capernaum; and *after this*, says the Evangelist, *there was a feast of the Jews, &c.* From our Lord's observation, however, in *John* iv. 35, *Say not ye there are yet four months and then cometh harvest?* it is inferred that harvest, which began in Judea between the Passover and Pentecost, was then about four months distant, and consequently, that the feast in *John* v. 1. was a passover. But it should seem that our Saviour in these words merely alluded to a proverbial phrase current among the Jews, similar to that in *Matt.* xvi. 2. That it did not want four months to harvest, is abundantly clear from what he immediately adds in the same verse; in allusion indeed to the spiritual harvest which his disciples might expect to gather from the Samaritans, but evidently drawing his metaphor from the appearance of nature around him: *Behold, I say unto you, lift up your eyes, and look on the fields, for they are white already to harvest.* The weariness too which induced Christ to remain at the well instead of accompanying his disciples into the city, is more likely to have been the effect of the heat of summer, than to have occurred in the depth of winter, four months before harvest. Had a passover been intended, the article would also have been inserted in the original, which is always the case when this feast is mentioned *κατ' ἑξοχὴν*, both in the N. T. and Josephus; and if the article is prefixed in reference to any other feast, an explanatory phrase is immediately added, as in *John* vii. 2. The phrase *καθ' ἑορτήν*, in *Matt.* xxvii. 15., and the parallel places of Mark and Luke, is no exception to this rule; for although the Paschal feast is there unquestionably meant, the expression is idiomatical, similar and equivalent to *κατ' ἑτορ* in *Luke* ii. 42., where the construction

depends upon $\pi\acute{\alpha}\varsigma$, or $\acute{\epsilon}\kappa\alpha\sigma\tau\omicron\varsigma$, understood. Compare *Acts* xiii. 27. Similar examples abound in all the Greek writers. To avoid this difficulty some would insert the article upon the strength of a few later MSS., but all the more ancient and best authorities are unanimous in rejecting it. Now it was but a three days' journey from Jerusalem to Galilee; there is no improbability, therefore, in supposing that Jesus reached Galilee two or three weeks after his first passover, and returned again to Jerusalem, as Cyril and Chrysostom maintain, to celebrate the feast of Pentecost, or, according to others, the feast of Tabernacles. The idea, indeed, of four passovers in our Saviour's ministry was totally unknown to the Christian Fathers of the three first centuries. Eusebius of Cæsarea was the first who gave currency to this extended period, building his opinion upon a mystical interpretation of the prophecy in *Dan.* ix. 27.

II. In addition to the *four* passovers of which there is a *supposed* mention in St. John, the hypothesis of a *fifth* is maintained by some critics of the first celebrity. The most unequivocal traces of one passover between the baptism and death of Christ, besides that at which he was crucified, are found in every one of the first three Gospels. See especially on *Luke* vi. 1. Hence it is argued, that as St. John wrote to supply the omissions of the former Evangelists, he has of course left this passover unnoticed, which is therefore to be added to the four of which he has given an account. Independently of the sorry lameness of this conclusion, it may be remarked that the passover in *John* vi. 4. is identified with that recorded by his predecessors, by his recounting the miracle of the *feeding of the five thousand*, which they also have assigned to the same year, though at a period somewhat later in its progress.

III. Against the hypothesis which comprises the ministry of Christ within the limits of a year and a half, and reckons only two passovers in the course of it, St. John's Gospel, as it now stands, is decisive. It is proposed therefore, in order to the establishment of this theory, to transpose the fifth and sixth chapters, and either to elide *John* vi. 4. or so to alter it as not to affect the question. In favour of the transposition it is urged, that the end of chapter iv. connects very well with the beginning of chapter vi. and the end of chapter v. with the beginning of chapter vii. That such a change, however, *might* be made without injury to the narrative, is no proof that it therefore ought to be made, unless some inconsistency can be pointed out in the present arrangement; more especially as there is not a single authority, either in the ancient MSS. or the Fathers in favour of the alteration. Hence it is contended that in chapter vi. Christ is said to be in Galilee, although in chapter vii. he begins with saying, "*After these things* Christ walked *in Galilee.*" In the original, however, the word is $\pi\epsilon\pi\iota\epsilon\pi\acute{\alpha}\tau\epsilon\iota$, in the imperfect tense,

which properly denotes the *continuance* of an action; and the sense therefore strengthens, not dissolves, the present order of the narrative. With respect to the conjectural emendation of *Voss* on *John* vi. 4. in which he proposes to omit τὸ πάσχα, it is clear that nothing is gained by such a step, inasmuch as ἡ ἑορτὴ could still denote nothing but a passover. Even admitting then the transposition of the chapters, the elision of the whole verse is the only means of getting rid of the difficulty. In the absence of all MS. authority for such an elision it is urged that the verse is altogether parenthetical; that the sense would in no way suffer by its removal; that the passover itself was completely otiose in our Saviour's ministry; that all the primitive Fathers, with the exception of Irenæus, are unanimous in the opinion that a year and a half was the utmost extent of our Saviour's ministry, and that Irenæus himself, in his enumeration of the three passovers, substituted the *feast* in *John* v. 1. for the passover in *John* vi. 4., so that the word πάσχα in this latter place must have been wanting in his copy. Now the rejection of a verse simply because it is parenthetical would be a ready means of cancelling a variety of passages which might be removed without apparent detriment; and there is a note of time in *Acts* xii. 4. precisely similar to the one before us, which can have no possible claim to survive it. Nor, indeed, is the verse in question so entirely unnecessary as may at first sight be imagined; but it is in all probability intended to mark the date of the miraculous feeding of the five thousand, which is incorrectly given in the other Gospels. When it is remembered that Christ was not present at Jerusalem for fear of the Jews, (*John* vii. 1.) the objection that the feast was marked by no memorable act of his power, is at once satisfactorily accounted for; and the notion that the early Fathers limited his ministry to a year and a half is a palpable mistake. Africanus, Jerome, Augustine, Sulp. Severus, Lactantius, and others, have indeed asserted that Christ was crucified in the consulship of the Gemini, or the fifteenth year of Tiberius. Tertullian also, (*adv. Jud.* VIII. p. 141.) affirms:—*Hujus* (Tiberii) *quinto decimo anno imperii, passus est* Christus, *annos habens quasi triginta, cum pateretur*. This expression, which relates to the crucifixion of Christ, is strikingly analogous to those in *Luke* iii. 1. 23., which have reference to his baptism; and if the fifteenth year of Tiberius is the same in both, and Tertullian has given the age of Christ correctly, his ministry can only have lasted a few months, and one passover, that of the crucifixion, will be the only one that could have occurred during its progress. If then we are to interpret the passage as the advocates of this hypothesis would wish, it will be found to prove too much. But it so happens that there is another passage in the writings of this author which will place the matter in a totally different light. In his treatise against Marcion, (I. 15.) he says, *Dominus a duodecimo*

Tib. Cæsaris revelatus. Now the word *revelatus* naturally refers to the manifestation to the world of Christ when he entered upon his ministry; and the context plainly marks the twelfth year of Tiberius to be that of his sole empire. Hence the fifteenth of Tiberius in the passage above cited was, in all probability, reckoned from the same date; whereas that of Luke was the fifteenth of his *proconsular government*: so that a period of between two and three years will thus intervene between the baptism of Christ and his crucifixion. Valentinus, however, and Clemens Alexandrinus, have expressly declared their opinion in favour of two passovers only, which they support by a mystical interpretation of Isaiah: and Origen, the pupil of the latter, at one time followed in his steps. But in his work on St. Matthew, (Tr. 35.) he speaks of *prædicationis Domini fere annos tres*; and again (c. Cels. II. p. 67.) he writes: ὁ δὲ Ἰουδαῖς παρὰ τῷ Ἰησοῦ οὐδὲ τρία διέτριψεν ἔτη. With respect to the omission of the word *πάσχα* in a single copy, if such was the case with that employed by Irenæus, it would be as nothing in the scale against the general consent of every MS. now in existence, though it is most probable that his mistaking the feast in *John* v. 1. for a passover originated with himself. Nor is such a mistake more remarkable than his assertion in another part of his writings, (adv. Hær. II. 39.) that Christ lived till he was near fifty years of age, and that his ministry was prolonged during a period of twenty years. It is clear from the Gospel history that the whole was included in Pilate's procuratorship in Judea, which lasted only half the time.

Assuming therefore as the most probable hypothesis, that our Lord's ministry lasted about two years and a half, in the course of which there were three passovers, and having already shewn in the note on *Luke* iii. 1. that he was baptized in November J. P. 4739, it will follow that he was crucified at the passover J. P. 4742. This conclusion has the peculiar advantage of corresponding with the most ancient and uniform tradition of the Church; for it fixes the crucifixion to the consulship of the Gemini at Rome, and the fifteenth year of the sole empire of Tiberius, which is the date assigned to it by every one of the Fathers of the three first centuries who mention the subject, whatever opinion they may have entertained respecting the duration of our Lord's ministry. There is a difficulty, however, with regard to the day on which he was crucified: it is clear from *Mark* xv. 43. xvi. 1. that he died on a Friday; and it has been sufficiently proved in the note on *Matt.* xxvi. 17. that the passover of which he partook on the evening before his death was prepared on the fourteenth day of the month Nisan. Hence it follows that the fifteenth day of Nisan J. P. 4742 should have fallen on a Friday, which the advocates of four passovers will not allow to have been the case. But the Jewish method of computation,

and their mode of determining the passover, are involved in so much uncertainty, that it is impossible to ascertain this point with any degree of precision. It is at least as *possible* that the day in question may have fallen on a Friday in the year J. P. 4742 as in the year 4746, to which alone it is contended that the crucifixion can be properly assigned; and the preceding considerations tend to make this possibility more than probable. Now it is ascertained by astronomical calculations, that the day in the year J. P. 4742, in which Christ most likely suffered, was the 14th of April. Tertullian, however, declares expressly that the crucifixion took place on the 25th of March, which may unquestionably be true, as this day was also a Friday. A decisive settlement of the question cannot now be expected; it will therefore be deemed sufficient to have arrived at the probability that our Lord was born in the spring of J. P. 4709, baptized in Nov. J. P. 4739, and crucified at the Passover J. P. 4742. BENSON. —[NEWTON, MACKNIGHT, A. CLARKE, &c.]

Ver. 15. φραγελλιον. See on *Matt.* xxvii. 26. It is not to be understood that our Lord adopted any violent means to drive the traders from the Temple. The scourge, if applied at all, was only applied to the cattle, and may possibly have been simply used as a symbol of authority. Euthym. οὐ τοὺς ἀνθρώπους ἔτυψεν, ἀλλὰ τοὺτους μὲν ἐφόβησε, καὶ ἀπήλασε τὰ δὲ πρόβατα καὶ τοὺς βόας ἔτυψε καὶ ἐξέβαλε. That the verb ἐκβάλλειν does not necessarily imply force, see on *Matt.* ix. 24. For ἀνέστρεψε it has been proposed to read ἀνέτρεψε, which is found in some MSS.; and the two verbs are not unfrequently confused. But all the best authorities are in favour of the received reading; and ἀναστρέφειν, though less usual in this sense, signifies *to overturn* in Polyb. V. 9. Isocr. Phil. II. 13. KUINOEL, KYPKE, LOESNER. —[Bos.] The citation in v. 17. is from *Psalms* lxi. 9. Some commentators would refer it to the death of Christ, which his zeal for the honour of his Father's house would eventually effect. But the verb καταφάγειν seems rather to be used metaphorically, like the Hebrew כָּאָן, to denote the effects of any violent emotion, as grief, indignation, and the like. Compare *Job* xix. 22. Similar expressions are occasionally met with in the classical writers. By calling the Temple his *Father's house* our Lord clearly distinguished himself from other prophets, who sometimes address the Almighty as their *God*, but never as their *Father*. See *Isaiah* lvii. 21. WOLFE, LAMPE, WHITEBY. —[BENGEL.]

Ver. 18. τί σημεῖον, κ. τ. λ. See on *Matt.* xii. 38. The adverb ὅτι is properly rendered in the E. T. *seeing that*; and it

has the same sense in *John* ix. 17. Our Lord refers the Sanhedrim, who demanded a miraculous proof of his divine authority, to the same which he offered them on the occasion recorded by St. Matthew. He knew that during his life they would give heed to no conviction; and therefore, by an expression somewhat ambiguous, he foretels his resurrection from the dead. That he speaks, in the next verse, of the Temple of his body, is affirmed by the Evangelist himself, which at once subverts the opinion of some of the German critics, who would understand *ναόν* of the Temple, and our Lord as offering, *in jest*, to rebuild it by a miracle, if they would be absurd enough to destroy it. As the Jewish Tabernacle and the Temple of Solomon were sanctified by the presence of the Deity, so in Christ *dwelt all the fulness of the Godhead bodily*, (*Col.* ii. 9.) and in allusion to this indwelling of the Divinity he represents his *body* under the figure of a temple. By a similar metaphor *Christians* are called the Temple of God in *1 Cor.* iii. 16, 17. vi. 19. *2 Cor.* vi. 16. because the *Spirit of God dwelleth in them*; and the same manner of speaking was not unfrequent among the Jews, so that they could be at no loss to understand our Saviour's meaning. See *Isaiah* xxxviii. 12. *Phil. Jud. de Op. Mund.* p. 93. Besides, in all probability he pointed to his body as he spoke, in order more clearly to signify his meaning. In reply to the objection that the Jews could not then have misunderstood, it will be remembered that they were always ready to pervert his meaning; whereas his disciples were at no loss to comprehend his allusion, though they did not fully see its force till the event had taken place. With respect to the import of the observation, it may be remarked, that the words are not a command, but a prediction, the imperative mood being simply used in a future signification. Similar examples occur in *Gen.* xx. 7. xlii. 18. *Deut.* xxxii. 50. *Isaiah* viii. 9. liv. 1. *John* xiii. 27. *Ephes.* iv. 26. and elsewhere. In *Matt.* xxvi. 61. the compound verb *καταλύειν* is employed, and it is more frequently used in the sense of this passage. The simple verb, however, has the same signification in *2 Pet.* iii. 10. 12. *1 John* iii. 8. *Hom.* II. B. 118. II. 100. *Herodian.* VII. 2. There may possibly be an allusion to the body as a *prison*. See *Ælian.* V. H. V. 6. Gataker on *M. Anton.* II. 17. GROTIUS, KUINOEL, ELSNER, KYPKE, SCHLEUSNER. The resurrection of Christ is more frequently attributed in Scripture to the Father than to himself, at the same time he was himself also instrumental in raising up himself. Since God raised him *by his Spirit*, (*Rom.* i. 4.) and the Spirit of God was equally the Spirit of Christ, his resurrection may properly be ascribed either to the Father or the Son. The power of the Son to raise the dead, and consequently his Godhead, is attested in *John* v. 28. vi. 39. 44. 54. *Rom.* xiv. 19. *1 Cor.* xv. 21. sqq. and elsewhere. WHITBY.

Ver. 20. τεσσαράκοντα καὶ ἕξ ἔτεσιν κ. τ. λ. This assertion of the Jews has been very generally received as one of the *data* for confirming the chronology of our Saviour's life. Upon the supposition that it refers to the repairs and alterations which Herod was then making in the Temple, which were begun, according to Joseph. Ant. XV. 14. XX. 8. in the eighteenth year of his reign, it may unquestionably be made to answer that purpose. The words were spoken at the first passover in our Lord's ministry, J. P. 4740, and the eighteenth year of Herod's reign, reckoning from the death of Antigonus, corresponds to J. P. 4694; so that $4694 + 46 = 4740$. It is by no means clear, however, that the Jews had these repairs in their view at all. At the time when the observation was made they were not yet completed; and consequently, admitting the verb is improperly applied to *additions* and *improvements*, *ὑποδομήθη* must be rendered in order to give the sense required, *has been building*. From the natural construction of the sentence it should rather appear that the allusion is to the rebuilding of the Temple by Zerubbabel: but the time which was occupied in that work does not certainly at first sight bear out the assertion of the Jews. It is recorded in *Ezra* i. that the decree for rebuilding the Temple was issued in the first year of Cyrus, i. e. in the first year that he became king of Babylon by right of conquest. Now the earliest date that can be assigned to the decree is J. P. 4176, but the more probable one is J. P. 4178; and the work was completed in the sixth year of the reign of Darius, (*Ezra* vi.) which corresponds to J. P. 4198 or 4199. Taking, therefore, the utmost limits, $4199 - 4176 = 23$ instead of 46 years. It appears, however, from a passage in Clemens Alexandrinus, (Strom. I. p. 394) compared with a statement in a tract falsely attributed to Cyprian, (Op. Cypr. p. 461.) that an idea prevailed in the second century, extending the time of rebuilding the Temple to forty-six years; the error having arisen from a false computation of the years of Cyrus, and from referring the decree mentioned by Ezra to the first year of the reign of Cyrus in Persia, more than twenty years before the conquest of Babylon. Hence it is possible that the same notion was current among the Jews in our Saviour's time, and that the assertion here made was grounded upon it. Assuming this to be the true state of the case, it is of little consequence to the matter in hand whether their statement was correct or otherwise. BENSON.—[LIGHTFOOT, WHITBY, BEAUSOBRE, &c.] In v. 21. σώματος is in *apposition*, not in *regimen*, with ναοῦ. KUINOEL, A. CLARKE.

Ver. 22. ἐπίστευσαν τῇ γραφῇ. The Scripture, to which the Evangelist immediately refers, may be *Psalms* xv. 10. Compare *Acts* ii. 31, 32. xiii. 35—37. See also *Psalms* ii. 7. and compare with it *Acts* xiii. 33. *Heb.* i. 5. GROTIUS, A. CLARKE. The

verb πιστεῖν is repeated in the two following verses, and with a marked variation in its signification in each instance. Here it implies simply *belief*, as in *Mark* xvi. 13, 14. *Luke* i. 20. *John* iv. 50. and elsewhere. In the next verse it denotes *faith in Jesus as the Messiah*; in which sense it is frequent in this Gospel, and generally in the N. T. With a dative and accusative in v. 24. it means *to commit, to entrust*, as in 1 *Sam.* iii. 21. *Jer.* xii. 6. LXX. *Luke* xvi. 11. *Gal.* ii. 7. 1 *Thess.* ii. 4. Xen. Cyr. IV. 2. 8. Polyb. III. 69. 1. Diod. Sic. I. 72. XX. 19. Herodian. VIII. 2. Ælian. V. H. XIII. 38. So *credere* in Latin. Q. Curt. V. 12. 4. *Quibus si credidisset salutem suam.* VI. 9. 20. *cui caput meum credam?* LAMPE, KUINOEL. In the beginning of the verse the pronoun αὐτοῖς, which is added after ἔλεγεν in some copies, is omitted in the best MSS. and editions, and properly rejected by the best critics. GRIESBACH, CAMPBELL.

Ver. 23. ἐν τῇ ἑορτῇ. E. T. *In the feast day.* More properly *in the time of the feast.* WHITBY. It has been maintained by some commentators, and of course by the Socinians, that the observations of the Evangelist in the last two verses of this chapter, contain no argument in favour of the *omniscience* of Christ; and are merely to be understood of that insight into the minds and dispositions of men, which a close investigation of their conduct not unusually imparts. The ancient Fathers thought otherwise; and unanimously explain the passage of that intimate acquaintance with the thoughts of men, which belongs to God alone, the searcher of hearts. Compare 1 *Kings* viii. 39. *Psalms* xxxiii. 15. cxxxix. 2. *Jerem.* xvii. 10. In fact the expression is too unqualified, and too unequivocally descriptive of a perfect and unbounded knowledge, to admit of any less extensive application. LAMPE, WETSTEIN, &c.—[KUINOEL.]

CHAPTER III.

CONTENTS:—*Christ's conference with Nicodemus*, vv. 1—21.
The question about purifying, and John's last testimony to the Messiah, vv. 22—36.

Verse 1. ἄρχων τῶν Ἰουδαίων. It should seem from *John* vii. 50. that this designation implies *a member of the Sanhedrim*: though ἄρχων elsewhere denotes *a ruler of a Synagogue*. See on *Matt.* ix. 18. PARKHURST, MACKNIGHT. A man of the name of *Nicodemus*, the son of *Gorion*, is mentioned in the Jewish

writings, who lived in the time of Vespasian, and is supposed by many of the commentators to be the person here intended. This individual was reputed to be so rich as to be able to support all the inhabitants of Jerusalem for ten years; and the furniture of his daughter's bed is said to have been composed of purses of money. His prayers also are recorded to have called down rain from Heaven. His family, however, seems afterwards to have been reduced to extreme indigence; which reverse may be plausibly supposed to have befallen them in the persecutions to which those who embraced Christianity were subjected by the Jews: the question, however, is not one of any material importance. It is somewhat more to the point to determine the cause of his visit to Jesus *by night*. Some suppose that his object was to find Jesus alone, and to provide against any interruption in the discussion of those weighty matters, respecting which he intended to consult him. Others suggest that he was influenced by certain Jewish traditions, which recommend a nocturnal study of the law. But he seems rather to have been actuated by the dread of discovery. The members of the Sanhedrim, with very few exceptions, were strongly opposed to the pretensions of Christ, and he did not choose to risk his influence and his wealth, by an open declaration of his attachment, till he had the fullest evidence of his Messiahship. He was convinced of his miraculous powers; but the meanness of his appearance, and other national prejudices, occasioned scruples which he thought perhaps that our Lord, in the hope of obtaining so powerful an ally, would gladly endeavour to remove. LIGHTFOOT, GROTIUS, MACKNIGHT.—[KUINOEL, A. CLARKE.] The verb οἶδαμεν in the plural (v. 2.) may refer to some few members of the Sanhedrim, who, besides Nicodemus, were disposed to favour the claims of Jesus; among whom was Joseph of Arimathæa, (*John* xix. 39.): but it seems rather to be employed impersonally, *it is known*. Compare *Matt.* xxvi. 2. *Luke* xx. 21. *John* ix. 31. *Rom.* ii. 2. iii. 19. vii. 14. *I Cor.* viii. 4. *1 Tim.* i. 8. WHITBY, LIGHTFOOT.—[BEAUSOBRE.] Of the phrase μετὰ τινος εἶναι see on *Matt.* xxviii. 20.

Ver. 3. γεννηθῆ ἄνωθεν. Some commentators, after Origen, Cyril, and Theophylact, render ἄνωθεν *from above*, as in v. 31, and elsewhere. But that the common version is here preferable is evident from the answer of Nicodemus, which shews that he understood the expression of a *second birth*; and be it observed that the Chaldaic word ܕܢܝܢ, which our Lord most probably used, admits of no ambiguity. The adverb also signifies *again* in *Wisd.* xix. 6. LXX. *Gal.* iv. 9. So Joseph. Ant. i. 18. 3. φιλαν ἄνωθεν ποιεῖται πρὸς αὐτόν. Indeed a Jew would necessarily understand our Lord in this sense, as the term *new birth* was applied to the admission of proselytes, *by baptism*, into the Jewish religion. They were then supposed to throw off all their

former connexions and habits, and to become *new creatures*. See on *Matt.* xxviii. 19. and Horne's *Introd.* Vol. III. p. 268. Hence our Lord has been supposed to intimate that Nicodemus should rather have come to him openly *by day*, and have been made his disciple by baptism, which, according to the Rabbins, could not be administered *by night*. This idea, however, is strangely far-fetched and improbable. Christ evidently intended to lay before Nicodemus, by means of an allusion which he could not fail to comprehend, the fundamental doctrines of his religion. With this view he *first* announces the necessity of baptismal regeneration, (v. 3—11,) *secondly*, the redemption of mankind by the death of Christ through faith, of which death the brazen serpent was a type, (vv. 12—15.) and *lastly*, the original cause of this redemption, the love of God, vv. 16. sqq. It has been observed that no direct questions of Nicodemus are recorded by the Evangelist, to which our Lord's reply was directed. Hence, some have supposed that they were omitted in the context as being sufficiently implied in our Lord's answer; and this opinion is countenanced by parallel instances in *John* i. 20. vii. 19. We may not, however, unreasonably imagine that our Lord anticipated the questions which the ruler intended to propose, and made answer to what was passing in his thoughts in relation to the establishment of the Messiah's kingdom, with a view to make a stronger impression upon his faith. Such an inference is at least warranted by the concluding words of the last chapter. CAMPBELL, GROTIUS, LAMPE, DODDRIDGE, KYPKE, WHITBY, &c.—[LIGHTFOOT, KUINOEL, WETSTEIN.]

[OF BAPTISMAL REGENERATION.]

In the earliest ages of the Christian Church our Lord was always understood, in his conference with Nicodemus, to have used the word *regenerate*, or *born again*, in reference to baptism; and it is evident from the Articles, the Homilies, and formularies of the Church of England, that *baptism* and *regeneration* are therein considered identical. Chrysostom observes that *the words spoken by the priest regenerate him who is baptized in the vessel of water as in a womb*. To the same effect there are various testimonies in Justin, Irenæus, Clemens, Gregory Nazianzen, and others of the primitive fathers. So in the XVth Article the *baptized* and *born again in Christ* are so mentioned as to leave no doubt of their being synonymous: in the Catechism the inward and spiritual grace in baptism is defined to be *a death unto sin, and new birth unto righteousness*: in the baptismal office the child, immediately after baptism, is expressly declared to be *regenerate*: and the office for confirmation speaks of the baptized as those whom God has vouchsafed to *regenerate by water and the Holy Ghost*. The first who affixed a different

sense to the term *regeneration* was Calvin; and it has since been confused with *conversion* and *renovation*, and effects have been attributed to it which are wholly at variance with the authority of Scripture. It becomes then a matter of importance to settle the true import of the term, by a reference to those passages of the N. T. in which the word itself, or its equivalents, occur.

The present passage of St. John's Gospel is by far the most important, and ought indeed to be considered decisive on the subject. Its *literal* and natural interpretation can scarcely be misunderstood; and the means which have been employed to explain it away by those who would separate *regeneration* from *baptism*, are inconceivably vague and indefinite. The words ἐξ ὕδατος are an insurmountable difficulty; to remove which the expression "*water and the Spirit*" is either regarded as a *hendiadys*, signifying *the purifying spirit*; or ἐξ ὕδατος is treated as a redundant metaphor, or as a simile representing the influence of the Spirit. Whichever of these three methods is adopted, the *baptism by the Holy Ghost and by fire* (Matt. iii. 11. Luke iii. 16.) is referred to as an expression precisely similar, in which the words καὶ πνεύματος are supposed to denote a *quality* of the Spirit, to be *redundant*, and to imply similitude, as the case may be. Now it is clear that each of these expedients are equally at variance with the attendant circumstances of the descent of the Holy Ghost on the day of Pentecost. But, even admitting that καὶ πνεύματος might be thus neutralized, a case in point would still be wanting to justify a similar process in the present instance. The texts in which baptism by water is mentioned are so explicit of the use of material water as the outward sign of that inward grace given by the Spirit, that it is impossible to mistake the connexion which is here intended. In the *baptism with fire*, however, there is allusion to one special event; and in some references to it the mention of fire is altogether omitted. See Mark i. 8. John i. 13. Acts i. 15. xi. 16. It is moreover an invariable rule that where the literal interpretation will stand, the farthest from such interpretation is commonly the worst; and since two things are here plainly specified, water and the Spirit, water as a duty required on our parts, and the Spirit as a gift bestowed by God, it savours strongly of presumption to reject that which is required of ourselves as superfluous and unnecessary. Such a latitude in the interpretation of Scripture is dangerous in the extreme; and, in the present instance, clearly at variance with other declarations of the sacred text. Our Lord's last commission to his disciples was to *make disciples in all nations, baptizing them*: the invitation on the day of Pentecost was *Repent and be baptized*, every one of you: and Christ has promised that whosoever "*believeth, and is baptized, shall be saved.*" Surely then it cannot fairly be doubted that this assurance to Nicodemus, *Except a man be born of water and of*

the Spirit he cannot enter into the kingdom of God, relates to that method of salvation which our Saviour commanded, which the Apostles applied, and to which is annexed the promise of Heaven.

Putting out of the account *Matt. xix. 28.*, which will be seen by the note *in loco* to be entirely irrelevant, the only other places in which *regeneration* is expressly mentioned are *Tit. iii. 5. 1 Pet. i. 3. 23.* In the first of these places the *washing of regeneration*, *λουτρον παλγγενείας*, is mentioned in such a connexion with *the renewing of the Holy Ghost* as to evince a marked distinction between the terms; and the passage is so closely analogous to *Col. ii. 12.* which treats expressly of baptism, that no doubt can reasonably be entertained of the nature of the *washing*, which the Apostle mentions as essential to salvation. St. Peter's use of the participles *ἀναγεννήσας* and *ἀναγεγεννημένοι*, is less explicit and distinct: but the former of the texts above cited harmonizes so exactly with the statement of St. Paul in *Tit. iii. 5. 7.* that its similarity of application can scarcely be questioned. Be it observed, also, that to the "resurrection of Christ from the dead," which St. Peter mentions as the effective cause of *regeneration*, is also referred the strong efficacy of *baptism*, *1 Pet. iii. 21.* From *1 Pet. i. 23.* nothing decisive can be inferred; at the same time there is nothing which excludes the idea of baptismal regeneration; and the Apostle would scarcely have employed the same verb in two different significations in the same Epistle.

The identity of *regeneration*, or the *new birth*, with *baptism*, may also be clearly proved by analogy. As there is but *one* natural birth whereby every human being passes into a state of existence, and is simultaneously endued with the means of continuance in that existence; so there can be but one spiritual birth whereby we pass from a state of wrath into a state of grace, and are simultaneously endued with the means of continuance in that state. That we are made children of grace in baptism, and admitted into a state of salvation, is the uniform doctrine of our Church, grounded upon the infallible testimony of Scripture. See *Mark xvi. 16. 1 Pet. iii. 21.* In respect to its *unity*, then, it is manifestly distinguished from *renovation*, as well as in its *completeness*, and in its being common to all who are thereby admitted into the kingdom of God; whereas *renovation* is represented as an object of prayer, (*Ephes. iii. 16.*) as wanting in some persons altogether, as capable of improvement, of forfeiture, and of recovery. See *Rom. xii. 2. Ephes. iv. 23. Col. iii. 10. Heb. vi. 6.* *Conversion* also, or a turning from a state of unbelief or of sin, may be the effect of ministerial advice or personal conviction, is totally unconnected with the use of water, and cannot take place without the free agency of the individual, renouncing his infidelity or his sins. Compare *Matt. xiii. 15. John xii. 40.*

Acts xi. 21. xv. 3. 2 Cor. iii. 16. 1 Thess. i. 9. With respect to the objection which has been repeatedly urged against the doctrine of *baptismal* regeneration, from the fact that a great portion of those who receive infant baptism, never manifest any signs of the spiritual influence then communicated, it is not difficult to afford a satisfactory reply. The cause of this evil does not arise from the defective operation of the Spirit in the Sacrament, but either from the neglect of those who are bound to instruct the child in his privileges and his duties, or the want of co-operation on his own part in improving the grace vouchsafed to him. For although the Spirit "helpeth our infirmities," it may be *grieved and resisted, and quenched*.

Another objection is founded upon the assumption that the expressions *born again* and *born of God* are synonymous. It is said in 1 John ii. 29. "*Every one that doeth righteousness is born of God* ; and conversely, 1 John iii. 9. "*Whosoever is born of God sinneth not*." Hence it is urged that *righteousness without baptism* constitutes *regeneration* ; and that many who are baptized commit sin, and are therefore *unregenerate*. But we read again, 1 John iii. 6. *Whosoever* abideth in God *sinneth not*. Hence it appears that to be *born of God* is to *abide in God*, and therefore distinct from being "*born again*." It is to be remarked also, that mention of the "*word of truth*," (*James i. 18.*) in connexion with the *new birth*, does not exclude the water of baptism ; inasmuch as the Scriptures attribute the privileges of the Gospel to several concurring causes, which, though not always specified, are nevertheless concerned in the completion of the general result. The connexion, therefore, between *baptism* and *regeneration* has been fairly established ; the one as the outward sign, the other as the inward grace in that Holy Sacrament. There can be no baptism without regeneration, and no regeneration distinct from baptism. WALL, HOOKER, WHITBY, SCALIGER, LIGHTFOOT, MORGAN, BENSON, MANT, &c.—[CALVIN, GROTIUS, SCOTT, A. CLARKE, LAMPE, WITSIUS, &c. &c.]

Ver. 6. τὸ γεγεννημένον κ. τ. λ. By *σὰρξ*, in this place, *human nature* is generally understood ; and in this sense the corresponding Hebrew word is employed in *Job xxxiv. 13. Psalm lvi. 5. Isaiah xl. 6. Jer. xvii. 5.* But since our Lord was addressing himself to a Jew, who doubtless, like the rest of his countrymen, entertained a high idea of the privileges which they were wont to attach to their descent from Abraham *according to the flesh*, he may have alluded more particularly to this national prejudice. In this view the argument runs thus :—*By natural birth a man, whether of the seed of Abraham or otherwise, is endowed with nothing beyond the common properties and passions of mankind in general ; and he must be born of the Spirit*

in order to partake of spiritual privileges. Nor is it to be wondered at that the mode of communicating these spiritual privileges is imperceptible to the human understanding; while the operations of the Spirit are sufficiently known by its fruits. The wind bloweth, &c. This illustration, borrowed from the wind, may be compared with *Job xxxviii. 24. Psalm cxxxv. 7. Eccles. xi. 5. Jer. x. 13.* It seems to have been a proverbial simile with the Jews for any mysterious agency; and it is something remarkable that Socrates has described the operations of the Deity by precisely the same allusion: *Xen. Mem. IV. 3. 14. καὶ ἄνεμοι αὐτοὶ μὲν οὐχ ὁρῶνται, ἀ δὲ ποιῶσιν, φανερά ἡμῖν ἔστιν, καὶ προσιδόντων αἰσθάνομεθα· κ. τ. λ.* So *Lucret. III. 270. Venti cæca potestas.* That πνεῦμα does not, in the first member as well as the last of the comparison, signify the *Spirit*, as some have maintained, is evident from the word οὐτως, which clearly denotes similitude; not to mention that the voice of the Spirit is not *audible*. The twofold meaning of the word suggests the following paraphrase: *Nor is there any thing in this either absurd or unintelligible. The wind, which is expressed by the same word as Spirit, shall serve for an example. It is invisible; we hear its noise, but cannot discover the cause of its rise or fall; it is known only by its effects. Just so in the new birth, the Spirit is invisible, and his manner of operation inscrutable; but the reality of his operation is perceived in the effects produced on the disposition and life of the regenerate.* KUINOEL, GROTIUS, WETSTEIN, WOLFE, WHITBY, CAMPBELL.

Ver. 10. ὁ διδάσκαλος τοῦ Ἰσραήλ. E. T. a master of Israel. The article, however, is here remarkable; and it is omitted in no MS.; though, even admitting the definiteness of διδάσκαλος, it might still have been wanting on account of the verb substantive preceding. It must therefore be concluded to have a sense which is indispensable to the passage; and hence *Besa* has rendered *magister ille Israelis*. Possibly it may indicate a degree of celebrity which the instructions of Nicodemus had acquired; or rather, perhaps, it may have been intended to convey an indirect reproof, similar to that in *Matt. xxiii. 7.* The Jews gave their doctors high and sounding titles, in the same manner as, among the schoolmen in the middle ages, one was called the *Angelic Doctor*, another the *Admirable*, and a third the *Irrefragable*. So Nicodemus may have been styled by his followers *THE Teacher*, κατ' ἐξοχήν; and our Lord may have taken occasion, from the ignorance which he betrayed on a most important subject, to censure the followers of those who had conferred, and the vanity of him who had accepted the appellation. The further reproof contained in this verse is thought to have relation to the connexion, which the ruler ought immediately to have perceived, between the *regeneration* of Christians and the *new-birth* of

Jewish proselytes. It was not, however, that he did not understand the literal import of the terms, with which every Jew was acquainted, but that he was at a loss to comprehend their spiritual meaning, which called forth our Lord's rebuke. As a teacher of the people he ought to have been acquainted with that effusion of the Spirit which the prophets had clearly foretold would take place under the Messiah. MIDDLETON, CAMPBELL, LAMPE.—[KUINOEL.]

Ver. 11. δ οἶδαμεν, λαλοῦμεν, κ. τ. λ. Some have supposed, that in using the plural Christ included the testimony of John the Baptist, or perhaps of the Trinity; but as he speaks in the ensuing verses of himself personally, the plural is doubtless used by a common figure instead of the singular, as in *Mark* iv. 30. and elsewhere. He observes, in allusion to the legal qualifications of a witness, (*Levit.* v. 1.) that, although his testimony was regarded as incredible, it was nevertheless delivered upon the most competent authority. He then proceeds to the second head of the conference, in which he opens the design of his coming into the world, that all who believed in him might be saved. This great mystery of godliness constitutes the ἐπουράνια, *heavenly things*, which he alone could reveal, who had been in Heaven from all eternity; and which are opposed to the *earthly things*, ἐπίγεια, the observances on the part of man, in order to *regeneration*, which he had just illustrated by a figure perfectly familiar to the human understanding. DODDRIDGE, WHITBY.

Ver. 13. καὶ οὐδεὶς ἀναβέβηκεν, κ. τ. λ. The *literal* meaning of this verse is so obvious, and so clearly indicative of the divinity of Christ, that the Unitarians are driven to understand it metaphorically. They maintain that the first of the three expressions, ἀναβαίνειν εἰς τὸν οὐρανὸν, implies *to search into the hidden mysteries of God*, as in *Baruch.* III. 29. LXX. τίς ἀνέβη εἰς τὸν οὐρανὸν, καὶ ἔλαβεν αὐτὴν, *scil.* σοφίαν. Compare *Deut.* xxx. 12. *Prov.* xxx. 4. LXX. *Rom.* x. 6. The phrase ἐκ τοῦ οὐρανοῦ καταβαίνειν they understand of *discovering those truths to the world*; and εἶναι ἐν τῷ οὐρανῷ, of being *instructed in the gracious purposes of God to man*. Now it is by no means clear that ἀναβαίνειν εἰς τὸν οὐρανὸν, in the places cited, is to be rendered *tropically*; but the context, properly examined, is rather in favour of a literal sense. With respect to καταβαίνειν ἐκ τοῦ οὐρανοῦ, the phrase is *properly* applied in heathen writers to the descent of the Gods, and thence transferred to *persons of eminence*, or to some *sudden and unexpected* appearance. *Lact.* I. 11. *Solemus eos, quorum virtutes miramur, de cælo cecidisse dicere.* *Min. Fel.* XXII. 11. *In hodiernum inopinato visos, cælo missos nominamus.* But besides this, the two expressions are so opposed to each other that they must bear, as the Unitarians them-

selves admit, precisely opposite significations. The contrary, however, to *learning* the will of God is not the *revelation of it to man*, but the *unlearning or forgetting* it; and therefore in no other than a *literal* acceptation can the two expressions be understood, if indeed they are ever otherwise used in Scripture. A similar reasoning will apply to *John* xiii. 3. xvi. 28., and especially to *Ephes.* iv. 9. which affords a good commentary on the passage before us. Hence εἶναι ἐν τῷ οὐρανῷ must also be *literally* understood, and therefore as attesting the ubiquity of Christ. Some commentators, indeed, interpret ὦν in a *past* signification; but this can never happen except where the participle is connected with a word which gives it a passive sense; as ὦν πλούσιος, *though he was rich*, (2 *Cor.* viii. 9.) or where it is explained by the verb and the particle *when*, as ὥσπερ ἦδη οὐσῃς, *when the evening was come*, (*Mark* xi. 11.) Others understand our Saviour as speaking of himself as an inhabitant of heaven previous to his appearance upon earth, and cite from Plato, εἰμὶ τῆς πόλεως τῆσδε, *I am an inhabitant of this city*; i. e. whether present there or not. Here, however, the genitive after εἰμὶ is clearly a different construction. The clause is altogether wanting in three MSS., but these, with the exception of the Vatican, are of little authority; and even the Vatican can have no weight against the united consent of every other MS. in which the clause is found. From the Targum on Cant. I. 5. a tradition appears to have prevailed among the Jews, that Moses ascended into heaven for the purpose of receiving the law; so that it may have been part of our Lord's intention to correct this notion, which is at variance with the recorded fact that he only went up to Mount Sinai. WHITBY, HOLDEN, RENNEL, MAGEE, &c.—[BELSHAM, CAMPBELL, MICHAELIS, TITTMAN, WETSTEIN, SCHOETTGEN, &c.]

Ver. 14. οὕτως ὑψωθῆναι δεῖ κ. τ. λ. The commentators are not agreed whether the serpent which Moses lifted up is to be regarded as a type of Christ, or whether our Lord merely alluded to the event for the purpose of illustration. From the obvious tenor of the passage a type is plainly intended; which seems, however, to consist not between the serpent itself and Christ, but between the *elevation* of the serpent in the wilderness and that of Christ upon the cross. To this effect Justin M. (*Apol.* II. p. 91.) calls the pole on which the serpent was suspended τύπος σταυροῦ; and Tertullian, (*de Idol.* §. 5.) observes, *Figuram designasse Dominicæ crucis*. The points of resemblance between the *type* and *antitype* may be seen in Horne's *Introd.* Vol. III. p. 346., though he appears to lean to the notion of an illustration. The Jews themselves looked upon the lifting up of the brazen serpent as a type of the *resurrection*; and some commentators have also supposed our Saviour to refer to his own

exaltation at the right hand of God after his resurrection from the dead, because the verb *ὑψωθῆναι* occurs in this sense in *Acts* ii. 33. v. 31. But that his suspension on the cross is intended appears clearly from v. 16. and the same verb is employed as in this passage in *John* viii. 28. xii. 32. So *Sil. Ital.* II. 345. *Cruce sublimis ab alta*. The history of the brazen serpent occurs in *Numb.* xxi. 8. sqq. LAMPE, WOLFE, WHITBY, BEAU-SOBRE.—[KUINOEL, ROSENMULLER.] The expressions *πᾶς ὁ πιστεύων*, in v. 15. were probably directed against the Jewish prejudice, which excluded the Gentiles from any participation in the Messiah's kingdom, and doomed the nations of the world to destruction at his appearance. See the Talmud in *Taanith.* p. 64, 1. Ramban. on *Gen.* xlix. 9. sqq. and the Targums on *Isaiah* xxi. 12. It is equally conclusive against the Calvinistic doctrine of partial redemption; and the general terms in which the motive and design of Christ's advent are delivered in the N. T. can only be reconciled with the universal extent of God's love to the whole race of mankind. See *1 Tim.* ii. 6. *1 John* ii. 2. Condemnation is not the result of any arbitrary decree, but of man's own perverse will and wickedness, which shrink from the restraint of religion, and the reproof of the Gospel, which is the light of life and immortality, vv. 19, 20. See Horne's *Introduct.* Vol. II. p. 291. PORTEUS, TOMLINE, LIGHTFOOT, GROTIUS.—[ROSENMULLER, &c.]

Ver. 16. *ἔδωκεν. Scil. θανάτῳ.* So *Luke* xxii. 19. *Rom.* viii. 32. *Gal.* i. 4. *Tit.* ii. 14. Had it signified *sent into the world*, as some suppose, from *1 John* iv. 9., then *αὐτῷ* or *κόσμῳ* would have been added. KUINOEL, SCHLEUSNER. The verb *κρίνειν*, in the following verses, as opposed to *σώζειν*, signifies *to condemn*, *to punish*, and in this sense the corresponding Hebrew word is frequently found in the Rabbinical writings. Compare also *John* vii. 51. viii. 50. xii. 47. *Acts* vii. 7. xiii. 27. *Rom.* ii. 12. *Heb.* x. 30. and elsewhere. In v. 19. *κόσμις* is a metonymy of the *cause* for the *effect*. ROSENMULLER, SCHOETTGEN, SCHLEUSNER. The latter part of the Evangelist's account of the conference with Nicodemus, from v. 16. inclusive, is supposed by many to contain his own observations upon the preceding narrative. The more usual opinion, however, and perhaps the most probable, is that which assigns the whole discourse to our Lord himself. In the two concluding verses some commentators discern an indirect reproof of the conduct of Nicodemus in coming to Jesus in the silence of the night, as one conscious of doing what he ought to be ashamed of. But the *light* there spoken of is clearly the revelation of the Gospel, which in Scripture is constantly described under that figure. Seneca, it is true, observes, in *Epist.* 122. *gravis malæ conscientiæ lux est*; and so Eurip. *Iphig.* 1026. *κλέπτων γὰρ ἡ νύξ, τῆς ἀληθείας δὲ φῶς*. These, however, and

similar passages are not here in point. DODDRIDGE.—[WETSTEIN, BEAUSSOBRE, CAMPBELL, &c.]

Ver. 22. βαπτίζεν. It appears from *John* iv. 2. that baptism was not administered by Christ himself, but by his disciples; so that the Evangelist here speaks according to the maxim *qui facit per alium, facit per se.* Neither does he seem to have baptized into his own name, as being the expected Messiah; but merely as John had done, into the faith of the Messiah, to the remission of sins. This inference must be drawn from *Matt.* xvi. 20. xvii. 9. Had Jesus administered the rite himself, those who were baptized by him might have valued themselves above others, as afterwards happened in the Church of Corinth. See *1 Cor.* i. 12. sqq. Besides, he doubtless considered it more important to preach than to baptize: not to mention that the baptism more peculiarly his was that of the Holy Ghost. MACKNIGHT, WHITBY. Of *Ænon* and *Salim* see Horne. Their situation is extremely uncertain. The observation in v. 24. among other passages, seems to shew that John wrote to supply the omissions of the other Gospels; for he does not describe the circumstances of the Baptist's death, but merely mentions his imprisonment as a well known fact. DODDRIDGE.

Ver. 25. περὶ καθαρισμοῦ. The Jews called all ablutions *purifications*: and in this place *baptism* is evidently intended. Hence the subject of debate seems to have been, the necessity of baptism at all to Jews already pure, (*Neh.* ii. 20.) and how Christ, who had been himself baptized by John, came to re-baptize John's disciples, (*Acts* xiv. 4.) thereby assuming a greater authority than the Baptist, and virtually declaring the inefficacy of the rite administered by him to the purpose of purification. WHITBY, MACKNIGHT. A great number of the more valuable MSS., together with some versions and Fathers, read *Ἰουδαίου* in the singular; which the best critics have received into the text. The person spoken of was probably a Jew, who had been baptized by the disciples of our Lord. GRIESBACH, MILL, A. CLARKE. Some understand *ἐκ* for *ἀπό*; but there is an ellipsis of *τοῖς*, as in *Matt.* xxiii. 34. *Luke* xi. 49. *Rev.* ii. 10. xi. 9. With *Ἰουδαίου* likewise *τινὸς* must be supplied. GROTIUS, BEZA.—[KUINOEL, CAMPBELL.]

Ver. 27. οὐ δύναται, κ. τ. λ. That is, one who by divine authority is entrusted with any commission, cannot exceed that commission. Since, therefore, God has only made me the forerunner of the Messiah, concerning whom you have read my testimony, I cannot pretend to be his equal, much less his superior. Compare *John* i. 15. WHITBY. Of v. 29. see Horne's *Introd.* Vol. III. p. 416. and the note on *Matt.* ix. 15. The expression

χαρὰ πεπληρωμένη occurs again in *John* xv. 11. xvi. 24. xvii. 13. It is expressive of the most extatic bliss, and the Rabbins employ it to denote the happiness of heaven. Thus in *Sohar Chadash*, p. 42. 2. *What is the employment of the souls of the pious in Heaven? They exercise themselves in the praise of God, and thus is their joy made perfect.* KUINOEL, SCHOETTGEN.

Ver. 30. αὐξάνειν. This verb, and its opposite, ἐλαττοῦσθαι, are used to express the *increase* and *diminution* of *power* or *celebrity* in *Josh.* iv. 14. LXX. and *Joseph. Ant.* VII. 1. 1. respectively. KUINOEL, WETSTEIN, &c. Between the two next verses and what our Lord himself had said before to Nicodemus in vv. 11. sqq. there is a strong resemblance. Besides the antithesis between Christ who is *from above*, and all other mortals, as well as John, who are *of the earth*, the epithet ὁ ἐπὶ πάντων is also proper to God alone; and it is again ascribed to Christ in *Rom.* ix. 5. We may observe that the context compared with v. 33. is a strong proof that the words of Scripture ought not to be more rigidly interpreted than those of ordinary writings: wherein such hyperboles as *all* for *many*, and *some* for *few*, are sufficiently familiar. Some commentators ascribe vv. 31—36. inclusive to the Evangelist, and consider him as following up the testimony of the Baptist by a comment of his own. But as there is no mark of any such transition, the opinion is, to say the least, uncertain. WHITBY, MACKNIGHT, CAMPBELL.—[WETSTEIN, KUINOEL.]

Ver. 33. ἱσφράγισεν. As *sealing* was employed for vouching the authenticity of writs, *to seal* came, by a natural and easy transition, to signify *to vouch, to attest.* So the verb is used again in *2 Cor.* i. 22. *Ephes.* i. 13. Compare also *Rom.* iv. 11. with *1 Cor.* ix. 2. Our acceptance of God's message by his Son, through an unshaken faith, vouches on our part the faithfulness of God, and the truth of his promises. CAMPBELL, KUINOEL.

Ver. 34. ἐκ μέτρου. To give a thing in measure is, in Scripture phrase, to give it *sparingly.* Compare *Jer.* xxx. 11. xlv. 28. *Ezek.* iv. 16. *Rom.* xii. 3. *Ephes.* iv. 7. The Jews observe that the Spirit was only given to the prophets in a certain measure, some writing *one* book, and others *two.* See *Vajikra R.* §. 15. p. 158, 2. Hence, while their revelations of God's will were only partial, that of Christ was perfect and complete. WHITBY, SCHOETTGEN. It is usual here to understand τὸ πνεῦμα of the *gifts* of the Spirit; but the *personal* sense is preferable. That ἔδωκε precedes is no ground of objection, since the same word is applied to the Son in v. 16. *supra.* With the following verse compare *Matt.* xi. 27. and see note *in loc.* In

v. 36. the variation in the terms πιστεύων and ἀπειθῶν, which is not preserved in the E. T., should not be overlooked. The latter verb, implying *disobedience* as well as *disbelief*, shews that the *faith*, to which the promise of salvation is annexed, is an effectual principle of sincere and unreserved *obedience*: and it is impossible to make one part of Scripture consistent with another without taking this into our idea of *saving faith*. DODDRIDGE.

CHAPTER IV.

CONTENTS:—*Jesus leaves Judea for Galilee, and passes through Samaria*, vv. 1—6. *His conversation with the woman of Samaria*, vv. 7—26. *Its consequences*, vv. 27—45. *The healing of the nobleman's son at Capernaum*, vv. 46—54.

Verse 3. ἀφῆκε τὴν Ἰουδαίαν. The Baptist's testimony to Christ and his own miracles had made a great impression on the minds of the people, and had raised not only the curiosity but the jealousy and indignation of the rulers. It should seem from v. 1. that he took his departure from Judea for the purpose of avoiding the effects of their malice. DODDRIDGE, MACKNIGHT. Of *Jacob's Well*, the city *Sychar*, the *Samaritans*, and other points connected with the following narrative, see Horne's *Introd.* Vol. III. pp. 15. 43. 376. and *Geographical Index*.

Ver. 5. χωρίον, δὲ ἔδωκεν Ἰακώβ κ. τ. λ. Jacob bought this field of Hamor, the father of Shechem, for one hundred pieces of silver, and left it as an inheritance to Joseph, who was buried there. See *Gen.* xxxiii. 19. xlviii. 21. *Josh.* xxiv. 32. It was near to *Sichem*, which was afterwards perhaps corrupted into *Sychar*, as *Belial* to *Beliar*, or received its name from the *drunkenness* of its inhabitants. Of this crime the Ephraimites, within whose limits the city stood, were notoriously guilty. Compare *Isaiah* xxviii. 1—8. It was in this place that Abraham first received the promised blessing from God, in his progress to Canaan, (*Gen.* xii. 7.); that the first Jewish proselytes were admitted, (*Gen.* xxxiv. 29.); that Christ first announced his Messiahship; and that the Gospel was first preached out of Jerusalem, after the ascension. If the valley of Achor, as was probably the case, ran along by the city of Sichem, in this address of our Lord may have been fulfilled the prophecy in *Hos.* ii. 15. and, in breaking down the wall of partition between Jews and strangers, he opened the door of hope for their admission

into covenant with God. LIGHTFOOT, WHITBY, A. CLARKE, TOWNSEND.

Ver. 6. οὕτως. Some refer this adverb to *κεκοπιακῶς*, and render it *therefore, accordingly*; i. e. *like a person so wearied*. Others suppose it to mean *casually, as it happened*; and it is explained *ὡς ἔτυχε* by the Scholiast on Soph. Aj. 1198. So Hor. Od. II. 11. 13. *Sub alta vel platano vel hac Pinu jacentes sic temere*. Others again make it *afterwards*; but it is usual with the Greek writers to use *οὕτως* after a participle *pleonastically*; and so it is preferable to take it here. Compare 1 Sam. ix. 13. 1 Kings ii. 7. LXX. Acts vii. 8. xx. 11. Arrian. Exped. II. 10. Instances frequently occur in Josephus, Pausanias, and Plutarch. The preposition *ἐν* here signifying *at* or *near*, as in Acts iii. 10. So Ælian. H. V. III. 25. *ἐν Γρανίκῳ*. ELSNER, KYPKE, KREBS, SCHLEUSNER, KUINOEL. — [HAMMOND, GROTIUS, WHITBY.]

Ibid. ὥρα ἔκρη. *About noon*; at which time the Jews usually dined. It seems also to have been usual with travellers in the East to take this repast by the side of wells, for the sake of obtaining water, and of the refreshing coolness which they afford to passengers at that sultry time of the day. Philostr. Vit. Apol. ἀριστοποιουμένων δὲ αὐτῶν πρὸς πηγῇ ὕδατος. KYPKE, LAMPE.

Ver. 9. οὐ συγγχῶνται. *Have no intercourse.* In this sense the verb is used in Polyb. I. 29. and so also the Latin *utor* is sometimes employed. *Buying* and *selling* with the Samaritans was permitted, because that was considered as an intercourse merely of interest and convenience; but *borrowing* and *lending*, and much more *asking* or *accepting a favour*, being regarded as an intercourse of friendship, were strictly prohibited. The Jews might use the labour of the Samaritans, say *Amen* to their benedictions, and lodge in their towns; but not eat bread with them, entertain them as guests, or afford them any friendly assistance. See Luke ix. 52. Talm. in *Beracoth*. VIII. 8. *Sanhedrim*, p. 104, l. *Tanchuma*, p. 41. l. *Avoda Zara*, p. 44. 4. *Kidduschim*, p. 76. l. The Samaritans, however, appear to have been less violent in their prejudices than the Jews. See Luke ix. 53. x. 32. LIGHTFOOT, CAMPBELL, SCHOETTGEN, LAMPE, KUINOEL, WETSTEIN.

Ver. 10. τὴν δωρεὰν τοῦ Θεοῦ. That is, the gracious opportunity which now presented itself, of the knowledge and means of salvation, (*Rom.* vi. 25.) including of course the gift of the Holy Ghost. See Acts viii. 20. xi. 17. *Heb.* vi. 4. Some commentators understand by *δωρεὰ* *Christ himself*, but he is no where else so called; not to mention that such an explanation would be tautologous with the following clause. GROTIUS, KUINOEL, LAMPE, DODDRIDGE, ROSENMULLER.—[BEZA.]

Ibid. ἕδωρ ζῶν. By this expression the ancients generally understood *running* or *springing* water, the continual motion of which bears some resemblance to life. So *Gen.* xxvi. 19. *Levit.* xiv. 5. 50. xv. 13. *Numb.* xix. 17. *Jer.* xvii. 13. *Hesiod.* Op. D. 595. *Ovid.* Met. VIII. 57. *Mart. Epigr.* II. 90. *Val. Flacc.* III. 422. It was in this *literal* sense, as it appears from her reply, that the woman understood our Lord's observation; whereas he used the phrase *metaphorically* of his Gospel and his doctrines, as containing all things necessary to *life eternal*. Thus Euthymius explains it: τὸ νῆμα τῆς διδασκαλίας αὐτοῦ. A similar figure occurs in *Prov.* x. 11. *Jer.* ii. 13. *Wisd.* xv. 3. *John* vii. 38. *Rev.* xxi. 6. xxii. 1. and in the Rabbinical writers *water* is frequently the symbol of *doctrine* and *instruction*. Targ. on Cant. IV. 15. *They are occupied in the words of the Law, which are compared with a well of living water.* Chagigah, p. 75, 4. *We are thy disciples, and drink of thy waters.* KUINOEL, SCHOETTGEN, LAMPE, WHITBY. In the next verse ἀντλήμα denotes a *pitcher* or *leathern bucket*, with a line attached to it, which it is usual with travellers in the East to carry with them for the purpose of drawing water. So Nonnus: Οὐ κᾶδον ἑλκυστήρα φέρεις, οὐ σχοῖνον ἀέρεις. GROTIUS, HARMER. Of the word Κύριε see on *Matt.* viii. 2. By θρόμβαρα, in v. 12. some would understand *domestics*; and in this sense the word is sometimes used. But it is far more agreeable to the pastoral habits of the patriarchs to refer it to *the cattle*; and the supply of water, which was sufficient not only for themselves, but for their flocks and herds, is an additional eulogy on the value of the well. Besides, the whole family, servants as well as children, are included under υἱοί. Compare *Gen.* xlv. 11. LXX. LAMPE, KUINOEL.—[KYPKE, MICHAELIS, SCHLEUSNER.]

Ver. 14. πηγή ὕδατος ἀλλομένου κ. τ. λ. That is, a fountain of the waters of salvation, of spiritual health, and consolation, springing up unto everlasting life. Jesus still pursues his metaphor, but as the woman did not yet comprehend him, he proceeds in v. 16. to prepare her for the reception of his doctrine, by a manifestation of his prophetic character. Some suppose that her request in v. 15. is ironical; but her whole demeanour, and the docility with which she listened to our Lord's address, will not admit of such an exposition. It has been objected, also, that the desire or thirst for grace must increase rather than be destroyed in the Christian: but the force of our Lord's assertion seems to lie in this, that the desires of the soul being satisfied, when it is fixed on God as its supreme happiness, *natural thirst* was not worth mentioning. See *John* viii. 51. xi. 26. xiii. 10. Some would render the words *shall not thirst for ever*, which not only destroys the antithesis, but is at variance with the Greek. KUINOEL, DODDRIDGE.—[LIGHTFOOT, LAMPE.]

Of the metaphorical sense of *διψᾶν* see on *Matt.* v. 6. The verb *ἄλλεσθαι*, which is properly applied to *animals*, is also used with a degree of emphasis of a *spring* or *fountain*. So the Latin *salire*, in Virg. *Eccl.* V. 47. Sueton. *Octav.* §. 82. Hesych. *ἀλλομένου· ἀεὶ ρέοντος ἢ βλύζοντος.* ΚΥΡΚΕ, KUINOEL.

Ver. 20. οὐκ ἔστι σου ἀνὴρ. Nonnus: οὐ γνήσιός ἐστιν ἀκοίτης. Various conjectures have been started respecting this declaration of our Lord; the generality proceed upon the supposition that now at least she was living in adultery. So Chrysostom: λαθραίως εἶχε τὸν πορνεύσαντα μετ' αὐτῆς. Some imagine, as if with a view of increasing her crime, that she had never been legally married, but had previously lived with five persons successively in a state of concubinage. Others maintain that she had been five times divorced; and others, that having buried her former husbands, she had now for the first time stooped to prostitution. It is clear that these opinions are merely vague surmises; for it cannot even be proved from our Saviour's words, that she was even then an adulteress; and on the score of charity we should perhaps conclude that she was not. Our Saviour would scarcely have allowed so flagrant a crime to have passed with such indefinite censure. After the death of her last husband she may possibly have been betrothed to another, though not yet formally taken to his home. See on *Matt.* i. 16. But though there is no evidence of any criminal cohabitation, it has been very generally supposed that such was the fact; and perhaps the opposition between the five *legal* husbands, for such they clearly were, and this last, may seem to sanction this conclusion. At all events, the adverb *καλῶς*, v. 17. is not to be understood *ironically*, being clearly synonymous with *ἀληθῆς* in the next clause. LAMPE, KUINOEL, &c. Of the verb *ἔχειν*, in the sense of *γαμεῖν*, see on *Matt.* xiv. 4.

Ver. 21. ἐν τούτῳ τῷ ὄρει. Probably pointing to Mount *Gerizim*, at the foot of which *Sychar* was situated, and on which the Samaritans had formerly erected a temple, though not then remaining. See Horne's *Introd.* Vol. III. pp. 246. 376. Near this place the *patriarchs* Abraham and Jacob, whom the woman calls *πατέρες*, had offered sacrifices, (*Gen.* xii. 6. xxiii. 20.) and the mountain itself was held by the Samaritans in the highest veneration. They pretended that God himself had set it apart as the only place consecrated to his worship; and in support of their opinion they quote *Deut.* xxvii. 4., where, instead of *Ebal*, which is found in all the Jewish copies of the O. T. the Samaritan Pentateuch reads *Gerizim*. Not that they denied that God had fixed his name and abode at Jerusalem in the Temple of Solomon; but the absence of the *Shechinah* and other divine appendages from the second temple may probably have induced

them to regard it as inferior to their own, and given rise to the prevailing dispute, for the settlement of which the woman referred to Jesus. That our Lord's prediction of the extirpation both of the Jewish and Samaritan worship was strictly fulfilled is amply proved by a reference to Jerom. Soph. I. 15. Euseb. Hist. Eccl. IV. 6. Tertull. adv. Jud. §. 15. Greg. N. Orat. 12. Hilar. in *Psalm* lviii. 7. It appears also that the Jews themselves had some expectation that the place of worship would not be confined to Jerusalem in the time of the Messiah. Thus in *Sohar*, p. 41, 1. *In that time the prayers of the Israelites will ascend to God in whatever place they approach his presence.* LIGHT-FOOT, CAMPBELL, SCHOETTGEN, KUINOEL, WETSTEIN. In v. 21. the second person, προσκυνήσετε is used for the third. See Matt. Gr. Gr. §. 294. GLASS.

Ver. 22. δ οὐκ οἶδατε. Whatever be the true import of this expression, respecting which there are various conflicting opinions, it is unquestionably contrasted with δ οἶδαμεν in the following clause. Some would understand it as charging the Samaritans with *idolatry*, but from the time of Manasseh they had strictly adhered to the Mosaic ritual; nor is it likely that our Lord would have dismissed that fatal sin with censure so lenient. The tradition that they worshipped God under the image of a dove, (Talmud in *Cholmi*, §. 1. p. 6.) is plainly fabulous, and originated in the hatred of the Jewish rabbins. Others take δ for καθ' δ, and refer the sentence to the place of the Samaritan worship; as if Christ had said, *Ye serve God ignorantly (καθ' δ οὐκ οἶδατε) in this mountain.* But the interpretation of the old commentators seems to be worthy of the greatest attention. Our Lord naturally turns from the *place* to the *object* of divine worship; and the duty of praying with the Spirit, *and with the understanding also.* The expression δ οὐκ οἶδατε, opposed to δ οἶδαμεν, implies in the Hebrew idiom, not total ignorance, but inferior knowledge, as *love* and *hatred* are opposed to denote *greater and less love.* See on Matt. vi. 24. Now if the writings of the prophets were of importance for conveying the knowledge of the perfections and the will of God, the Samaritans, who did not admit their authority, must on this head have been more ignorant than the Jews, and consequently their service less acceptable. Hence δ may either be put, as it sometimes is, for δν, or refer to θεῖον understood. See *Acts* xvii. 29. GROTIUS, LE CLERC, LAMPE, MACKNIGHT, CAMPBELL, &c. — [KUINOEL, SCHLEUSNER, TITTMAN, &c.]

Ibid. ἡ σωτηρία κ. τ. λ. *Salvation* is here put for *the Saviour, the Messiah*, as in *Luke* i. 71. ii. 30. iii. 6. *Acts* iv. 12. and that the woman so understood it, appears from v. 25. Thus also *salus* is used for *servator*, in Sil. Ital. III. 733. That the Messiah was to spring from the Jews, the Samaritans themselves

were constrained to admit; and Christ therefore reminded the woman of this fact in order to convince her that the knowledge of the truth must originate from thence. KUINOEL.

Ver. 23. ἐν πνεύματι καὶ ἀληθείᾳ. In spirit and in truth; as opposed to the *carnal* sacrifices and *typical* representations of the Jewish worship. This spiritual worship must be accompanied with purity both of body and soul, with the most awful conceptions of the divine majesty, and with an earnest endeavour to imitate as far as possible his heavenly attributes. It must proceed also from spiritual principles; from a sincere love and reverence for our Maker and Redeemer; and from a desire to promote his glory. Such is the service which he himself requires of his *true worshippers*; and the reason is assigned for it in the next verse. *God is a spirit*, and being every where present may be every where adored, provided we approach him in that frame of mind which is most congenial with his nature and perfections. The article shews that Θεὸς is the *subject*, and πνεῦμα the *predicate*. With respect to the worship here inculcated, we may observe, that not only the Jews but the very Heathens were aware of the necessity of inward purity, in order to render their services acceptable. Cic. N. D. II. 28. *Cultus Deorum est optimus, idemque castissimus et sanctissimus, plenissimusque pietatis, ut eos semper pura, integra, incorrupta et mente et voce veneremur.* Hierocl. in *Carm. Pyth.* p. 15. ὡς γὰρ οἱ αὐτοὶ ἄνδρες φασὶ ψυχῆς καθαρᾶς οικειώτερον τόπον ἐπὶ τῆς γῆς Θεὸς οὐκ ἔχει. Ibid. p. 22. τιμήσεις τὸν θεὸν ἄριστα, ἰὰν τῷ Θεῷ διαβολὰν ὁμοιώσεις. Plin. Paneg. Traj. 3. *Animadverto enim, etiam Deos ipsos non tam accuratis Deorum precibus, quam innocentia et sanctitate letari; gratioremque existimari, qui delubris eorum puram castamque mentem, quam qui meditatam carmen, intulerit.* Caton. Distich. *Si Deus est animus, (nobis ut curmina dicunt) Hic tibi præcipue sit pura mente colendus.* WHITBY, GROTIUS, LAMPE, WETSTEIN.

Ver. 25. οἶδα ὅτι Μεσσίας ἔρχεται. The word *Messiah* occurs in Scripture for the first time in the song of Hannah, (1 Sam. ii. 10.) and hence it has been inferred, that as the Samaritans received into their canon only the writings of Moses, the woman could only have been led to expect a Messiah from a traditional expectation of those books, and particularly of *Deut.* xviii. 15. It seems probable, however, that the Samaritans attributed a high degree of authority to the prophetic books, and like the Sadducees, never rejected their testimony when they found it to accord with their own interpretation of the Mosaic code. Thus it appears from the Talmud, (*Jevamoth*, p. 3, 1. and *Cholim*, p. 116, 1.) that the Samaritan scribes quoted *Ezekiel*, *Amos*, and the *Psalms*; and in *Sanhedr.* p. 90, 2. R.

Gamaliel produces to the Sadducees a proof of the resurrection, from the *Law*, the *Prophets*, and the *Hagiographa*, which implies that they respected the authority of them all. Justin Martyr says, Ἰουδαῖοί τε καὶ Σαμαρεῖς, ἔχοντες τὸν παρὰ τοῦ Θεοῦ λόγον διὰ τῶν προφητῶν παραδοθέντα αὐτοῖς; and Justin, being himself of Sichein, though not of a Samaritan family, must have known what the Samaritans thought of the prophets. Therefore, since Moses had clearly predicted him, whom the prophets called *Messiah*, the Samaritans did not hesitate to use his prophetic designation. It may be added that the words of the woman seem to indicate an expectation of the *speedy* advent of *Messiah*, which must have been built upon some interpretation of the later prophets. The parenthetical clause, ὁ λεγόμενος Χριστὸς, is the Evangelist's explanation of the Hebrew word, for the sake of his Greek readers, as in ch. I. 38. 41, 42. ix. 7. and elsewhere. LIGHTFOOT, BEAUSOBRE, BISHOP BLOMFIELD, CAMPBELL.—[HORSLEY, A. CLARKE, &c.]

Ibid. πάντα. That is, all things relative to the nature of God, the proper method and place of his worship, and the settlement of the great national question respecting Gerizim and Jerusalem. There is a similar notion in Maimonides: *When Messiah cometh all secret and hidden things shall be disclosed.* WETSTEIN, A. CLARKE. Our Lord's explicit declaration of his Messiahship in the next verse, so opposite to the silence which he usually observed towards the Jews, is attributable not only to the extreme docility of the woman, with whom he conversed, but to the just notions which the Samaritans in general entertained of the expected Messiah. There was moreover no apprehension of any resistance to his ministry on the one hand, or of their seditious endeavours on the other, to make him a king. See Horne's *Introd.* Vol. I. p. 236. LE CLERC, KUINOEL.

Ver. 27. ἐν τούτῳ. *Scil.* χρόνῳ. So in v. 31. Some of the commentators lay considerable stress on the absence of the article with γυναικὸς, and think the meaning is, *with any woman at all.* But nothing can be inferred from this omission, because of the preposition; and the surprise of the Apostles seems rather to have arisen from our Saviour's conversing with this particular woman, than with *any* woman indiscriminately. The Rabbins, it is true, maintained that it was not decorous in a man to hold any conversation with a woman in public. They held that this was *one of the six things which rendered a disciple impure*; and in *Joma*, p. 240, 2. it is said, *Let no man talk with a woman in the street; not even with his own wife.* See also *Eruvhin*, p. 53, 2. *Kiddushim*, p. 70, 1. *Bemidbar Rabba*, p. 135, 4. It may be observed, however, that not only was this woman a Samaritan, a circumstance which rendered her peculiarly obnoxious; but the very place rendered her character somewhat suspicious.

The business of fetching water belonged exclusively to females, and wells had, from that cause, become places of resort for the loose and licentious. Hence it is possible that the disciples may have been surprised at our Saviour's conversing with this particular woman, whom he had found in such a place. It may be added, that in other places he is represented as conversing with women without giving rise to any particular observation. They were doubtless restrained from expressing their surprise, by the reverential awe with which they regarded him. MIDDLETON, LIGHTFOOT, SCHOETTGEN, KUINOEL.—[CAMPBELL.]

Ver. 28. ἀφῆκε τὴν ὑδρίαν. It has been thought that the woman *left her bucket* for the use of our Lord and his disciples; but it should rather seem that she forgot it in the present excitement of her mind, or omitted to take it in order that it might not impede the quickness of her return to the city. The hurried state of spirits into which she had been thrown, will also account for her exaggerated statement in the next verse, that Christ had told her *all things that ever she did*. Similar instances of hyperbole are not uncommon in cases of unexpected excitation. A. CLARKE, KUINOEL, PALEY.—[LIGHTFOOT.]

Ver. 31. ἠρώτων. Here, and in vv. 40, 47., this verb signifies *to request, to beseech*. See also *Judg.* iv. 20. xiii. 6. 18. 1 *Chron.* xviii. 10. *Matt.* xv. 23. *Luke* v. 3. vii. 36. xiv. 32. *John* xiv. 16. xvii. 9. 15. 20. *Acts* iii. 3. xvi. 39. xxiii. 20. 1 *Thess.* iv. 1. 2 *Thess.* ii. 1. Joseph. Ant. V. 1. 14. HAMMOND, PARKHURST. In vv. 32. 34. the words βρωσις and βρωμα are used metaphorically of *mental food*, i. e. of the satisfaction and delight with which our Lord performed the work of his ministry. A similar mode of expression is frequent, not only in the Rabbinical, but in the Greek and Latin writers. Arist. Ran. 744. ἐποπτεῖν δοκῶ "Ὅταν καταράσωμαι λάθρα τῷ δεσπότῃ. Thucyd. I. 70. μήτε ἑορτὴν ἄλλο τι ἡγεῖσθαι ἢ τὸ τὰ δέοντα πράττειν. Achil. Tat. V. p. 13. ποῖον γὰρ ὄψον, ἔφη, μοι πολυτελές; ἢ ποῖος οἶνος τιμιώτερος τῆς σῆς ὀψείως; Cic. Fin. V. 19. *Animi cultus erat ei quasi quidam humanitatis cibus.* Tusc. Quæst. V. 23. Archimedis mens rationibus agitandis exquirendisque alebatur, cum oblectatione solertia, qui unus suavisissimus pastus animorum. Plaut. Cist. IV. 2. 49. *Istic mihi cibus est, quod fabulare.* WHITBY, KUINOEL, SCHOETTGEN, WETSTEIN. That the observation in v. 35. is proverbial, see on *John* ii. 14. In reference to the work in which he was engaged, and the satisfaction which it afforded him, our Lord proceeds to point out to his disciples the *spiritual harvest* which he had reaped in their absence. His discourse may be thus paraphrased:—Say ye not *proverbially as an encouragement to the sower*, that in four months he will reap the produce of his toil? Behold, as the fields

are now ripe for harvest, so the seed of instruction which I have just sown has already produced a rich spiritual harvest among those Samaritans whom ye see flocking hither. *And for your encouragement in producing like spiritual harvests, I tell you,* that he who *thus* reapeth receiveth wages, and gathereth fruit, *not to sustain the present life, but to life eternal:* that both he that soweth, and he that reapeth, may rejoice together *in the fruit of their labour;* according to the proverb, One soweth and another reapeth. For ye reap the fruits of other men's labour, viz. *of the Prophets who foretold, and the Baptist who prepared the way for the Messiah;* so that ye enter into their labours, *and perfect what they have begun.* WHITBY.

Ver. 35. χώρας, δι λευκαί εισι. The noun χώρα here denotes a *field*. So Herodian. VI. 4. τὴν χώραν γεωργεῖν. In the sense in which λευκαί is used, the Latin *albescere* occurs in Ovid Fast. V. 357. With the proverb in v. 37. may be compared *Levit. xxvi. 16. Deut. xxiv. 13. Isaiah lv. 21, 22. Amos ix. 13. Hos. vii. 9. Mic. vi. 15. Matt. xxv. 24. Heb. xi. 39.* Similar sayings are found in the Greek writers. Thus Arist. Equit. 391. ἀλλότριον ἀμῶν θέρος. Suidas: ἄλλοι κάμον, ἄλλοι ὤναντο. Schol. in Aristoph. κατὰ τὸν παλαιὸν λόγον, ἄλλοι μὲν σπείρουσι, ἄλλοι δ' εὖ ἀμήσαντο. Not unlike are the Latin adage, *Aliis leporem excitasti;* and the well-known lines of Virgil, *Sic vos non vobis, etc.* As λόγος here, so *verbum* signifies a *proverb* in Ter. Eun. IV. 5. 6. LAMPE, WETSTEIN, KUINOEL, WHITBY, A. CLARKE. Griesbach prefixes to the article before ἀληθινός the mark of possible spuriousness; but the MSS. in favour of its retention are as fifty to one. As far as the sense is concerned, it may either be inserted or omitted. If we render, *In this instance the saying is true*, the article must be rejected; but if, *In this is exemplified the true saying*, it is absolutely necessary, as in *John i. 9. vi. 32. xv. 1.* MIDDLETON.—[BEZA.]

Ver. 40. ἔμεινεν ἐκεῖ δύο ἡμέρας. He abode there so long, that he might not neglect to improve the docility of the Samaritans to their benefit; and no longer, that he might not appear to prefer them before the Jews. See *Matt. x. 5. Acts i. 8.* It has been thought that the word κόσμος, in v. 42., was intended by the Samaritans to include themselves and the Jews only, since they could have no idea of the salvation of the Gentiles, of which even the Apostles long remained in ignorance. They might, however, know from *Gen. xii. 3. xlix. 10.* that all the nations of the world would be included in the Messiah's kingdom. Besides, the word κόσμος is never applied even to the Jews in opposition to the Gentiles. In *John vii. 4. xii. 19.* which are cited as instances of this exclusive sense, it signifies

generally *the multitude*. Here it plainly denotes *all mankind*, as in 1 *John* iv. 14. 1 *Tim.* iv. 10. WHITBY, GROTIUS.—[LE CLERC.]

Ver. 44. αὐτὸς γὰρ ὁ Ἰησοῦς, κ. τ. λ. Galilee was the country of Jesus, so that the observation here introduced should rather seem to be a reason for his *not* going thither, than the immediate cause of his journey. Most of the commentators, therefore, suppose that the Evangelist meant to imply that he went into *Galilee* generally, avoiding *Nazareth*, the usual place of his abode; and some have thought that a clause to this effect has been lost from the end of v. 43. The obscurity may be altogether avoided by translating γὰρ *although*, a sense which it bears in *Rom.* ix. 15. 17. analogous to the Hebrew וְ, in 2 *Sam.* ii. 7. *Jer.* iv. 30. Our Lord will thus appear to have gone into Galilee, *although* the sentiment which he had expressed in *Matt.* xiii. 57. *Luke* iv. 24. would have led a person to expect otherwise. As John has recorded no occasion upon which the sentiment was delivered, it has been proposed to render ἐμαρτύρησεν, *he was wont to remark*; but of this there is no need, as the present Gospel was written to supply the omissions of the other three, and frequently contains references to circumstances which they have related. See *John* xviii. 32, 33. xx. 1. KUINOEL, SCHLEUSNER.—[KYPKE, CAMPBELL, DODDRIDGE, WHITBY, GROTIUS.] The last clause in v. 45. is written for the information of Gentile readers. In some few particulars the Galileans differed from the rest of the Jews. See HORNE. LIGHT-FOOT.

Ver. 46. τις βασιλικός. E. T. *a certain nobleman*. With respect, however, to the quality of this person there is a considerable difference of opinion. Some suppose him to have been *one of the royal family*, ἀνὴρ being the substantive understood. Thus Chrysostom; though he has also another interpretation, implying that he held some office of princely dignity. Others supply στρατιώτης, and others, again, take Βασιλικός for a proper name. In this latter case, however, the Evangelist would rather have written ἦν τις ὀνόματι Βασιλικός. See *Luke* i. 5. *Acts* v. 1. xviii. 24. But the noun to be supplied is most probably ὑπηρέτης. Thus Jerome renders it *palatinus*, i. e. *a servant of the palace*; and with this the Syriac and Arabic versions agree. This rendering is also confirmed by Joseph. Ant. XV. 8. 4. B. J. VII. 5. 2. Polyb. IV. 76. 2. The person intended is supposed by some to have been *Chusa*, mentioned in *Luke* viii. 3. and by others *Manaen*, *Acts* xiii. 1.; but there is no evidence in favour of either conjecture. WETSTEIN, KYPKE, CAMPBELL, KUINOEL, SCHLEUSNER, HAMMOND, MARSH.—[BOS, KREBS, MICHAELIS, &c.] From the reproof in v. 48., and the

petitioner's enquiry in v. 52. respecting the precise time of his son's amendment, for the evident purpose of comparing it with the time at which his cure was pronounced by Christ, it is clear that his faith was by no means perfect; though the miracles which he had witnessed convinced him of the power of Christ to work one in his behalf. He seems from v. 49. to have supposed that our Lord could not have performed the cure at a distance. Still there was an evident inclination towards the pretensions of Christ, which his son's restoration perfected. Jesus, therefore, softened his rebuke by using the plural number, thus including all the Galilæans, and drawing a marked distinction between the ready docility of the Samaritans, whom he had just left, and the tardy assent which his own countrymen could scarcely be persuaded to yield even to signs and wonders. KUINOEL, DODDRIDGE, A. CLARKE, &c. There is an account very similar to the miracle here related in *Beracoth*, p. 34. *When the son of R. Gamaliel fell sick, he sent two of his disciples to R. Chanina, that he would pray to God for him. When he had seen them, he went to the roof of his house and prayed. He then came down and said to them, His fever has left him. They said unto him, Art thou a prophet? He replied, I am neither a prophet nor the son of a prophet, but when I can recite my prayers readily, I know I shall be heard. They then wrote down the hour; and when they returned to R. Gamaliel he said to them, Ye have discharged your office; and in respect to my son all is complete. In the same hour the fever left him, and he desired water to drink.* SCHOETTGEN. After πορεύου, v. 50., there seems to be an ellipsis of εἰς εἰρήνην. Compare *Luke vii. 50.* GROTIUS, ROSENMULLER.

Ver. 52. κομψότερον ἔσχε. *Scil.* ἑαυτόν. Hesych. κομψότερον· βελτιώτερον, ἐλαφρότερον. Theophylact: βελτίου καὶ εὐρωστότερον. The adjective κομψός properly denotes *elegant*, as in Xen. Cyr. I. 3. 8.; but the phrase κομψῶς ἔχειν signifies *to be better in health* in Arrian. Epict. III. 10. So the Latin *belle habere* in Cic. Fam. Epist. XVI. 15. RAPHELIUS. In v. 54. some critics would join πάλιν with ἐλθών, supposing that an absurdity would ensue from construing πάλιν δεύτερον. But not only the Hebrews, as in *Isaiah li. 6.* but Greek and Latin writers also occasionally unite two synonymous words, of which one is evidently redundant. So Plutarch. Philopœm. πάλιν ἐκ δευτέρου. KUINOEL.—[ΚΥΡΚΕ, CAMPBELL.]

CHAPTER V.

CONTENTS:—*The infirm man healed at the pool of Bethesda, vv. 1—15. Christ vindicates his conduct, and asserts the dignity of his office, vv. 16—39. He reproves the Jews for their obstinacy, pride, and disbelief, vv. 40—47.*

Verse 1. ἰορτὴ τῶν Ἰουδαίων. See on *John* ii. 14.

Ver. 2. ἐπὶ τῇ προβατικῇ. E. T. *By the sheep-market.* There is nothing, however, in the Greek which answers to *market*; nor have we any evidence that there was any place at Jerusalem called the *Sheep-market*. Now it is certain, from *Nehem.* iii. 1. 32. xii. 39. that one of the gates of the city was called the *sheep-gate*; and it is therefore more than probable that πύλη, rather than ἀγορᾶ, is the substantive to be supplied. Two other methods have also been adopted to explain the passage, but neither of them are entitled to particular attention. 1. The Vulgate and some other versions, after Chrysostom and Theophylact, omit the preposition ἐπὶ entirely, and read προβατικὴ κολυμβήθρα, as adjective and substantive, in the nominative:—*There is in Jerusalem a sheep-pool, called Bethesda.* This reading, however, is wholly unsupported by the MSS., and therefore unworthy of regard. 2. It has been proposed to read προβατικῇ κολυμβήθρᾳ, as agreeing in the dative:—*There is at Jerusalem by the sheep-pool (a place) called Bethesda.* In support of this interpretation it is urged that προβατικῇ is otherwise without a substantive, and *Bethesda*, which signifies *the house of mercy*, is improperly applied to a *pool*, which cannot, in any sense, be called a *house*. But it is a known Greek idiom to employ an adjective alone when the substantive is easily supplied; so that if one of the gates of Jerusalem was called προβατικὴ πύλη, as we know from the O. T. that it was, nothing would be more natural than to drop πύλη as superfluous. We have an instance precisely in point in Homer, where πύλαι is constantly understood with Σκαῖα. With respect to *Bethesda*, though the first part, בֵּת, denotes commonly a *house*; yet its compounds are not to be so strictly interpreted. *Bethel*, which signifies *the house of God*, was an open field, (*Gen.* xxviii. 10.) and *Bethlehem*, the city of David, implies *the house of bread*. Nor is the signification of κολυμβήθρα to be confined strictly to the *pool*. It is evidently meant to include the *porches*, or covered walks, which had been built for the accommodation of those who came thither. In this extent the word *bath* is used by ourselves. CAMPBELL, WETSTEIN, MACKNIGHT, KUINOEL, LAMPE, WHITBY.—[HAMMOND, &c.]

Ver. 3. ἐκδεχόμενων τὴν τοῦ ὕδατος κίνησιν. This clause, together with the whole of the next verse, is omitted in some of the most ancient MSS., marked as suspicious in others, and rejected by several of the best critics as an interpolation. Its authority, however, is established by far the greater number of MSS., by all the versions, by the Greek Scholiasts, and by the concurrent testimony of several of the early Fathers. Moreover, the seventh verse depends upon it, and cannot be explained without it. Some, indeed, have supposed that it was introduced in order to explain the allusion in v. 7., but if any such explanation is requisite, as it clearly is, it seems most natural that the Evangelist should have given it. Since, then, it is not possible to get rid of the passage, it becomes necessary to consider the difficulties with which it is attended. There are some who would explain the sanative powers, which are said to have belonged to the pool of Bethesda, with reference to natural causes. They either suppose that the virtue was communicated to its waters by washing in them the entrails of the beasts which were offered in sacrifice; or that the mud, which settled at the bottom, was charged with some metallic salt; so that, whenever the waters were troubled by rain, or heat, or any natural cause, the salt was suspended in them, and rendered them powerfully salubrious. Against the first of these hypotheses, it may be urged that there is no proof that the entrails of the victims were washed in this pool: on the contrary, it is known that there was a *laver* in the temple for this purpose; and the conjecture that the water, yet warm with the blood, was conducted thence into the pool by pipes, is altogether without foundation. With respect to the supposed mineral property of the water, allowing that springs, possessing medicinal qualities, are more effectual at *certain seasons* (κατὰ καιρὸν) than others, there are still certain considerations, suggested by the Evangelist's account, which render this supposition, equally with the other, entirely inadmissible. If the efficacy of the water arose from natural causes, its beneficial effects would not have been confined to the first patient who descended: they would not have extended to every disorder whatsoever; and the cure would not have been instantaneous, which the tenor of the narrative evidently implies. On either of the above suppositions, moreover, it is necessary to understand by *the angel*, who communicated this sanative property, some *messenger*, or *officer*, who was deputed to put the water in motion at the appointed time; or some inanimate agent, which produced at stated times the expected commotion. Now, though the Hebrew synonyme is used in each of these acceptations in the O. T., and in the first of them occasionally in the N. T., there is no apparent reason for so understanding it here; not to mention that in many good MSS. supported by several versions and Fathers, the word *Κυρίου* is expressly added. Still it is objected, that, had miraculous powers

been known to have belonged to the pool of *Bethesda*, it is scarcely probable that Josephus should have omitted all mention of so remarkable a phenomenon. It is not more surprising, however, that Josephus should have failed to notice this circumstance, than that he has passed over in silence the murder of the innocents, and the census which was instituted by Augustus in the year of the nativity. Still, to give the objection its full weight, the miracle may have ceased in the time of Josephus; and upon this supposition the following may be admitted as the most plausible explanation of the fact. The pool in question may possibly at all times have been remarkable for its medicinal waters; but at or near the period of our Saviour's ministry it seems to have been endued with supernatural powers, which were communicated periodically, effecting at each commotion of the water a single cure. Whether the commotion was effected by the visible descent of an angel, or was attributed by the Jews, after their usual manner, to angelic operation, cannot of course be determined. Neither is it possible to ascertain the length of the interval between each succession of the miracle. Tertullian and others suppose them to have occurred *annually* at the Pass-over. The whole was probably a type of Christ, or rather, perhaps, a fulfilment of the prophecy in *Zech.* xiii. 1., and the ingratitude of the Jews for the mercy thus vouchsafed them, was the probable cause of the speedy cessation of the gift after the crucifixion of our Lord. DODDRIDGE, WHITBY, LIGHTFOOT, LAMPE.—[HAMMOND, PEARCE, KUINOEL, ROSENMÜLLER, &c.] Of the *pool* itself, see Horne's *Introd.* Vol. III. pp. 23. 240.

Ver. 8. ἔγειραι, ἔρπον τὸν κράββατόν σου, κ. τ. λ. It has been remarked, that our Lord, after having performed a miracle, was accustomed to connect some circumstance with it which attested its truth. After the miracle of the five loaves, the fragments collected exceeded the original supply; the water, which was made wine, was submitted first to the governor of the feast, and received his unqualified approbation; and the lepers, which he cleansed, were sent to the priests for their attestation of the cure. So the infirm man is here ordered *to take up his bed and walk*; and by so doing he fully established the reality of his restoration. In this case there could have been no collusion or imposture. The infirmity under which he laboured St. Chrysostom conceives to have been *blindness*; but from the attendant symptoms, it seems rather to have been *palsy*. Compare *Matt.* ix. 4. Let the disease, however, have been what it may, it had lasted thirty-eight years, and must have been known to multitudes: nor did the Jews deny the reality of the cure, though they accused the man of violating the Sabbath, by obeying our Lord's direction to remove his bed. This was indeed contrary to the letter of the law, as appears *Exod.* xx. 8. *Nehem.* xiii. 15., and especially

from *Jerem.* xvii. 21., upon which the Rabbins had founded some severe traditions. Talmud, in Sabb. §. 10. *He that carrieth any thing on the Sabbath, in his right hand or in his left, in his bosom, or on his shoulder, he is guilty.* Again, *Schabb.* p. 6. 1. *Whoever on the Sabbath carries out any thing unadvisedly, he is bound to offer sacrifices for his sin; but if presumptuously, he is punished by cutting off, or being stoned.* See also Origen, *de Princip.* IV. 2. To these superstitions our Saviour's question in v. 6. has been supposed to allude, as if he had said,—*Wouldst thou be healed on the Sabbath-day?* but, as the patient's reply has no reference to the Sabbath, such an allusion is improbable. The penalties were removed in cases of very urgent necessity; but the man evidently disregarded all considerations except our Lord's command, which was doubtless given in some measure to try his faith. It may also have been Christ's intention to prove his sovereignty over the Sabbath, (*Matt.* xii. 8.); to shew that acts of mercy were not opposed to the *spiritual* intention of the Sabbath; and perhaps to intimate the speedy dissolution of the Jewish Sabbath altogether. The Jews themselves, however, admitted the right of a prophet to infringe the sabbatical rest, which they justified by the example of Joshua, who surrounded Jericho with the ark seven successive days. Upon this notion, perhaps, the man rested his excuse in v. 11. *Sanhedrim*, p. 90. 1. *If a prophet shall enjoin thee to transgress the words of the law, hear him, except it be in a matter which involves idolatry.* GROTIUS, WHITBY, LIGHTFOOT, SCHOETTGEN, A. CLARKE, KUINOEL.—[ROSENMULLER.]

Ver. 13. ἐξένευσεν. Some critics form this aorist from ἐκνεύω, *to move aside*; and others from ξενεύω, *to become a stranger*. The former word, however, signifies *to turn the head aside*, as in *Diod. Sic.* XV. 87., and of the latter no example is adduced. It seems rather to be derived from ἐκνέω, *to swim out, to escape by swimming*; and then *to glide away*; and well expresses the easy unobserved manner in which Christ passed the multitude, which closed behind him like a stream, leaving no trace of the way he had taken. The verb is used in this sense in *Eurip.* Hipp. 471. εἰς δὲ τὴν τύχην Πεισοῦς, ὅσπην σὺ, πῶς ἂν ἐκνεύσαι δοκίεις; 825. ὥστε μήποτ' ἐκνεύσαι πάλιν, Μηδ' ἐκπεράσσει κύμα τῇσδε συμφορᾶς. So the Latin *enatare* is used in *Petron.* Arb. 47. *Habebam in domo, qui mihi pedem opponeret, hac illac; tamen enatavi.* GROTIUS, DODDRIDGE, WESTSTEIN, KUINOEL, ELSNER, SCHLEUSNER. — [PARKHURST, ERASMUS, &c.]

Ver. 14. μηκέτι ἀμάρτανε, κ. τ. λ. In allusion to the notion, in very many instances true, that disease is the punishment of sin; and possibly, in the case of this man, his infirmity had been

the consequence of his vices. See on *Matt.* viii. 17., and compare *Deut.* xxviii. 15. sqq. *Psal.* ciii. 1. cvii. 17. *Isaiah* xxxviii. 20. *John* viii. 11. 1 *Cor.* xi. 30. The information which the man is said, in the next verse, to have carried to the Jews, could not have been intended, as some suppose, to further their design of destroying Jesus. Our Lord had found him in the temple, whither he had doubtless gone to return thanks for his recovery; and he thought to glorify his deliverer by proclaiming the miracle, being wholly ignorant of the malicious intentions of those to whom he related the fact. The fear of divine vengeance, if not a sense of gratitude, would have restrained him from conniving at the views of the Sanhedrim. In v. 16. *διώκειν* is used in a *forensic* sense, as in *Matt.* v. 11.; and the reply of Jesus, from v. 17. to the end of the chapter, was evidently addressed to the Sanhedrim, in answer to the accusations brought against him, respecting a breach of the Sabbath. See v. 33. The verb *ἀποκρίνεσθαι* signifies to *answer a judicial accusation* in *Matt.* xxvi. 62. xxvii. 12. Plat. Apoll. Socr. §. 2. LAMPE, KUINOEL, DODDRIDGE.

Ver. 17. ὁ πατήρ μου κ. τ. λ. The reference is clearly to the *Sabbath*. Though God rested on the seventh day from the work of creation, he still continues to govern and preserve the universe on the Sabbath as well as on other days: and Christ lays claim to the same right of working continually, on the ground of his equality with his Father. That the Jews understood our Lord's words in this light is evident from the next verse. The words *πατέρα ἰδίον* must imply something peculiar and energetic, whereby he calls God his Father, in a sense applicable to no other; for the Jews themselves made no scruple to call God *their* Father, (*John* viii. 41.) from which it cannot be inferred that they made themselves *equal* with God. St. John has used the adjective *ἰδιος* in thirteen other places, and always in the sense of something *peculiarly one's own*. Compare *infra* v. 43. and ch. i. 11. 41. iv. 44. viii. 44. x. 3, 4. 12. xiii. 1. xv. 19. xvi. 32. xix. 27. With respect to God's resting on the seventh day, we have a similar sentiment in Phil. Jud. *de Alleg.* I. p. 32. A. ἐδηλώσαμεν δὲ, ὅτι ποιῶν ὁ Θεὸς οὐ παύεται, ἀλλ' ἐτέρων γενεσέως ἄρχεται, αἵτε οὐ τεχνίτης μόνον, ἀλλὰ καὶ πατήρ. So again (II. p. 44. D.) παύεται οὐδέποτε ποιῶν ὁ Θεός· ἀλλ' ὥσπερ ἰδίον τὸ καλεῖν πυρὸς, καὶ χίονος τὸ ψύχειν, οὕτω καὶ Θεοῦ τὸ ποιεῖν. WHITBY, GROTIUS, CAMPBELL, LAMPE.

Ver. 19. οὐ δύναται κ. τ. λ. Our Lord proceeds in this and the following verses, to establish his equality with the Father, by assuming the same divine attributes, which confessedly belong to God. His works are the works of the Father; he raises the dead, (vv. 21. 25.); he is the appointed judge of all, (v. 22.);

his honour is equal with that of the Father, (v. 23.); and he has life in himself, as the Father hath, (v. 26.). Nor is there any thing contradictory to this in the assertion, that *the Son can do nothing of himself*. Christ was man as well as God; and he was *inferior to the Father as touching his manhood*, independently of a certain pre-eminence in the Father, as the fountain of Deity. See on *Matt. xix. 17. xx. 23.* and of the import of the verb *δύναται* on *Mark ii. 19.* Some commentators would give to *ποιεῖν* the sense of *διδάσκειν*, and render *ἔργα doctrines*; citing, in support of this opinion, *John xiv. 10, 11.* But, even admitting that the citation is apposite, our Lord is here evidently speaking of his *works*, not of his *teaching*; and the *ἔργα μετὰ τῶν νεκρῶν*, to which he refers in v. 20., are immediately stated to be *raising the dead* (v. 21.) and *judging the world* (v. 22.). The verb *δεικνύειν* (v. 20.) implies not only *to teach*, but *to co-operate in performing*. Compare *John viii. 28. xii. 49.* The particle *ἵνα* is for *ὥστε*. LAMPE, KUINOEL, WHITBY, SCHLEUSNER, TITTMAN.

Ver. 21. οὗς θέλει, ζωοποιεῖ. Giving life *according to his own will* proves the divinity of Christ. The widow's son at Sarepta (1 *Kings xviii. 22.*) and the Shunamite's son (2 *Kings iv. 32.*) were raised by Elijah and Elisha respectively *by the will of God*. God used these prophets as his instruments; but Christ, by his own will and power, raised the daughter of Jairus, (*Mark v. 35.*) the widow's son at Nain, (*Luke vii. 11.*) and Lazarus, (*John xi. 14.*). Some, however, refer this verse to the general resurrection; but, at all events, it is clear that Christ, who will not only *raise our mortal bodies, but also make them like unto his own glorious body, by that power by which he is able to subdue all things unto himself*, (*Phil. iii. 21.*) must be God. To those who would interpret the passage of a *moral* rather than a *physical* resurrection, and apply it to a general reformation of mankind, the plain tenour of the passage is sufficiently opposed. If the reference is to the individual instances of restoration to life, which Christ performed during his stay upon earth, the *judgment* mentioned in v. 22. must be the administration and government of his Church; and if to the general resurrection, the final judgment of the world is clearly intended. The former is most probable, since the latter inference is introduced in v. 28. An expectation prevailed among the Jews, that their Messiah's advent would be attested by the raising of the dead. WHITBY, A. CLARKE, KUINOEL, WOLF.—[PAULUS, &c.] There are two words, *κρίσις* and *κρίμα*, which are commonly rendered *judgment*; they are not, however, synonymous, though occasionally so employed. Compare vv. 24. 29. The former, as in this place, denotes *judicial authority*, or *the act of judging*: and the latter the *sentence* pronounced, or

the *punishment* inflicted. CAMPBELL. The honour paid to the Father is divine worship; and to worship any creature is *idolatry*. Hence, it appears again from v. 23., that Christ is God. It has been urged, indeed, that καθὼς does not necessarily imply *equality*, but merely *similitude*: but in reference to the charge that Christ had made himself equal with God, it can have no other signification in this place. See also on *Matt.* xviii. 18. A. CLARKE, TITTMAN, &c.

Ver. 24. ἔχει ζωὴν αἰώνιον. *Hath everlasting life*: i. e. is in that state to which, if persevered in, the promise of everlasting life is annexed. Some understand the terms *life* and *death*, in the last clause of this verse, metaphorically of *spiritual* life and death, and the *dead* in the next verse, of those spiritually dead in trespasses and sins; and that the words καὶ νῦν ἔστιν indicate an event already near at hand. See on *Matt.* viii. 22. It should seem, however, from vv. 21. 28. that the declaration is to be understood literally: and that in v. 28. there is a gradation from the separate instances of Christ's miracles on earth, which are the subject here and at v. 21. to the general resurrection of all at the last day. The perfect tense μετὰβέβηκε, as well as the words καὶ νῦν ἔστιν, are properly used in reference to a future event, which is as certain as if it were past or present: at the same time, it is not impossible that both ideas may be included. WHITBY, KUINOEL, DODDRIDGE.—[LIGHTFOOT.] By ζωὴ, in v. 26., some understand the power of *raising whom he will*, from v. 21. and others *happiness*, as in *Luke* xii. 15. But the former of these interpretations would be a tautology, and the latter is unsuitable to the scope of the passage. It should rather seem, therefore, to denote the *essence of vitality*, or *self-existence*. But whatever be the import of the expression ἔχειν ζωὴν ἐν ἑαυτῷ, it is equally applied to the Father and the Son; and, as it unquestionably implies perfection in the one, so must it also imply perfection in the other. The verb ἔδωκε proves that this essence was communicated from the Father; but in no way dissolves the perfect equality of the Godhead. LIGHTFOOT, DODDRIDGE.—[WHITBY, MACKNIGHT, SCHLEUSNER, KUINOEL, ROSENMULLER.]

Ver. 27. ὅτι υἱὸς ἀνθρώπου ἐστίν. *Because he is the Son of Man*; i. e. *the Messiah*. See on *Matt.* viii. 20. This term occurs now for the first time without either of the articles: and hence some would contend that, by a common Hebraism, or rather Syriasm, *Son of Man* and *man* are synonymous. But the omission of the Greek article is clearly to be explained from Greek usage. Now in the present instance υἱὸς and not ὁ υἱὸς properly follows ἐστίν, and υἱὸς being anarthrous, τοῦ ἀνθρώπου would offend against the *regimen*. It is obvious, therefore, that

υἱὸς ἀνθρώπου, as applied to Christ, now first occurs without the article, because Christ now for the first time *asserts* his claim to the title: in all other places he has assumed it. In similar cases, where the canons reject the article before *υἱὸς*, the Fathers appear always to use the phrase *υἱὸς ἀνθρώπου*. As the term is applied to the Messiah in his Mediatorial capacity, and with reference to his human nature, the import of the passage will still be, that *God has made Christ the Judge of man, for that he, having taken our nature, is acquainted with our infirmities*. Compare *Acts* xvii. 31. A few inconsiderable MSS. with the Syriac and Armenian versions, place a full stop at *ποιεῖν*, connecting this clause with the opening of the next verse; and in this punctuation several of the commentators agree. Theophylact objects strongly to the common rendering, and ascribes it to the invention of Paul of Samosata. Nevertheless, the E. T. is unquestionably correct. On the other supposition *τοῦτο* is redundant, and the clauses should be transposed thus: *μὴ θανατάζετε, ὅτι υ. α. ε.* Some of the advocates of the various reading, render *ὅτι* either *although* or *inasmuch as*, which is equally unusual and unnecessary. MIDDLETON, KUINOEL, WHITBY, GROTIUS, LIGHTFOOT, &c.—[CAMPBELL, MICHAELIS, A. CLARKE, &c.] The phrase *κρίσιν ποιεῖν*, *to execute judgment*, i. e. *to pass sentence*, recurs in *Jude* 15., and is frequently found in classical writers. Demosth. *de fals. Leg.* p. 228. *κρίσιν ὑμᾶς τήμερον προσήκει ποιεῖν*. Xen. *Hellen.* V. 2. 35. *Ἰσχυρὰ κρίσιν ποιεῖν*. The distinction which is drawn in v. 29. seems to be directed against the doctrine of the Pharisees, who maintained that the resurrection appertained only to the just. See Joseph. B. J. II. 12. KYPKE, WETSTEIN, WHITBY. In v. 30. our Lord repeats his declaration (from v. 19.) of the perfect unanimity and co-operation of the Father and the Son; and thence deduces an argument for the justice of his judgment. The sentence of final retribution will not be influenced by any partial views, such as might bias the minds of earthly judges acting in accordance with their own wills, but will be pronounced according to the evidence of facts, and the will of an all-just God, who is no respecter of persons. GROTIUS, DODDRIDGE.

Ver. 31. ἐὰν ἐγὼ μαρτυρῶ κ.τ.λ. Having asserted his claims to the Messiahship, our Lord proceeds to bring forward the proofs of his mission. His reasoning, to the end of the chapter, runs thus:—If, says he, I had no other testimony than my own to offer, such testimony, however true, (*John* viii. 14.) might possibly be questioned. But there is another, i. e. God, who beareth witness of me, (v. 32.). Ye yourselves also sent to John, and he gave testimony to the truth, (v. 33.). I need not, however, the witness of men; and merely refer to John with a view to your salvation; for my Father, by my miracles, beareth witness of me, (vv. 34.

36.): and not only so, but by his prophets and by his word. Ye have not, it is true, heard his voice, or seen him visibly; but you have his word, though your disbelief of the Scriptures is a proof that you have not a due knowledge of it, (vv. 37, 38.) For although you search the Scriptures, as the book of eternal life, and they testify of me, still you obstinately reject their evidence, and will not come to me, whom they prophetically represent as the fountain of life, (v. 40.). In asserting my claims, I do not seek for human glory, but your welfare (v. 41.); and though I am come in my Father's name, ye receive me not, but will rather receive those false Christs who come in their own name. And this, because ye have not the love of God in you, which is the vital principle of all religion; but are more solicitous for human praise than the praise of God (vv. 42. 44.) Even Moses, whose writings you so highly prize, will condemn you in this matter. He foretold me both by express predictions and typical representations; and ye believe him not. How then can it be expected that ye will believe my words? (vv. 45—47.)—In this verse some suppose that there is an allusion to the Levitical law, (*Deut.* xvii. 6. xix. 15.) which required two witnesses for the establishment of any fact. See *John* viii. 17. But our Lord, in all probability, admits as a general maxim, that no person is a competent witness in his own cause. So the Talmud in *Chetuboth*, p. 23. 2. *Those who bear witness of themselves are not believed.* Demosth. *pro Cor.* §. 2. μαρτυρεῖν γὰρ οἱ νόμοι οὐκ ἐῴσι αὐτὸν ἑαυτῷ. Cic. *pro Rosc.* §. 36. *Itaque more majorum comparatum est, ut in minimis rebus homines amplissimi testimonium de sua re non dicerent.* The word ἀληθής, in this place, denotes *credible*, *valid*, rather than *true*. A man may give a *true* testimony of himself, which yet is not *satisfactorily proved*, and is therefore regarded as *untrue*. In this sense this adjective occurs again in *John* viii. 13. sqq. 3 *John* 12. WETSTEIN, KUINOEL, CAMPBELL, LAMPE.—[GROTIUS.]

Ver. 32. ἄλλος ἐστὶν ὁ μαρτυρῶν κ. τ. λ. Some suppose that Christ here alluded to *John the Baptist*, whose testimony is mentioned in the next verse. But vv. 33—35. seem rather to be parenthetical; and so the witness of God the Father is intended, to which he reverts in v. 36., stating expressly that it was greater than John's. The use of the present tense also proves that John cannot be meant, of whom μεμαρτύρηκε is used (v. 33.) in the perfect. Our Lord declares that he required no human testimony, although it was not wanting, but merely pointed to that of the Baptist, with a view to their salvation. Since they counted John as a prophet, they were bound, upon their own principles to receive his evidence; and thus, by admitting the pretension of him to whom he bare witness, they might be led to repent and

believe the Gospel, in order to their salvation. See on *Matt.* xxi. 23. LAMPE, KUINOEL.—[GROTIUS, WHITBY, &c.]

Ver. 35. ὁ λύχνος ὁ καίόμενος. The E. T. and most other versions have overlooked the article in this sentence, though its repetition is undoubtedly emphatic. There is no reason, however, to believe that there is any reference to *Psalm* cxxxi. 17. LXX. ἠπολύμασα τῷ χριστῷ μου λυχνόν. It seems rather that the allusion is to a prevailing custom among the Jews, of calling a wise and enlightened teacher a *lamp* or *candle*. Thus in *Bereschith R.* p. 95. 4. *Shuah* (Gen. xxxviii. 2.) was the candle of the place where he lived. The Gloss. is:—*One of the most famous men in the city, enlightening their eyes.* Hence, the candle of the law and the lamp of light are titles given to the Rabbins. Allusions of this kind are much in our Saviour's manner. See on *John* iii. 10. Compare also *Zech.* iv. 2. 14. *Ecclus.* xlviii. 1. 2 *Pet.* i. 19. *Rev.* i. 12. xi. 4. MIDDLETON, LIGHTFOOT, GROTIUS.—[CAMPBELL.] Some refer the epithet καίόμενος to the zeal with which John executed his message; understanding φαίνων of the clearness of his testimony respecting Christ. But it should rather seem, perhaps, to indicate the divine illumination of the Baptist. See on *Matt.* v. 14. CAMPBELL.—[DODDRIDGE, A. CLARKE.] Of the verb ἀγαλλιάω see on *Luke* i. 14. The phrase πρὸς ὥραν implies for no long time, as in 2 *Cor.* vii. 8. *Gal.* ii. 5. 1 *Thess.* ii. 15. *Philem.* 15. His testimony to Christ gave them offence; and the austerity of his life was made by them a subject of reproach. See *Luke* vii. 30. 33. Expressions similar to ἠθέλησατε ἀγαλλιασθῆναι, in which the verb θέλειν is in a manner redundant, are not uncommon. Eurip. *Orest.* 921. Ὅς εἶπ' Ὀρέστην παῖδα τὸν Ἀγαμέμνονος Στεφανοῦν, δς ἠθέλησε τιμωρεῖν πατρί. Ovid. *Her. Epist.* XXI. 139. *Sic tibi conjugium volui promittere nostrum, Exige polliciti debita jura tori.* GROTIUS, KUINOEL.

Ver. 37. οὔτε φωνὴν κ. τ. λ. The import of these words is involved in considerable obscurity. Some commentators would read it *interrogatively*, and understand it to refer to the voice from heaven, and the visible descent of the Spirit at the baptism of Christ, and the declaration itself then given. This interpretation will certainly afford a satisfactory sense; but the grammatical construction of the passage is against it: neither does the tenour of the discourse suggest any connection with our Lord's baptism, but plainly bears upon the prophecies concerning him. Others explain the words as merely intimating that the Jews had not the same intimate acquaintance with the Father that Christ had; and, therefore, that they should listen to his testimony, of which his works were the credentials. But, in

this case, the first clause of the verse must be referred backward to the evidence from miracles (v. 36.), instead of forward to that from prophecy, as the argument seems clearly to intimate. Others, again, suppose that our Lord is here anticipating an objection of the Jews, as if he had said, *Ye will say perhaps that ye have never heard, &c.* The direct sense of the words, however, seems to be the best. It is possible that the members of the Sanhedrim, whom Jesus was now addressing, were not present at his baptism; and in this case they had never, in the strictest sense, heard the voice of God, or seen him visibly. But see Horne's *Introd.* Vol. II. p. 537. KUINOEL, DODDRIDGE.—[MACKNIGHT, CAMPBELL, GROTIUS, &c.] Of the verb μένειν (v. 38.) signifying to be *treasured in the mind*, we have examples in 1 *John* ii. 17. 2 *John* 2. It has been proposed to understand λόγον in a *personal* sense, but without any reason for such an interpretation. Christ no where speaks of himself by this title. LE CLERC, DODDRIDGE.

Ver. 39. ἔρευνᾶτε τὰς γραφάς. E. T. *Search the Scriptures*; in the *imperative*: and this rendering is defended by many of the old commentators; upon the grounds that such a precept was necessary, and that the *indicative* would be preceded by ὅτι. But that the Scriptures were never more diligently searched than at this very time, we have abundant proof in the Rabbinical writings. *Pirke Aboth.* V. 22. *Search the Scriptures again and again; for in them are all things. Inspect them, grow old in them, and never depart from them. Sohar. Gen.* p. 31. *Whoso studies daily in the Law, the same is worthy of an inheritance in the world to come.* And, independent of these injunctions to the study, the close investigations of the schools of Hillel and Schammai are a proof that the sacred writings were diligently and critically examined. With respect to the absence of the pronoun, the second plural of the present indicative so used, is not without example. That it is so used in this case is evident from the construction in which it is combined with θέλετε; and the annexed clause is evidently a cogent reason why they *did*, not why they *should*, search the Scriptures. Neither is it necessary to limit the sense of ἐρευνᾶν to a *general* or *cursor*y perusal, though it does not exclusively denote *laborious* and *accurate* examination. Such, however, is its more usual import; and so it may be rendered here. It was their unprofitable, not their inattentive reading, which our Lord reproves; and assigns the reasons of this unprofitableness, viz. a love of the praise of men rather than of God; and a boasted veneration for Moses, which could only be pretended, as they rejected his positive testimony to the pretensions of Christ. In v. 40. καὶ signifies *nevertheless*; as again in *John* vi. 36. So Joseph. *Ant.* II. 6. 11. LIGHTFOOT, DODDRIDGE, LAMPE, KUINOEL, BEAUSOBRE, CAMP-

BELL, ROSENMULLER, SCHOETTGEN.—[WETSTEIN, GROTIUS, WHITBY.]

Ver. 43. ἐν τῷ ὀνόματι τοῦ πατρὸς μου. That is, *with his authority*. Among the Rabbins, it was essential to a teacher's credit that he should be able to support his doctrine by the authority of some eminent person, who had gone before him. Hence the expression, *to come in another's name*. Our Lord's declaration respecting this credulous reception of false Christs by the Jews was completely verified in the instances of Barchochebas and others, of whom see on *Matt. xxiv. 24*. WHITBY, GROTIUS, SCHOETTGEN, A. CLARKE.

Ver. 46. περὶ ἐμοῦ ἐκεῖνος ἔγραψε. Moses pointed out the Messiah in a multitude of types and figures, which are found in the history of the Patriarchs, the ceremonial laws, and the whole sacrificial system. He foretold him also in several prophecies; and more especially in that celebrated passage of *Deut. xviii. 15. sqq.*, with which compare *Acts iii. 22. vii. 37*. See also *Gen. iii. 15. xxii. 18. xlix. 10.* and elsewhere. It was a maxim among the Jews that none could accuse them but Moses: to which our Lord seems to allude in the preceding verse. GROTIUS, A. CLARKE.

CHAPTER VI.

CONTENTS:—*The feeding of the five thousand*, vv. 1—15. [Matt. xiv. 16. Mark vi. 35. Luke ix. 12.] *Christ walks on the sea*, vv. 16—21. [Matt. xiv. 24. Mark vi. 47.] *He teaches in the Synagogue at Capernaum*, vv. 22—59. *His explanatory conversation with his disciples*, vv. 60—71.

Verse 1. μετὰ ταῦτα. *After these things*; i. e. after the miracle at the pool of Bethesda. The expression is indefinite. In the mean time, however, the miracles alluded to in the last verse, which are omitted by St. John as being recorded by St. Matthew (xii. 2. xiv. 13.), were performed. Of the *sea of Galilee* see Horne's *Introd. Vol. III. p. 39*. When this Gospel was written its old name had fallen into disuse, and the new name of *Tiberias* is therefore added by way of explanation. KUINOEL, A. CLARKE. The passover mentioned in v. 4. seems to have been the second in our Saviour's ministry. See on *John ii. 14*.

Ver. 6. πειράζων αὐτόν. *Making trial of him*. Our Lord

proposed this question with a view to draw the attention of the disciples more closely to the miracle, which he was about to perform, by drawing from one of them a test of the effect produced by those which they had already witnessed. It has been asked, why Philip was selected as the individual to whom the question was immediately directed? and various conjectures have been started on the subject. Most probably, as *Judas* was the *treasurer* of the disciples, so *Philip* was entrusted with the office of providing their food. We may remark that the observation is introduced by the Evangelist himself: and that St. John, unlike St. Matthew, frequently interweaves his own judgment with the facts which he relates. KUINOEL, A. CLARKE, ROSENMULLER.

Ver. 9. ἄρτους κριθίνους. Barley scarcely bore one-third of the value of wheat in the East. See Rev. vi. 6. That it was very mean food appears from 1 Kings vii. 1. xvi. 18. Ezek. iv. 12. xiii. 19. Hence Pesachim, p. 3, 2. R. Jachanan said, Barley is an excellent thing. They replied: Tell that to horses and asses. To the same effect also Senec. Epist. 18. Non enim jucunda res est aqua, et polenta, et frustum hordacei panis. Sueton. Aug. 24. Cohortes, si quæ cepissent, decimatas hordeo pavit. So Liv. XXVII. 13. and Plutarch, in Apophth. p. 174. speaking of the flight of Artaxerxes Mnemon, says that they were reduced to such distress as to be obliged to eat barley bread. The word ὀψάριον is a diminutive from ὄψον, which signifies in general whatever is eaten with bread; but, as Plutarch and others remark, was applied more particularly to fish. So Eustath. on Hom. Il. A. p. 814. ὄψον ἀπλῶς φασὶν οἱ παλαιοὶ πᾶν τὸ σῦναμα σιτίοις ἐσθιόμενον ἰστέον δὲ καὶ ὡς οἱ ὕστερον ἐπὶ μόνου ἰχθύος τὴν λέξιν ὥρισαν. Hence the Hebrew יִי is rendered ὄψον in Numb. xi. 22. LXX. That ὄψαρια here means fishes, is evident from the parallel places in the other Gospels where ἰχθύας is used. Compare also John xxi. 9. sqq. Ælian. V. H. I. 28. Xen. Mem. III. 14. Athen. Deip. IX. 8. Terent. Andr. II. 2. KYPKE, WETSTEIN, LAMPE, KUINOEL.

Ver. 14. ὁ προφήτης ὁ ἐρχόμενος. A title by which the Jews designated their Messiah. Hence it appears that the prevailing expectation of his speedy advent, in the character of a great temporal prince, gave them the idea of constraining Jesus to take his kingdom upon him without delay. They concluded, from the miracle which he had just performed, that he could as easily supply provisions for his victorious army; and, hoping that the number then flocking to Jerusalem would join them, they were ready at once to enlist under his banner. This notion was more likely to have arisen in their mind than that Jesus intended, as some suppose, to imitate a custom at that time common with princes, of giving a splendid public feast, with a view to induce

them to support his regal pretensions. See Joseph. B. J. II. 1. But whatever motive instigated the populace, Jesus frustrated their design; and, having first sent his disciples to Bethsaida, and dismissed the multitude, (*Matt.* xiv. 22.) retired privately to a neighbouring mountain. MACKNIGHT, GROTIUS, DODDRIDGE. —[LE CLERC.] The verb ἀρπάζειν here signifies *to take by force*, as in Phil. *de Abrah.* p. 374. C. τάχιστα τὸν υἱὸν ἔξαπάσας, ἐπίδησι τῷ βωμῷ. So *rapere* in Tacit. Ann. I. 26, 27. PALAIRET, KUINOEL.

Ver. 19. σταδίους εἰκοσιπέντε ἢ τριάκοντα. Between three and four miles. The sea of Tiberias, according to Joseph. B. J. III. 25. was *forty* furlongs, or five miles in breadth, and 140, or eighteen miles in length. Pliny (N. H. V. 15.) makes it *six* miles broad and *sixteen* long. A. CLARKE. In v. 21. ἡθελον λαβεῖν is equivalent to ἔκοντες ἔλαβον. E. T. *They willingly received him.* That this is correct, appears from the other Evangelists, who say that he *went on board*. So Æsch. Choeph. 791. θέλων ἀμείψει. Lys. Orat. XVIII. 2. θέλοντες ἀποδέχεσθε. Hor. Od. III. 30. 16. *Cinge volens comam.* KUINOEL, SCHLEUSNER.—[WHITBY.]

Ver. 22. πέραν τῆς θαλάσσης. That is, on the *Bethsaida* side: whereas in v. 25. it denotes the *Capernaum* side of the lake. See on *Matt.* iv. 15. The sentence contained in this and the following verses is greatly involved, and some have regarded it as an interpolation. But by including v. 23. in a parenthesis, and considering v. 24. as a continuation of the sense thus interrupted, there is no greater difficulty than in many similar passages in the historical books of Scripture. The purport is:—As no other boat except that in which the disciples had embarked on the preceding night had been seen off the coast, the people conjectured that Jesus was still in the neighbourhood; but, searching for him in vain, they, or rather part of them, took some boats which had come over since the departure of the disciples, and followed him to Capernaum. MARKLAND, BEAUSOBRE.—[CAMPBELL.]

Ver. 27. ἐργάζεσθε μὴ τὴν βρωσιν κ. τ. λ. Our Lord was well aware that the question put to him, in the last verse, merely proceeded from idle curiosity; and that the persons who had come in search of him were rather in hopes of future miracles to be wrought for their temporal benefit, than convinced, by what they had already witnessed, of the truth of his mission. Instead, therefore, of granting a reply, he took occasion, in allusion to the late miraculous supply of *natural* food, to draw their attention to the blessed effects of that *spiritual* nourishment, which he was ready to supply to those who truly came to him. The metaphors

of *meat and drink* were very familiar to the Jews, and are frequently used in their writings to signify *wisdom, knowledge, and instruction*, as in *Prov.* ix. 1. 5. *Isaiah* lv. 2, 3. *Ecclus.* xxiv. 21, 22. Hence Philo, *de Alleg.* I. p. 44. τὸ γὰρ φαγεῖν σύμβολόν ἐστι τροφῆς ψυχικῆς. Thus also the Talmudists say that *all the eating and drinking mentioned in the book of Ecclesiastes relates to the law of good works; and that wise men are the staff of bread mentioned by Solomon.* The Jews, therefore, needed to have been at no loss to understand the import of the following discourse, though their prejudices led them to overlook its allegorical meaning. Still more perversely the Massilian heretics interpreted the precepts in the text as a *direct prohibition.* The meaning is plainly *comparative*, and the construction similar to that which was illustrated in the note on *Matt.* ix. 13. In this sense also is *Matt.* vi. 28. 31.; and, independently of the argument from reason, the injunction, taken absolutely, is obviously contradicted by *Acts* xviii. 3. xx. 34. 1 *Cor.* iv. 12. 1 *Thess.* ii. 9. iv. 12. 2 *Thess.* iii. 8. WHITBY, GROTIUS. The verb ἐργάζεσθαι denotes here to *acquire by labour*, answering to the Hebrew לָבַד in *Prov.* xxi. 6. So Hesiod. Op. D. 43. ἐργάζεσθαι βίον. Palæph. 21. ἐργάζεσθαι βρώμα. ELSNER, KUINOEL.

Ibid. ἐσφράγισε. *Has sealed; i. e. hath commissioned* (by means of proper credentials, such as the evidence of miracles,) to be the dispenser of spiritual food. See on *John* iii. 33., and compare 1 *Kings* xxi. 8. *Esth.* iii. 12. viii. 8. Some, with less probability, suppose that there is an allusion to the atonement. See Horne's *Introd.* Vol. III. p. 291. It should seem rather to refer to the custom of princes, who give a signet to those appointed by them to any office or commission. DODDRIDGE, A. CLARKE. The Rabbis speak much of the *seal of God*, which they call "TRUTH." Thus the Talmud in *Sanhedr.* p. 64, 1. *A little scroll fell from Heaven, on which was written, "Truth." R. Chaninah saith, Hence learn that Truth is the seal of God.* This may easily be applied to Christ, who is "*the way, the truth, and the life,*" (*John* xiv. 18.) and commissioned, by the seal of God, to be the Saviour of the world. LIGHTFOOT.

Ver. 28. τὰ ἔργα τοῦ Θεοῦ. Some commentators understand the *commands of God.* So Procopius on *Gen.* ii. τὴν ἐντολήν ὁ Σωτὴρ ἔργον λέγει. The works *most pleasing* to God are rather meant; in the same manner as the *sacrifices of God* are sacrifices *most acceptable* to him. See *Psalms* li. 19. *Jer.* xlviii. 10. *Rev.* i. 26. The connexion between this enquiry and the preceding injunction of Christ must be traced in the use of the word ἐργάζεσθαι, which denotes *action.* Hence it will be observed, that the faith proposed by our Lord is an *active*, not merely a *speculative*, principle, and seems here to be opposed to that ce-

remonial observance which the Jews regarded as the weightier matters of the law, and to which they here, in all probability, alluded. KUINOEL, GROTIUS.—[HAMMOND.]

Ver. 30. εἶπον οὖν αὐτῷ κ. τ. λ. It has been thought that the persons who here address Jesus could not be the same with those by whom the question in v. 28. was proposed; inasmuch as they had been admiring witnesses of the miracles of the loaves, and in consequence had wished to *make him a king*. But such an hypothesis is wholly unsupported by the obvious tenour of the passage; and the disappointment of their expectations in regard to Christ's temporal kingdom, would easily lead the same persons to require an additional proof of his pretensions. By referring to the miraculous supply of manna in the wilderness, they intended to disparage the miracle of the loaves, which they affected to despise as no miracle in comparison of that of Moses. It was only a single meal supplied to five thousand men, besides women and children, whereas Moses had fed the whole Jewish nation during a period of forty days. The Jews, moreover, looked for a miracle analogous to the supply of manna from their expected Messiah. *Midras Coheleth*, p. 86, 4. *As was the first redeemer, such shall be the last; and as the former caused manna to descend, according to Exod. xvi. 15. so shall the latter do, as it is written in Psalm lxxii. 16.* In reply our Lord observes, that it was not *Moses*, but *God*, who gave the manna; and that the *bread from heaven* (*Psalm lxxviii. 24.*) was only a type of *that true bread from heaven* which God had now sent to give life unto the world. Now it appears from various passages in Philo and the Rabbinical writings that the manna was looked upon as the symbol of *heavenly wisdom*; and that it was a type of *life eternal*. Christ, therefore, styles himself the *bread which came down from heaven*, because he was that spiritual bread prefigured by the manna which came down from heaven; and he insists so much upon the metaphor because it was familiar to the Jews, and used by their most celebrated writers. LIGHTFOOT, WHITBY, LAMPE, SCHOETTGEN, WETSTEIN.—[GROTIUS, KUINOEL.] The miraculous food of the Israelites, called in the Hebrew מַן, derived its name from the expression of surprise made use of at its first falling. It appears from *Exod. xvi. 15.* that the people exclaimed מַה מַן, which, properly translated, means *what is this?* Hence the substance is always in the O. T. called מַן. Other derivations of the word have been given; but that the above is correct is abundantly clear from Joseph. Ant. III. 1. 10. καλοῦσι δὲ Ἑβραῖοι τὸ βρώμα τοῦτο μάννα· τὸ γὰρ Μᾶν ἐρώτησις κατὰ τὴν ἡμετέραν διάλεκτον, τί τοῦτ' ἐστὶ; ἀνακρίνουσα. To account for its being called in the N. T. not μᾶν but μάννα, we may observe that it is in imitation of the LXX. See *Numb. xi. 6. sqq. Deut. viii. 3.*

Josh. v. 12. Neh. ix. 20. Some modern writers have questioned the fact that the manna was supplied by miracle. The refutation of this assertion scarcely belongs to this place; but we may briefly remark that one little circumstance, most ingeniously overlooked, is a little against it. The manna putrified in the night, except that which was collected on the sixth day; and on the seventh none was found. How is this to be explained from *natural* causes? KUINOEL, GRAVES, SCHLEUSNER.

Ver. 35. ἐγὼ εἰμι ὁ ἄρτος τῆς ζωῆς. The Jews had clearly understood the participle *καταβαίνων* in v. 33. as agreeing with *ἄρτος*, and not in the *personal* sense which Jesus intended. He, therefore, now declares that he himself is that bread of life, (i. e. which confers life,) to which he alludes. Hence, it is clear that the *doctrine* of Christ is not here intended, as some suppose, but Christ himself; and that he assumes the appellation in accordance with the traditions cited in the last note. He calls himself the *bread of life*, as being the author of that spiritual sustenance which will preserve the soul to life eternal; and so in *John xi. 25.* he calls himself *the Resurrection and the Life*, as being the author and giver of those blessings. So v. 51. Of the *spiritual hunger* and *thirst* here intended see on *Matt. v. 6.*, and with the request of the Jews in the preceding verse, compare *John iv. 15.* It should seem that the request proceeded from some of the party less obstinately perverse, and more peaceable in their dispositions, than the rest. DODDRIDGE, MACKNIGHT, KUINOEL.

Ver. 36. ἀλλ' εἶπον ὑμῖν· κ. τ. λ. The precise words here recited do not occur in the preceding part of this conversation, and therefore some versions render *εἶπον* in the present tense; and as *με* is omitted by Chrysostom after *ἐωράκατε*, and is wanting in some MSS., it has been proposed to supply *τὸν ἄρτον* in reference to the last verse. Others suppose that our Lord alludes to some part of his discourse which the Evangelist has not recorded: and others, again, understand the expression *generally*, with an ellipsis of *πολλάκις*. But our Lord had told them in *effect*, what he here repeats, in v. 26.; and there is no reason for departing from the common interpretation, according to which he is supposed to refer to what he said in that place. MACKNIGHT, DODDRIDGE.—[LE CLERC, LAMPE, KUINOEL.]

Ver. 37. πᾶν ὃ δίδωσι μοι ὁ πατήρ, κ. τ. λ. The neuter, *πᾶν*, is here used for the masculine *πᾶς*, as in *1 Cor. i. 27. Ephes. v. 13.* and elsewhere. In this clause we have not only a doctrine laid down, but the inference which our Lord intended to deduce from the observation contained in the last verse, viz. that the miracles which they had seen did not produce belief in the Jews, *because the Father had not given them to him.* The Calvinists

interpret this expression of an absolute decree, by which those whom the Father *gives* to Christ are irreversibly predestined to eternal life. But whatever be the import of the word, both here and in vv. 39. 65., it certainly cannot signify any thing which is incompatible with the free-agency of man. If unbelief be the effect of an inevitable decree on the part of God, no culpability can possibly be attached to it on the part of man, and yet the Jews are constantly condemned for it by Christ. See *John* v. 38. 40. xv. 22. 24. xvi. 9. God indeed *wills* that of those given to Christ none should be lost, v. 39., but that he does not *force* them to be saved is abundantly manifest from the fact, that "one of those whom he gave" was actually lost, (*John* xvii. 12.) The same remarks will apply to the obviously analogous expression in v. 44. Men are *drawn* by God when they are influenced by his Spirit, and yield to that influence; when they are *led* by the Spirit, as the phrase is in *Rom.* viii. 14. God gives his grace freely to all; but they may resist this grace: and their perdition is the effect of their own perverseness. Thus Augustin, *de Correct. et Grat.* c. 7. *In eo quod audieras et tenueras, perseverares, si velles.* The *power* of coming to Christ is the gift of God; but the *use* and *abuse* of that power is in their own hands; and that the verb ἔλκεν, as applied to reasonable agents, does not imply force or constraint, is plain from analogous usage in other places. See *Prov.* vii. 28. *Jer.* xxxi. 3. *Hos.* xi. 4. *Cant.* I. 4., and compare note on *Matt.* xiv. 22. So Herod. Vit. Hom. §. 12. γυνὸς δὲ ὅτι ἀποδέκονται αὐτοῦ τὴν πόλιν οἱ Κυμαῖοι, καὶ εἰς συνήθειαν ἔλκων τοὺς ἀκούοντας. Virg. Eclog. ii. 65. *Trahit sua quemque voluntas.* The *drawn* of God, therefore, are the διδασκοὶ Θεοῦ of v. 45., those *who have heard and learnt of the Father*. It should seem to be a metaphor borrowed from the *teaching* of children, who are led by the influence of their parents and instructors to submit to the discipline of education. God induces men to believe in his Son by the several proofs wherewith he has supported his claims; and hence it is that our Lord himself ascribes the whole of the evidence of his mission to the Father. See *John* xiv. 10. xvii. 8. At the same time something more than this is included in the expression; for in this sense he as really draws those who do *not* believe as those who do. We are also to understand that he supplies whatever influences of his Spirit are necessary to impress the evidences of religion on men's minds, so as to work conviction in those who do not wilfully reject them. The idea is aptly illustrated by the Rabbinical tenet in *Synops. Sohar.* p. 87. *Whoso is willing to cleave to the holy and blessed God, God lays hold of him, and will not cast him off.* WHITEBY, HAMMOND, MACKNIGHT, LAMPE, SCHOETTGEN, WETSTEIN, ROSENMULLER.

Ibid. πρὸς ἐμὲ ἥξει. *Shall come to me; scil. as a disciple.* So ἔρχεσθαι is used in this verse, and in *Luke* vi. 47. *John* v. 40.

and elsewhere. The expression οὐ μὴ ἐκβάλω ἔξω is exceedingly beautiful and emphatic. Our blessed Lord alludes to the case of a supplicant, who presents himself at the door of some prince or patron, in the hope of protection and relief; and, while he fears perhaps that his petition may be rejected and himself *thrust out of doors*, is received with kindness, and obtains the grant of his suit. The direct purport of the phrase is manifest from the equivalent promises in vv. 39, 40. These and similar declarations, however, which engage that God will give eternal life to the believer, can only be understood of such a faith as *endureth unto the end*. Any other supposition would contradict Col. i. 21. 23. Heb. iii. 6. v. 14. x. 38, 39. and other passages of Scripture, from which it is demonstratively certain that perseverance is included in the condition of a saving faith. We may also remark, that as the *last day* is expressly fixed for the resurrection to eternal life, the words of Christ are widely opposed to the doctrine of the *millennial* reign on earth. Neither can it be inferred that there will be a resurrection only of the *just*. Such, indeed, was the Jewish opinion, as appears from various passages in the Rabbinical writings. Thus *Talkut R.* p. 176, 3. *Sodom and Gomorrah shall not rise in the resurrection of the dead*. See also the Targum on Zach. iii. 7. This belief, however, is at variance with several explicit assurances of Christ and his Apostles. In the expression πάντες ὁ δίδωκε μοι Gentiles as well as Jews are included; the invitation to come to Christ being entirely general and unlimited. The construction of πάντες for πάντες is an example of the figure *Anacoluthon*, of which see my note on Hom. II. B. 353., and compare John xvii. 2. After ἀπολείω there is an ellipsis of τι in the accusative. WHITBY, DODDRIDGE, KUINOEL, SCHOETTGEN. Of the term καταβαλεῖν ἐξ οὐρανοῦ, v. 38. see on John iii. 13., and of the perfect unanimity in the Father and the Son, on John v. 19. sqq. The verb θεωρεῖν, v. 40., signifies *to observe attentively*, scil. in order to conviction; and hence πιστεύων is added in explanation. So also Demosth. θεωρῶν καὶ σκοπῶν εὐρίσκω. KUINOEL, ROSENMULLER. Of v. 42. see on Matt. xii. 46. xiii. 55.

Ver. 44. οὐδεὶς δύναται κ. τ. λ. Instead of replying to the cavil of the Jews, our Lord still persists in the same figurative way of expressing himself; for the metaphors which he employed, being abundantly familiar to them, they were prevented by their prejudices only from understanding them, and these would equally have prevailed against the plainest declaration. There is, however, a beautiful gradation in our Lord's discourse, and he here repeats with greater earnestness what he had asserted before. In order to explain his meaning more fully, he refers to *Isaiah* liv. 13. in which it is predicted that men should be prepared for the reception of the Gospel by instruction from

above; or, in other words, that those who are honestly and earnestly desirous to be admitted into the Messiah's kingdom, should have their minds opened to understand its real nature, to avoid the stumbling-block of his humiliation and death, and to yield a ready assent to the truth of his mission. Prophecies to the same effect, though expressed in different terms, occur in *Jer.* xxxi. 34. *Micah* iv. 2. and elsewhere; so that the plural *προφῆταις* has been supposed to include all these passages. But see on *Mark* i. 2. and compare *Acts* xiii. 40. In v. 45. the verbal *διδάκτος* is joined with a genitive of the *cause*, ὑπὸ being understood, as in 1 *Cor.* ii. 13. So Pind. *Olymp.* IX. *διδασκὰς ἀνθρώπων ἀρεταῖς*. We have the same construction in *Isaiah* liii. 4. *Matt.* xxv. 34. Hence the compound *θεοδιδάκτος* in 1 *Thess.* iv. 9. and, similarly, *αὐτοδιδάκτος* in *Hom. Od.* X. 347. HAMMOND, GROTIUS, MACKNIGHT, ROSENMULLER. Of v. 46. see on *John* i. 18. It is introduced by Christ parenthetically, in order to anticipate an objection which his hearers, with their accustomed perverseness, would scarcely have failed to have urged against his reasoning. Some would identify the expression ὁ ὢν παρὰ τοῦ πατρὸς with ὁ καταβὰς ἐκ τοῦ πατρὸς, in vv. 33. 38. 51., but it rather seems to denote an intimate relationship, as in *Mark* iii. 21. The apposition in the double signification of the verb *ἀποθανεῖν* in vv. 49, 50. is similar to that in the word *νεκρὸς* in *Matt.* viii. 22. In the former place, however, the *spiritual* death may be included as well as the *natural*, inasmuch as an opinion prevailed among the Jews, that their fathers, who died in the wilderness, would never have a resurrection. KUINOEL, MACKNIGHT, A. CLARKE.

Ver. 51. ἡ σὰρξ μου ἐστίν, κ. τ. λ. The *flesh* of Christ, and more fully in v. 53. his *flesh and blood*, seem to be put for the whole of his *human nature*, as in *John* i. 14. *Rom.* i. 3. *Ephes.* v. 30. and elsewhere; which nature he assumed for the purpose of giving his life for the life of the world. Our Lord's meaning is, that his death was to be a *vicarious sacrifice* for the sins of mankind; and that, as no human life could be preserved without proper nourishment, so no soul could be saved but by the merits of his death. In the preceding verses he had insisted upon *believing in him*, as necessary to *living by him*; and hence it is manifest that *to eat* here signifies metaphorically *to believe*. Faith is the feeding on this spiritual food, the turning it to the nourishment of our souls:—a faith which has a present influence on our lives; which comprehends obeying, as well as understanding the commands of Christ, embracing his promises on the proffered conditions, following the example of his spotless life, and trusting for salvation to the atonement which he has made for our sins. It is clear, therefore, that a spiritual and not a corporeal action is here intended; and that St. Peter so understood

our Lord is evident from his declaration of faith in v. 69. He there repeats the saying of Christ, *My words are life*, without any intimation of their reference to *eating* in a proper sense; which he would have done had he suspected such a reference. Nor is there any immediate allusion, as the Romanists and some Protestants suppose, to the Lord's Supper. For neither are we warranted to say that all who are not partakers of the blessed Sacrament will perish (v. 53.), or that all who are partakers of it will be saved (v. 54.) Besides, the Eucharist had not then been instituted; and his hearers could not possibly understand an allusion to a future event. This rite, it is true, is intended to affect our minds with a due sense of the merits of Christ's atonement, and the intended institution may possibly have been passing his thoughts; but such an interpretation cannot be made consistent with the ignorance of those present on the subject. That the ancient Fathers did not understand these expressions as prefiguring the Eucharist, is evident from Clem. Pædag. l. 6. Origen. Hom. in *Levit.* vii. 5. Tertull. *de Resur. Carn.* §. 36. Cyprian. Sect. III. 25. Euseb. Eccl. Theol. III. 12. Jerome, on *Psalms* cxlvii. p. 94. Athan. Epist. VI. 19. Augustin, *de Doctr. Christ.* III. 16. WHITBY, HAMMOND, LIGHTFOOT, DODDRIDGE, LAMPE, &c. In v. 55. several MSS. read ἀληθῆς for ἀληθῶς in both places; and this reading is followed in some versions, and adopted by a few of the critics. But the common reading is good Greek; and the idiom recurs in *John* viii. 31. ἀληθῶς μαθηταί. The idea attached to the adjective *true*, as implying excellence or superiority, is sufficiently obvious. KUINOEL, LE CLERC.—[A. CLARKE, &c.] By the phrase ἐν τινι μένειν is denoted the closest bond of union and endearment; and in this sense ἐν Χριστῷ μένειν, ἐν Θεῷ μένειν, frequently occur in this Gospel. In speaking of the union which subsists between Christ and Christians the boldest metaphors are employed in the N. T., and though the precise nature of this fellowship is infinitely beyond the reach of human comprehension, it is no less true than mysterious, no less consolatory than true. To know that Christ is the vine of which we are the branches, and that he is the base of which we are the superstructure, that we are one with him and with the Father, is at the same time a matter of faith, of hope, and of joy in believing. At the end of v. 56. the following clause is added, in the *Codex Beza*, which some have accounted genuine: καθὼς ἐν ἐμοὶ ὁ πατήρ, καὶ γὰρ ἐν τῷ πατρὶ. Ἀμὴν ἀμὴν λέγω ὑμῖν· ἐὰν μὴ λάβητε τὸ σῶμα τοῦ υἱοῦ τοῦ ἀνθρώπου, ὡς τὸν ἄρτον τῆς ζωῆς, οὐκ ἔχετε ζωὴν ἐν αὐτῷ. The addition has the sanction of no ecclesiastical writer, no version, no commentary; and is, besides, unsuitable to the style of the context. WHITBY, CAMPBELL.—[MILL.]

Ver. 57. καθὼς ἀπέστειλέ με ὁ ζῶν πατήρ, κ. τ. λ. From the

whole scope of the context it is manifest that this is an enallage for καθὼς ὁ ἀποστείλας με πατὴρ ζῇ. The preposition διὰ is used also, somewhat unusually, with the accusative, to denote the *efficient* rather than the *final* cause; answering to the Latin *per* instead of *propter*. Similar instances, however, of this usage abound. Diod. Sic. p. 152. B. δι' ἧσαν ἔσχε κλέος. Arist. Plut. 470. κἂν μὲν ἀποφύγω, μόνην Ἀγαθῶν ἀπάντων οὖσαν αἰτίαν ἐμὲ ὕμιν, δι' ἐμὲ τε ζῶντας ὑμᾶς. So Cic. Orat. Rosc. 22. *Ut, propter quos hanc suavissimam lucem aspexerit, eos indig-
nissime luce privarit.* KUINOEL, WETSTEIN, CAMPBELL.

Ver. 60. μαθητῶν. Not the *twelve*; but his followers generally. Compare vv. 66, 67. Some would render the adjective σκληρός, *hard to be understood, unintelligible*; but of this meaning no satisfactory example is adduced, and the murmurs and apostasy of the disciples, vv. 61. 66. do not accord with such an interpretation. The word clearly denotes *offensive, harsh*. Soph. Aj. 1108. τὰ σκληρὰ γάρ τοι, κἂν ὑπέρδικ' ᾗ, δάκνει. Eurip. Frag. 75. πότρεα θέλεις σοι μαλθακὰ ψευδῇ λέγω, ἢ σκληρ' ἀληθῇ. Demetr. ap. Stob. Tit. 97. ἀπήνης οὗτος ὁ λόγος καὶ σκληρός. So *dura vox* in Cic. Philip. VIII. 5. Compare Gen. xxi. 11. xlii. 7. 50. LXX. Polyb. IV. 21. 1. Xen. Mem. II. 1. 20. WETSTEIN, KYPKE, RAPHELIUS.—[GROTIUS.] The following verses may be thus paraphrased:—Are you offended and staggered at my declaration, that my flesh is the *bread which came down from heaven*, and that you must *eat my flesh and drink my blood* in order to salvation? What if ye shall see me ascend up into heaven *bodily*, where I was before? Surely this will convince you that I did in truth come down from heaven, and that I never intended you should eat my flesh in a corporeal manner. When I so spake, I did not adopt a *literal* sense. It is the *spirit*, i. e. my words, taken in a spiritual meaning, which are the life-giving food of your souls; their carnal, i. e. their *literal* interpretation is unavailing.—Some understand τὸ πνεῦμα, in v. 63., of the *Holy Spirit*; but πνεῦμα and σὰρξ are evidently opposed to each other, as co-existent in the same whole. So Matt. xxvi. 41. Rom. viii. 5. James iv. 5. In like manner we have πνεῦμα opposed to γράμμα in 2 Cor. iii. 6.; for, as in an animated substance there are the *flesh* and the *animating principle*, so in the Levitical Law there was the letter which was intelligible to the most carnal understandings, and the *spirit* or ulterior design of the institution, which, for the most part, eluded notice. Hence, by an easy metaphor, in speaking of any system or *body* of instruction, the terms *spirit* and *flesh* may be substituted for *spirit* and *letter*. MIDDLETON, MICHAELIS, MACKNIGHT. In the opening of v. 62. there is an ellipsis of τί ἐρεῖτε, or the like. The words τὸ πρότερον clearly allude to Christ's pre-existence in heaven, and are a plain declaration of

his divinity: to avoid which the Socinians have an idle conjecture, that Christ was taken up into heaven, as Moses into the mount, to receive his instructions from the Almighty. PEARSON. Of v. 65. see on v. 37. *supra*.

Ver. 66. εἰς τὰ ὀπίσω. Scil. μέρη. So *Luke ix. 62. John xviii. 6.* The phrase ἀπέρχεσθαι εἰς τὰ ὀπίσω signifies *to leave, to forsake*, and is equivalent to ὑπάγειν εἰς τὰ ὀπίσω in *Matt. iv. 10.*, for which ὑπάγειν is simply used in the next verse. We have the same expression in *Psalms xliv. 24. Isaiah i. 4. LXX.* St. Peter's reply in vv. 68, 69. is strongly characteristic of his zeal and readiness, and corresponds with his confession in *Matt. xvi. 16.* Some MSS., however, read ὁ ἅγιος τοῦ Θεοῦ, omitting τοῦ ζῶντος; and this reading *Griesbach* admits as *probably* preferable to the received text. In either case the sense remains unaltered. KUINOEL.

Ver. 70. οὐκ ἐγὼ ὑμᾶς κ. τ. λ. Some would take this sentence *affirmatively*; but the E. T. is undoubtedly correct. Interrogations of this kind are common in all languages, and, in connexion with Peter's declaration, such would be the natural form of our Lord's rejoinder. The confession of his Messiahship had been made in the name of the Twelve, collectively, so that the sentence is elliptical: "*You speak confidently of all*; but have not I chosen, &c?" Various meanings have been attached to the word διάβολος in this passage. Some render it *devilish*, i. e. *like to Satan*; but there is no example of its use in this sense in the N. T. Others render it, with still less authority, *a spy*, or *informer*; others, *an adversary*; and others, again, *one led by the devil*. In all probability it means simply *a false accuser*, or *traitor*. See on *Matt. iv. 1.* ROSENMULLER, LAMPE, HAMMOND. —[SCHLEUSNER, WHITBY, CAMPBELL, KUINOEL, PARKHURST, ELSNER.] It has been supposed that Judas had long determined upon betraying his Master, and that for this reason Christ did not declare himself to be the Messiah, lest he should be accused of rebellion to the Romans. But of this there is no proof. Secular advantage seems to have been his first object in becoming a disciple; and, failing of this, he devised the plan only a short time perhaps before its execution. At all events our Lord's choice of Judas to be a disciple, is a proof, as Theophylact observes, that ἡ ἐκλογὴ τοῦ Θεοῦ οὐ βιάζεται τὴν προαίρεσιν ἡμῶν. DODDRIDGE, WHITBY. —[GROTIUS, LOCKE.] Of the verb λέγειν with an accusative, as in v. 71., see on *Luke ix. 31.*

CHAPTER VII.

CONTENTS:—*Jesus goes up to Jerusalem at the feast of Tabernacles, vv. 1—13. He teaches in the Temple, and the people are divided in their opinions respecting him, vv. 14—44. The Sanhedrim send to apprehend him; but the officers, astonished at his doctrine, return without attempting to lay hands upon him, vv. 45—49. Nicodemus defends him, vv. 50—53.*

Verse 1. περιπατεί. Continued to walk, i. e. to reside. See on John ii. 14. It was the invariable practice of Christ to avoid any popular tumult, which the Jewish rulers would not fail to excite against him; and the tendency of which would be to bring his ministry to an end by a premature death, unless especially averted by divine interposition. GROTIUS. Of the feast of Tabernacles, σκηνοπηγία, see Horne.

*Ver. 3. οἱ ἀδελφοὶ αὐτοῦ. See on Matt. xii. 46. xiii. 55. It is not clear to what disciples reference is here made: whether to those who had adhered to Jesus at Jerusalem in the early part of his ministry, and who had not been present at any of those astonishing miracles which he had recently performed in Galilee: or to his Galilæan followers, was anxious that he should obtain the sanction of the Sanhedrim, as the appointed judges of a prophetic mission. Be this as it may, there is no reason to believe, as some have inferred from the statement in v. 5., that his brethren, entirely rejecting his divine pretensions, were actuated by malicious views in advising the assertion of his claims in Jerusalem, in the expectation that his death would be the inevitable consequence. Such an hypothesis is entirely at variance with the knowledge which they must have possessed of his miraculous birth, and the wonderful works which he had done in their presence. They had imbibed the vulgar prejudice, that the *Messiah* must be a *temporal prince*; and finding this mark of his mission wanting, and seeing his aversion to any such scheme, they regarded him merely as a great *prophet*, till their doubts were at length removed after his ascension. See Acts i. 14. DODDRIDGE, GROTIUS, LIGHTFOOT, KUINOEL.—[LAMPE.] In the next verse the capula καὶ is usually understood to be used for the relative ὅς; and examples of similar constructions are not unfrequent. The expression ἐν παρρησίᾳ εἶναι is also explained to *acquire celebrity, to exercise authority*; and so παρρησία is used in Acts iv. 29. 31. Ephes. vi. 19. Col. ii. 15. Chrysostom interprets ζητεῖν ἐν παρρησίᾳ εἶναι of a *love of glory, a desire to**

be called *Rabbi*, and to be magnified by the people, which his brethren conceived and wished to be our Lord's object. But, in opposition to ἐν κρυπτῷ, *in secret*, as in this place, ἐν παρρησίᾳ cannot properly be otherwise rendered than *in public*; and the whole sentence has greatly the air of a maxim or proverb. The pronoun τὶ, therefore, being understood to denote, as elsewhere frequently, *something* κατ' ἐξοχὴν, *something wonderful*; the observation of the brethren is to the following effect:—*No one does any thing marvellous in secret, but rather courts publicity. Since, therefore, you do, &c.* The particle εἰ, denoting *since*, is not unusual in similar constructions; as, for instance, *Matt.* xxii. 45. *Rom.* viii. 31. and elsewhere. In the sense, which it bears in this passage, παρρησία occurs also in vv. 13. 26. *Mark* viii. 32. *John* xviii. 20. and in numerous other places. The word is compounded of πᾶν and ῥέω, *to speak*; from which derivation its several meanings are readily deducible. Besides *publicity* and *authority*, it denotes *boldness*, as in *John* xi. 54. *Acts* xiii. 46. xxvi. 21. xxviii. 31. *Phil.* i. 20. *Ephes.* vi. 20. 1 *Thess.* ii. 2. *Heb.* iii. 6. x. 35. 1 *John* iv. 17.; also *freedom of speech*, as in *Acts* ii. 29. iv. 13. 2 *Cor.* vii. 4. *Heb.* iv. 16. 1 *John* ii. 28. iii. 21. v. 14.; and *perspicuity*, as in *John* x. 24. xi. 14. xvi. 25. 29. 2 *Cor.* iii. 12. WOLF, SCHLEUSNER. —[HAMMOND, DODDRIDGE, KUINOEL.]

Ver. 6. ὁ καιρὸς ὁ ἐμὸς κ. τ. λ. That is, *my time for going up to Jerusalem*. Some, indeed, understand *the time of his death*, as in *John* xi. 4.; but this will scarcely harmonize with the application of the word to his disciples. The word καιρὸς frequently denotes a *convenient season*. So Pittacus ap. Diog. Laert. I. 79. καιρὸν γινώσκει. Hesiod. Op. D. 694. καιρὸς δ' ἐπὶ πᾶσιν ἄριστος. It seems that our Lord delayed his journey for the purpose of avoiding the vast concourse of people then on the road to Jerusalem, in order that no sudden excitement might give his enemies a ground of accusation against him; but there was no similar reason for the detention of his disciples. LAMPE, A. CLARKE, KUINOEL.—[GROTIUS.] *Porphry* accuses our Lord of falsehood, or rather of inconstancy and mutability, in going up to this feast; but his intention of going eventually, though not immediately, is sufficiently apparent. In all probability, therefore, the reading of v. 8., which is found in several MSS., is correct; and *Griesbach* is right in admitting ἐγὼ οὐκ ἀναβαίλω into the text. That *Porphry* reads οὐκ instead of οὐπω is clear; nor is he charged by Jerome and the other Fathers, who replied to his objections, with mis-stating the passage. Still, however, οὐκ will be taken as a substitute for οὐπω, as in *Esd.* iii. 6. LXX. ὁ οἶκος τοῦ Κυρίου οὐκ ἐδεμελιώθη. Compare also *Mark* xi. 13. GROTIUS, MILL, GRIESBACH, KUINOEL. Of the verb δύναται in v. 7., see on *Mark* ii. 19.

Ver. 11. ἐξήρουν αὐτόν. With the design, it should seem, of putting him to death. See vv. 1. 19. 25. The noun γογγυσμός, in v. 12., as also the verb γογγύζειν, in v. 32., is not properly rendered by the English *murmur*; implying rather *whispering*. The term expresses the secrecy and caution which the people used in speaking, and is indicative of fear, not of resentment. In all probability the absence of Jesus had been construed by the Jews, i. e. the Jewish rulers, into a contempt for their legal observances, in which opinion the Pharisaical party coincided; and hence his own friends dared not to speak *openly* in his behalf. But though the canons required his presence on the first days of the feast, as the rites then performed were for the most part Rabbinical inventions, he might not think it necessary, or even proper, to observe them. The epithet ἀγαθός may therefore be rendered, in relation to his disapproval of these ceremonies, *upright, perfect*, as in *Judith* xi. 8. LXX. *Matt.* xix. 17.; or *true, sincere*, as opposed to a *deceiver of the people*. Compare 1 *Sam.* xxix. 6. 9. *Prov.* xiv. 14. LXX. By the Mosaic Law (*Deut.* xiii. 5.) the conduct here charged against our Lord was punishable by death. It is not absolutely clear, however, that he was absent even on the first day, though he did not shew himself publicly; at all events compensation might be made for such absence. See Gloss. on *Chegigah*, p. 21. The expression τῆς ἑορτῆς μεσοῦσης (v. 14.) is capable of considerable latitude, and may include the whole duration of the feast between the first and last days. *Exod.* xxxiv. 22. μεσοῦντος τοῦ ἐνιαυτοῦ. *Thucyd.* V. 57. τοῦ θέρους μεσοῦντος. CAMPBELL, KUINOEL, A. CLARKE, LIGHTFOOT.—[WETSTEIN, RAPHELIUS.]

Ver. 15. γράμματα. E. T. *letters*; and in the margin, *learning*. Some of the commentators suppose that *the Scriptures* of the O. T. are intended; and in this sense τὰ ἱερὰ γράμματα occurs in 2 *Tim.* iii. 15. So Joseph. Ant. XIII. 5. 8. διὰ τὸ ἐκ τῶν ἱερῶν ἡμῶν περῆσθαι γραμμάτων. But this is rather an argument against rendering it so here, where neither the epithet nor the article are used. The article also invariably attends γραφή when it denotes *the Scriptures*; and γράμματα, signifying *letters*, or *learning in general*, occurs elsewhere in the N. T. as well as the LXX. Compare *Isaiah* xxix. 11, 12. *Acts* xxvi. 24. Here, however, it means more immediately *Jewish learning*, which consisted in an acquaintance with the traditional and expository interpretations of their sacred writings. As these branches of learning were taught in the schools, where our Lord had never attended, the Jews were astonished to find him so completely familiar with them. KYPKE, WETSTEIN, HAMMOND, CAMPBELL.—[LAMPE, KUINOEL, GROTIUS.]

Ver. 16. ἡ ἐμὴ διδασχὴ κ. τ. λ. Our Lord proceeds to inform

the Jews that the doctrine which he delivered was not the result of human instruction, and acquired by his own study, but a revelation of God, which he was divinely commissioned to teach; and he proposes two criteria, the one *internal* and the other *external*, of the truth of what he delivered. The former of these proofs is supplied by the nature of his religion itself, which is of such a character as to impart to those, who are sincerely desirous to do the will of God, the most convincing evidence of its divine authority. An unprejudiced enquirer will readily find that the Gospel contains nothing which is at variance with the attributes and perfections of God, or the peace and happiness of man; that its obvious tendency is to promote the glory of the Creator in the welfare of his creatures; and that in all its doctrines and precepts it bears the impress of its divine authority. The verb *ἔλγ*, v. 17., which is often, with an infinitive, no more than the sign of the future, is here expressive of a sincere purpose and disposition of the mind, to enquire into the truth, and to yield a ready obedience to it. So Liban. Orat. IV. *βουλήθητε μόνον, καὶ πάντα ἔσται*. Senec. Epist. 34. *Pars magna bonitatis est, velle fieri bonum*. The *external* argument is drawn from the motives of the teacher. His only object was God's glory, and the propagation of his religion, without any regard to the opinion of the world and his own interest; and in the face of persecution, of ignominy, and death. WHITBY, KUINOEL, MACKNIGHT. Of the opposition of *ἀληθής* and *ἀδικία*, in v. 18., see on *Luke* xvi. 9.

Ver. 19. οὐ Μωσῆς κ. τ. λ. There is here a manifest turn in the subject of our Lord's discourse. Some have thought that being well aware of the inveterate malice of the Jewish rulers, and their determination to compass his destruction, he accuses them of a violation of the Law, which forbade them to slay the innocent, *Exod.* xxiii. 7. But the portion of the Law, to the violation of which he referred, is expressly stated in v. 22. to have been that which enjoined the strict observation of the Sabbath. It seems pretty clear that the rulers had made, or were preparing to make, the miracle which he had wrought some time before at the pool of Bethesda, the subject of a renewed charge against him, on the ground that it was a breach of the Sabbatical rest. Jesus, therefore, knowing their malevolent designs, takes occasion to tell them that the cure of the infirm man was far less at variance with the spirit of the Sabbatical institution, than a common practice which was universally adopted among themselves. The Law required that every male child should be circumcised on the eighth day from its birth, (*Lev.* xii. 3.); and though the eighth day happened to be the Sabbath, the ceremony was not deferred, and the law of circumcision vacated the law of the Sabbath. *Schabb.* p. 130. *Any work, that may be done on the vespers of the Sabbath, must not be done on the*

Sabbath ; but circumcision, when it cannot be done on the vespers of the Sabbath, may be done on the Sabbath. Again: *Tanchuma*, p. 9, 2. *Danger of life vacateth the Sabbath ; circumcision also, and its cure, nulleth the Sabbath.* If, therefore, it was considered lawful to circumcise a child on the Sabbath, which required much more labour, and was of comparatively less importance, than the work which Christ had performed ; he could not be reasonably condemned for observing that weightier matter of the Law, *Charity*. KUINOEL, LIGHTFOOT, A. CLARKE. —[GROTIUS, WETSTEIN, DODDRIDGE.] The rebuke of the multitude in the next verse seems to have arisen from their ignorance of the murderous designs of the rulers, and the consequent idea that Jesus must have been mad to make such an assertion. The phrase *δαμόνιον ἔχειν* occurs again in *John* x. 20., where it is explained by *μαλνεσθαι*. Compare also *John* viii. 48. In the same sense the Greeks used the verb *δαμονᾶν*. Diseases of various kinds, and especially madness, were attributed to the agency of evil spirits ; and hence the cause is put to denote the effect. GROTIUS, KUINOEL.

Ver. 21. ἐν ἔργον. The miracle at the pool of Bethesda. The old copies close this verse at *θαυμάζετε*, and commence the next with *διὰ τοῦτο*, so as to represent our Lord's performing a miracle as the cause why Moses gave the Jews circumcision. Some, therefore, would understand the formula not as *causal*, but merely as marking a transition ; and others suppose an ellipsis ; but it should rather seem that there is an error in the punctuation. By joining *διὰ τοῦτο* with *θαυμάζετε*, the difficulty is removed : and instances of a similar construction amply justify the change. Thus *Mark* vi. 6. *ἐθαύμαζε διὰ τὴν ἀπιστίαν.* *Ælian*. H. V. XII. 6. *αὐτὸν δὲ θαυμάζομεν διὰ τὰ ἔργα.* *Theophylact* explains the verb *θαυμάζειν* by *ταράττεσθαι*, and in v. 23. it is replaced by *χολᾶν*. Of this sense it will admit in *Eccles.* v. 8. *Ecclus.* xi. 21. *John* v. 28. *Gal.* i. 6. ; and so also in *Xen. Anab.* VI. 2. 3. *θαυμάζω τῶν στρατηγῶν, ὅτι οὐ πειρῶνται.* CAMPBELL, DODDRIDGE, ROSENMULLER, KUINOEL, KYPKE, &c. —[GROTIUS, LIGHTFOOT, WHITBY, &c.] The parenthesis, in the next verse, is a qualification of the sense in which Moses is said to have instituted circumcision. That rite was originally given to Abraham, and continued among his posterity till the giving of the Law, when it was retained as the distinguishing mark of the Jewish profession. See *Gen.* xvii. 9. sqq. With *οὐχ ὅτι* supply *λέγω*. KUINOEL, A. CLARKE.

Ver. 23. ὅλον ἄνθρωπον. Some doubts have existed respecting the true meaning of this expression ; and it has even been proposed to change *ὅλον* into *χωλόν*. But there is no difficulty in arriving at the true interpretation of the passage. Our Lord

is contrasting circumcision, as performed by the Jews, with his cure of the infirm man at Bethesda; and the propriety of the comparison depends materially upon the fact, that circumcision comprised not only the operation, but the necessary precautions for the cure of the wound. It should seem, therefore, that the expression contains an argument *à fortiori*; the cure of the *whole body* being opposed to that of a part, the circumcised member only; and the inference is well illustrated by the following from *Tanchuma*, p. 244, l. *If circumcision, which is confined to one of the two hundred and twenty-eight members of a man, vacates the Sabbath, how much more the whole body.* A very pertinent passage occurs in Hippocrates: *δλος ἄνθρωπος ἐκ γενετῆς νοῦσός ἐστι.* So Aretæus, *de Morb. Chron.* II. 13. τὸ κακὸν ἐνδοθὶ τε δλῳ τῷ ἀνθρώπῳ ἐνοικεῖ, καὶ δλον ἐξωθεν ἀμπτέχει. KUINOEL, DODDRIDGE, WETSTEIN, LAMPE, ROSENMULLER. Of the verb λύειν, see on *Matt.* v. 17. It is observable, that in this verse περιτομή is *anarthrous*; whereas in the preceding verse it has the article; but there the *institution* is spoken of generally, here only a *single act*. MIDDLETON. In the next verse the precept μὴ κρίνειν κατ' ὄψιν has given rise to some discussion. Some identify it with μὴ λαμβάνειν πρόσωπον in *Luke* xx. 21., and understand it as conveying a reproof of that *respect of persons*, which induced the Jewish rulers to vindicate Moses for enjoining a violation of the Sabbath in one instance, while they condemned Christ for a far more venial violation of it in another. But it is not clear that the phrase will admit of this explanation. Its more obvious import implies *a judging from the external circumstances of the case*; and in this acceptance it will convey an injunction to look to the *spirit* rather than the *letter* of the Law, and, considering that God will have *mercy before sacrifice*, to judge righteous judgment. See *Deut.* i. 17. xvi. 19. This sense is confirmed by *Isaiah* xi. 3. LXX. *Thucyd.* VI. 46. KYPKE, WETSTEIN, KUINOEL, CAMPBELL.—[LAMPE, RAPHELIUS, &c.]

Ver. 25. οὐχ οὗτός ἐστιν, κ. τ. λ. The multitude now assembled seems to have been composed of three different classes of persons,—the priests and members of the Sanhedrim, declared enemies of Christ; the inhabitants of Jerusalem, who knew the sentiments of their rulers; and strangers, who had come to the feast from different quarters. It was these last that were astonished at our Lord's assertion of the plot against his life in v. 20.; while the Jerusalemites, on the other hand, observing that the rulers did not put their design in execution, insinuate a suspicion that they had at length been induced to admit his claims. Thus at once they reject the conclusion, adding a traditional reason for its impossibility. CALMET, A. CLARKE. In v. 26. most of the printed copies repeat ἀληθῶς before ὁ Χριστὸς, but the best

MSS. and versions do not recognize, and the critics almost unanimously reject it. GROTIUS, MILL, GRIESBACH.

Ver. 27. οὐδεὶς γινώσκει πότεν ἐστίν. There has been some difference of opinion respecting the import of this observation; inasmuch as the Jews were well acquainted with the parentage of the Messiah, and the place of his birth: they knew that he was to be born in Bethlehem, and of a virgin of the family of David. See below, v. 42. *Matt.* i. 22. ii. 5. So clear, indeed, were the predictions of their prophets on every point connected with the appearance of the Messiah, that it is wonderful how they could be led to credit traditions which directly contradicted them. Such traditions, however, they did adopt; and it is evidently to a Rabbinical interpretation of *Isaiah* lii. 8. that the present passage alludes. According to the Scribes, the Messiah was to be born in Bethlehem, of the seed of Jesse; he was then to live many years in obscurity, so that no mortal could trace his origin; in due time he was to be suddenly revealed by some manifestation from Heaven, to be proclaimed by Elijah, and to be anointed as heir to the house of David. Hence *Midras Schir.* p. 16, 4. on *Cant.* ii. 9. *My beloved is like a roe or a young hart. A roe appears and is hid, appears and is hid again. So our first redeemer, i. e. Moses, appeared and was hid, and at length appeared again; and so our latter Redeemer, i. e. Messiah, shall be revealed, and shall be hid again, and in the end of forty-five days shall be again revealed.* See also *Bemidbar Rabba*, p. 243, 2. *Bera-coth*, p. 5, 1. *Midras Echah*, p. 68. 3. LIGHTFOOT, KUINOEL, WETSTEIN, WILLAN, &c.

Ver. 28. καὶ οὐκ οἶδατε, κ. τ. λ. Some understand this reply *ironically*; and others interpret it of a *pretended* knowledge. But *irony* is seldom employed by Christ, and there is nothing to justify the other supposition. The words, however, as they are commonly rendered, contain a direct contradiction to what our Lord says in *John* viii. 14. 19. Hence many of the commentators propose, with great plausibility, to read them *interrogatively*, in which form a sentence has frequently the force of a negation. The sense therefore will be:—*Ye know me not; or ye would know that I came not of myself, but a delegated messenger from God.* GROTIUS, CAMPBELL, DODDRIDGE, LAMPE, KUINOEL.—[GLASS, WETSTEIN, BEZA, &c.]

Ibid. ἐστὶν ἀληθινὸς ὁ πτέψας με. There is generally a distinction between ἀληθής and ἀληθινός, when applied to persons, in the N. T., the former answering to the Latin *verax*, and the latter to *verus*. These words, therefore, have been thought, not improbably, to suggest that the *genuine* father of Jesus was he who sent him; the other, whom they knew, being only (νομιζόμενος) his *reputed* father. But as God is frequently called in the

Scriptures ὁ ἀληθινὸς Θεὸς, in opposition to the Heathen deities; they may imply that that Almighty Being, who is eminently denominated TRUE, had given his testimony in various ways to his mission. Either interpretation will stand. GROTIUS, CAMPBELL. In the next verse, for εἰμὶ, *I am*, some would read εἰμι, *I come*; and so also in v. 34., supporting the conjecture by *John* viii. 21., where, in saying the same thing, our Lord employs the word ὑπάγω. Hence it is argued that the synonymous word εἰμι was most probably employed, since ὑπάγω occurs in the verse immediately preceding. But εἰμι is a poetical word, seldom used by prose writers; and as the sense is equally good with εἰμὶ, *to be*, there is no necessity for the alteration. GROTIUS, MACKNIGHT.—[PEARSON, MICHAELIS.]

Ver. 30. πιάσαι. This verb seems to be an old form of πιεῖν, *to press upon*; and thence denoting generally *to lay hold of, to catch, to apprehend*. Here, and in v. 32., it is used as convertible with ἐπιβαλεῖν τὴν χεῖρα ἐπὶ τινα. Compare *John* viii. 20. x. 39. xi. 57. *Acts* xii. 4. 2 *Cor.* xi. 32. It is applied to the catching of fish in *Cant.* ii. 15. *Rev.* xix. 20.; and in *Acts* iii. 7. the idea of *violence* is not implied in it. The word ὥρα denotes *a certain fixed time*, viz. that of the death of Christ; and so again in *John* viii. 20. KUINOEL.

Ver. 33. ἔτι μικρὸν χρόνον κ. τ. λ. To whom, it is asked, was this declaration addressed; to the officers, or to the people? In the old editions the pronoun αὐτοῖς is found after εἶπεν, distinctly referring it to the *officers* sent to apprehend Christ; and in this reference many of the commentators agree. But, from v. 35. it appears that the Jewish rulers also were present; and the scope of the discourse evidently includes the people at large. Since, therefore, the pronoun is wanting in a large proportion of MSS., editions, versions, Fathers, and critics, there is every reason to believe that it does not properly belong to the text. It is clear, however, that the turn of the expression alludes to the design of the Pharisees, of which Jesus was fully informed, and of which the failure in the present instance would allow his hearers only a short additional time to profit by his instructions. KUINOEL, CAMPBELL, GRIESBACH, ROSENMULLER.—[WHITBY, DODDRIDGE, LAMPE, MICHAELIS.] Commentators are divided in opinion respecting the true import of the following verse. While some regard it merely as a general expression, denoting *absence*, and analogous to the similar phrases in *Psalms* x. 15. xxxvii. 13. *Isaiah* xli. 12. *Cant.* iii. 2.; others understand it as a *threat*, which was fulfilled, in part at least, at the destruction of Jerusalem. In favour of the former opinion it is urged, that in *John* xiii. 33. the same words are addressed to good and bad indifferently; but, on the other hand, it appears that in *John*

viii. 21. our Lord explains his meaning by a further announcement to the Scribes, that *they should die in their sins*. Now during the siege of Jerusalem the *seeking for Messiah* was general throughout the nation, and has been continued among the Jews ever since, though their expectation of another Messiah will never be realized. In this sense, therefore, our Lord's declaration was most probably intended; and its threatening import is supported by similar expressions in *Psalms* xviii. 42. *Prov.* i. 21. *Amos* viii. 12. *Hos.* ii. 7. and elsewhere in the Scriptures. The concluding member of the sentence may be a repetition of the same sentiment in different words; or, rather perhaps, a further denunciation of exclusion from the heavenly kingdom of that Messiah, whom they had perversely rejected. LAMPE, KUINOEL, MACKNIGHT.—[GROTIUS.]

Ver. 35. εἰς τὴν διασπορὰν τῶν Ἑλλήνων. The import of this expression has been greatly contested. By Ἕλληνες some understand the *Gentiles*; and it is true that the Gentiles generally are called *Greeks* constantly in the New Testament. Compare *Acts* xiv. 1. with v. 5., and see *Acts* xviii. 4. xix. 10. xx. 21. *Rom.* i. 16. ii. 9, 10. iii. 9. and elsewhere. In this case the expression would be equivalent to τοὺς Ἕλληνας τοὺς διασπαρέντας. But the Gentiles can scarcely be said to be *dispersed* in those countries of which they are the native inhabitants. Others suppose that Ἕλληνες is here the same with Ἑλληνιστὰι in *Acts* vi. 1. but there is no other instance in which the *Hellenistic Jews*, or those who used the Greek Septuagint and spoke its language, are called Ἕλληνες. Others, again, imagine that the Jews residing in the different states of Greece are intended; the word διασπορὰ being applied to the Jews of the dispersion in *James* i. 1. 1 *Pet.* i. 1.: and that the Jews had now settled and had synagogues not only in Greece but in almost every country of the world, is well known. See Joseph. B. J. VII. 3. 1. It is somewhat harsh, however, to give this signification to the genitive; at all events, the next clause entirely excludes such a supposition, for it is surely meant that he was going to those whom he intended to teach. The most likely interpretation, therefore, seems to be that which makes διασπορὰ the *place of dispersion*, so that the form will be equivalent to εἰς τὰς τῶν Ἑλλήνων χώρας, ὥς διασπαρέντες Ἰουδαῖοι ἔχουσι. This interpretation is confirmed by the obvious scope of the passage. The Jews, who had either misunderstood, or pretended to misunderstand, our Lord's allusion to his approaching death and resurrection, suggested, in derision, that he would perhaps visit the Gentiles, whom the inhabitants of Judæa regarded as unclean, and among whom they were very unwilling to reside. SALMASIUS, WHITBY, LAMPE, KREBS, LOESNER.—[GROTIUS, WETSTEIN, KUINOEL, ROSENMULLER, CAMPBELL, DODDRIDGE.]

Ver. 37. εἰν τις δαψῆ, κ. τ. λ. Of the allusion contained in these words, of the peculiar sanctity of the day on which they were spoken, and of the reference and import of the following verse, see Horne's *Introd.* Vol. II. p. 215. III. p. 319. It may be added, that the *last* day of the feast derived no inconsiderable portion of its *greatness* from its especial dedication to *national* objects. On the preceding day sacrifices were offered for the whole world, while that on the *eighth* was in behalf of the Israelites exclusively; and, as seventy bullocks had been previously sacrificed for the seventy nations of the world, a single bullock was offered for the single nation of the Jews. See *Succah*, p. 55, 2. *Bemidbar R.* §. 21. and Gloss. *in loc.* The *eighth* day, in fact, was considered as a *feast of itself* (*Succah*, p. 48, 1.); and its peculiar sanctity was of traditional origin; inasmuch as the Mosaic institution extended only to *seven* days, the *eighth* being set apart as a holy day, (*Levit.* xxiii. 34. sqq. *Nehem.* viii. 19.) and thus at length regarded as a portion of the solemnity. See 2 *Macc.* x. 6. Joseph. *Ant.* III. 10. LIGHT-FOOT, WETSTEIN, KUINOEL. In v. 38. κοιλία denotes the *heart*, or the *mind*. *Psaln* xxxix. 9. LXX. τὸν νόμον σου ἐν μέσῳ τῆς κοιλίας μου. So the Hebrew מִן is rendered by κοιλία, *Ezek.* iii. 2. *Jon.* ii. 3. LXX. and by καρδία in *Prov.* xxii. 18. *Habb.* iii. 15. Compare also *Job* xv. 35. xx. 20. *Prov.* xx. 27. There is an *anacoluthon* in the construction, for similar instances of which see my note on Hom. II. B. 353. Compare also *Acts* vii. 30. *Rev.* vi. 8. *Ælian.* V. H. IV. 36. There is no need, therefore, of referring ὁ πιστεύων to πινέτω, with some critics, by a change in the punctuation; or of rendering εἰπεν, *enjoins*, and understanding, with others, a reference to those *Scriptures*, which inculcate faith in the Messiah. Our Lord's attention seems to have been more particularly directed to *Isaiah* lv. 1. lviii. 2. which he has *accommodated* to the occasion immediately before him. LAMPE, KUINOEL, WETSTEIN, SCHOETTGEN. Of the phrase ὕδωρ ζῶν, see on *John* iv. 10.

Ver. 39. οὐπω γὰρ ἦν πνεῦμα ἅγιον. We are here plainly to understand the *extraordinary* communication of those *spiritual gifts* of which the first effusion took place on the day of Pentecost, (*Acts* ii. 33.) The *spirit* of prophecy, which had been suspended since the death of Malachi, had been already revived in John the Baptist and Zacharias; so that a fuller display of his influence is obviously intended. Some MSS. omit ἅγιον, and others insert it; but no MS. or version omits the passage, so that it cannot be an interpolation. It is, therefore, not indeed *direct*, but what is more valuable, *indirect* evidence of the truth of what St. Luke has recorded in the *Acts*. The Socinian interpretation, which makes πνεῦμα the person of the Spirit, and consequently not co-existent with God, needs no refutation. WHITBY, GROTIUS, SCHOETTGEN, MIDDLETON.

Ver. 40. ὁ προφήτης. Not the *prophet* predicted by Moses, i. e. *Christ*, for he is distinctly named in the next verse; but *Elias* perhaps, or one of the ancient prophets. See note on *John* i. 20. The Scripture alluded to in v. 42. comprises the several prophecies which predict the *birth-place* and *family* of the Messiah; upon the authority of which the Talmudists always assign that honour to Bethlehem and David. It is possible that after the lapse of more than thirty years, the people of Judea may have forgotten the circumstance of Mary's short stay in Bethlehem, during which period Jesus was born; more especially as the Magi did not return through Jerusalem, and the privacy of his early life may have induced the idea that he perished in the massacre of the innocents. LAMPE, KUINOEL, MARKLAND. The word *σχίσμα* denotes properly a *rent*, or *fissure*, as in *Isaiah* ii. 21. LXX. *Matt.* ix. 16., and thence a *difference in opinion*, as here and in *John* ix. 16. x. 19. Compare *Acts* xiv. 4. Xen. Symp. IV. 60. Diod. Sic. XLI. 6. So Virg. *Æn.* II. 39. *Scinditur incertum studia in contraria vulgus.* PARKHURST, SCHLEUSNER.

Ver. 49. ἠπικάρατοι. Some render this adjective *worthless*; others *bewitched*; and others would read *ἐπάρατοι*, *seduced into error*. But there is no authority for the conjecture, and no reason for departing from the E. T. *accursed*. See on *Gal.* iii. 10. The common people were treated by the Pharisees and rulers with the most abject contempt; they were termed *עַם הָאָרֶץ*, *people of the earth*, and considered as excluded from the hope of heaven. Those who were disciples of the Rabbins were more highly esteemed, but still in a degree greatly inferior to the Scribes and doctors. See *Pirke Aboth*, II. 5. *Sohar*, p. 39, 1. Targ. on *Ezek.* xxxvii. 19. The officers, it seems, had been driven from their purpose by the eloquence, the perspicuity, the energy, and persuasiveness of our Lord's discourse; and the Pharisees affect to despise their weakness, as being on a par with the ignorant credulity of the mob, with which the Sanhedrim, who were the constituted judges of prophetic claims, had not been infected. An effect, similar to that produced by our Lord on the officers, is attributed to the speech of Mark Anthony, addressed to the soldiers whom Marius had sent to put him to death. See Plutarch, in *Mario*, p. 31. Compare also Epictet. §. 35. *εὖ Σωκράτης λέγει, καὶ τοὶ τίς οὕτω δύναται εἰπεῖν ὡς ἐκεῖνος;* LIGHTFOOT, HAMMOND, GROTIUS, WETSTEIN, SCHÖETTGEN.—[KUINOEL, SCHLEUSNER, MICHAELIS, DODDRIDGE.] Of the construction of *ὁχλος* with a plural adjective see my note on *Hom.* II. E. 140. II. 281. and *Matt.* Gr. Gr. §. 434. In v. 51. Nicodemus did not allude perhaps so much to the Law of Moses as to the common practice of the courts of judicature. See, however, laws relative to this point in *Deut.* xvii. 8. sqq.

xix. 15. and elsewhere ; and compare Joseph. Ant. XIV. 9. 3. A. CLARKE.

Ver. 52. *ὅτι προφήτης κ. τ. λ.* It has not a little puzzled expositors to account for so general an assertion from the leading men of the nation, since Jonah was certainly a native of Galilee. Compare *Jonah* i. 1. with *2 Kings* xiv. 25. *Josh.* xix. 13. *Nahum* also was probably a Galilæan ; and some suppose that Malachi was of the same origin. Hence some would insert the article before *προφήτης*, understanding *the* prophet *κατ' ἐξοχὴν*, i. e. the Messiah. But for this there is not the authority of a single MS. Others suppose that the words merely imply that there was no prediction announcing the birth either of Messiah or any other prophet in Galilee. But the word *ἐρευνῆσον* does not necessarily imply an ellipsis of *τὰς γραφὰς*, though the addition is found in one MS. The best solution of the difficulty seems to be, that men whose passions are inflamed are not wont to be accurate in their expressions, or distinct in their recollections ; whence the Pharisees were betrayed into an expression untrue in itself, and irrelevant had it been true. DODDRIDGE, CAMPBELL, A. CLARKE.—[WHITBY, MACKNIGHT, &c.]

CHAPTER VIII.

CONTENTS :—*The woman taken in adultery*, vv. 1—11. *Christ asserts his divinity*, vv. 12—20. *He delivers a second discourse, in which he predicts his death, and reproves the wickedness and unbelief of the Jews*, vv. 21—58. *They attempt to stone him*, v. 59.

Verse 1. *Ἰησοῦς δὲ κ. τ. λ.* The narrative of the *Woman taken in adultery*, contained in the opening of this chapter, together with the last verse of Chap. VII. are wanting in a great number of the best MSS. Many of those also, which retain the passage, mark it with obelisks, as an indication of supposed spuriousness ; and it exhibits a greater variety of readings than any other portion of the Scriptures whatsoever. In some copies it is found at the end of the Gospel ; in others, elsewhere ; and in others, again, at the end of *Luke* xxi. Origen, Chrysostom, and Theophylact have taken no notice of it in their commentaries ; and it is first explained by Euthymius, a writer of the twelfth century. Many of the old versions are without it ; and several of the ablest critics have rejected it as spurious. Now Papias, in a fragment cited by Eusebius, relates a tradition respecting a woman who was

accused of many crimes before our Lord, which was taken from the Apocryphal Gospel of the Nazarenes; and it has been thought that this was the legend in question, which has by some means found its way into the narrative of St. John. Others have thought that the incident is the relation of a real fact; but that it is one of those events in our Lord's ministry which were not inserted, for want of room, in any of the four Canonical Gospels, though they were long preserved in the Church by oral tradition. See *Luke* i. 1. *John* xx. 30. Several of these histories were recorded in the margins of early copies, so that some of them at length obtained a place in the text; and it may not be impossible, from the remarkable variations in the MSS., that the preservation of this story is to be thus accounted for. See on *Matt.* xx. 28. *Luke* vi. 1. The weight of evidence, however, both internal and external, unquestionably preponderates in favour of its authenticity. The majority of MSS. are considerably on its side; and its absence from those in which it does not appear, is traced by Augustine (*de Adult. Conjug.* II. 3.) to a scrupulous fear, that the ignorant might be thereby induced to think lightly of the sin of adultery. At the same time it is sufficiently evident, why Jesus thought proper to evade the question of the Scribes. A snare was laid for him similar to that which lurked in the insidious question respecting the tribute-money in *Matt.* xxii. 17. Had he countenanced the punishment of the woman, they would have accused him to the Romans of invading their judicial authority; and had he, on the other hand, referred them to the pro-consular tribunal, they would have held him up to popular hatred, as sanctioning an infringement of their liberties and rights. That he did not palliate the atrocity of the offence is evident from the caution with which he finally dismissed her. WHITBY, LIGHTFOOT, MILL, A. CLARKE, MICHAELIS, KUINOEL, DODDRIDGE, &c.—[GROTIUS, BEZA, LE CLERC, WETSTEIN, TITTMAN, &c.] See also Horne's *Introd.* Vol. IV. p. 315. With *δορῶν*, v. 2. the participle *γενομένου* is understood. See on *Luke* xxiv. 1.

Ver. 5. *λιθοβολεῖσθαι*. The Law required generally that adultery should be punished *with death* (*Levit.* xx. 10. *Deut.* xxii. 22.), but did not determine the kind of it; and, according to the Rabbins, where no particular death is specified, *strangling* is invariably intended. Some, therefore, have thought that being taken *ἐναυτοφώρῳ*, *in the very act*, incurred the severer penalty of *stoning*, and refer to the laws of Solon and the twelve tables in support of the opinion. It appears, however, from *Deut.* xxii. 23, 24. that a *betrothed* damsel, who was guilty of adultery, was to be *stoned*; and hence, perhaps, the tradition in *Sanhedrim*, p. 51, 2. *A daughter of an Israelite, if she commit adultery after she is married, must be strangled; if only betrothed,*

she must be stoned. It has been conjectured, therefore, that the woman now before Jesus was only betrothed. But the distinction has no foundation; for it is evident from *Ezek.* xvi. 38. 40. that all adulteresses were stoned; and that the difficulty, which has been alleged as an internal proof of the spuriousness of the passage, originated in the unwarranted assumption of the Rabbins. That capital punishment, mentioned in general terms, might imply *stoning*, is manifest from *Exod.* xxxi. 14. xxxv. 2. compared with *Numb.* xv. 32. 34. MACKNIGHT, MICHAELIS, KUINOEL.—[HAMMOND, LIGHTFOOT, WHITEY, LAMPE, WESTSTEIN, &c.] Of the term *ἐναντροφῶρ*, or, as it is classically written, *ἐν' αὐτροφῶρ*, see *Lex. Pent. Gr.* in *ν. αὐτόφωρος*: and that *stoning* was the punishment of adultery in most of the eastern nations, see my note on *Hom.* II. Γ. 57.

Ver. 6. ἔγραφεν εἰς τὴν γῆν. There are many idle conjectures respecting *what* Jesus wrote on the earth, and his *motive* for writing at all. Some suggest that he traced in the sand some short maxim or proverb; others that he marked out the words, which he immediately afterwards uttered aloud, (*v. 7.*) ὁ ἀναμάρτητος ὑμῶν κ. τ. λ.; others, again, imagine that the action was symbolical, and denoted that the Pharisees would be *written in the earth*, in allusion to *Jer.* xvii. 13., or that he manifested a desire to act, as far as circumstances would permit, in conformity to the rules laid down for the trial of an adulterous wife in *Numb.* v. 11. sqq. See especially vv. 17. 25. Such conjectures, however, are of little avail, and perhaps presumptuous. *Nescire velle, quæ magister optimus nescire nos vult, erudita inscitia est.* It is very possible that our Lord's writing had no reference to what was passing around him, but merely indicated his aversion to concern himself in the matter. Parallel instances occur in the Rabbinical writings; and Ælian relates an anecdote of a philosopher (*V. H. XIV. 19.*) who, *by writing on a wall*, manifested his reluctance to answer a question proposed to him. The words *μὴ προσποιούμενος*, which are rendered in the *E. T.* *as though he heard them not*, are wanting in so many copies, that they may fairly be rejected as supposititious; and that our translators so regarded them is evident from their being printed in Italics. HAMMOND, SCHOETTGEN, KYPKE.—[GROTIUS, LIGHTFOOT, &c.] In the next verse some would confine the word *ἀναμάρτητος* to the sin of *adultery*; and in this sense *ἀμαρτάνω* is frequently used. See on *Luke* vii. 37. and compare *Matt.* xii. 29. *Rom.* ii. 22. But there seems to be no sufficient reason for this restriction, as the object which our Lord had in view, and the instruction which he meant to convey, would be equally forwarded by understanding him to refer to any gross immorality. It cannot be imagined, however, that he intended freedom from *all sin* generally; for *where is the man that sinneth not*? It is to

be observed also, that the words were immediately addressed to the woman's accusers, who were of the Pharisees, a sect notoriously guilty of the most heinous crimes, which they committed under a cloak of religion. Hence, instead of throwing the first stone, the principal witness, upon whom that duty devolved (*Deut. xiii. 9. xvii. 7.*), left the place conscience struck; and he was followed by all the rest, not of the multitude, but of the party who had brought the accusation. The disciples and the people remained behind with Jesus; and it was in the midst of these that the woman was left standing. With a similar latitude *μόνος* is used in *John vi. 22*. The judgment of our Lord upon this occasion may be compared with *Cic. Orat. Verr. III. 1. Vis corruptorem aliquem vel adulterum accusare? Providendum est, ne in tua vita vestigium libidinis appareat. Etenim non est ferendus accusator is, qui, quod in altero vitium reprehendit, in eo ipse deprehenditur.* Other parallels have also been cited from Xenophon, Seneca, Pliny, and others. The Rabbins also held that the guilt of the husband set aside the punishment of the wife. See also *Rom. ii. 1. 23*. GROTIUS, LAMPE, MACKNIGHT, LIGHT-FOOT, &c.—[WHITBY, KYPKE, SCHLEUSNER, KUINOEL.] Of the phrase *εἰς καθ' εἰς*, in *v. 9.*, see on *Mark xiv. 19*. The word *πρῶτον* must be understood in the sense of *dignity*, rather than of *age*; since *ἐσχατοί*, to which it is opposed, can scarcely mean *the youngest*. Compare *Matt. xix. 30. xx. 16. Mark ix. 35. Luke xiv. 9*. So also *homines postremi* in *Cic. Rosc. §. 47*. *Aul. Gell. XV. 12*. KUINOEL, SCHLEUSNER, MACKNIGHT.

Ver. 10. οὐδεὶς σε κατεκρίνει; The verb *κατεκρίνειν* here signifies *to adjudge to punishment*, as in *Matt. xx. 18. xxvii. 3. Mark xvi. 16*. That her accusers had not passed sentence upon her, is clear from their leaving her in the temple, where the sentence could not have been executed. KUINOEL, CAMPBELL, LAMPE. Of the verb *ἀνακύπτω*, see on *Luke xxi. 25*. Commentators are not agreed as to the time when the following discourse (*vv. 12. sqq.*) was delivered by our Lord. Those who reject the narrative of the woman taken in adultery suppose that it was delivered on the great day of the feast, in connection with *vv. 37. sqq.* of the last chapter. Of those who retain the narrative in question, some would refer it to an indefinite time after the feast of Tabernacles, supporting their opinion by the absence of any allusion to the preceding incident, and by the use of *πάλιν* with similar latitude in *John ix. 15. Acts xvii. 32.* and elsewhere. It is more natural, however, to understand the adverb of the resumption of the teaching, which had been interrupted in *v. 2.* by the introduction of the woman: and, although no reference had been made to what had just happened, nothing positive could be deduced from the omission. But there does appear to be such a reference as that which is required. Our Lord's words in

v. 15., *I judge no man*, were in all probability suggested by his refusal to act as judge in the case which had just been brought before him. "Ye judge of me, he observed, according to the prejudices which you entertain respecting the Messiah and his office; but my office, while on earth, is not that of a judge but of a teacher, however correct my judgment would unquestionably be." According to another interpretation, indeed, *κατὰ σάρκα* is repeated with *κρίνω* from the preceding clause; but the sense is not thus very evident; and we may accordingly conclude that the discourse was delivered on the day after the feast. LAMPE, WHITBY, MACKNIGHT.—[KUINOEL.]

Ver. 12. τὸ φῶς τοῦ κόσμου. This is a title which is frequently given to the Messiah, as in *Isaiah* xlii. 6. xlix. 6. *Mal.* iv. 2.; and the Jews occasionally applied it to the Deity. Thus in *Tanchuma*, p. 63, 3. *Bemidbar R.* §. 15. p. 229, 1. *The Israelites said to God, Holy, blessed Lord of the whole world, thou art the light of the world.* Christ, therefore, here lays claim not only to the Messiahship, but to the Godhead; and in reply to the cavil that his pretensions rested on no solid testimony, he proceeds to establish them by two distinct proofs. First he tells them that his own testimony is true, inasmuch as it was divine, though their prejudices would not allow them to appreciate it (vv. 14—16.); and secondly, that two witnesses being recognized by their own law (*Deut.* xvii. 6. xix. 15.) as sufficient to establish a fact, he had the concurrent voice of himself and his Father in his behalf, (vv. 17, 18.) There is no contradiction here to what is said in *John* v. 31. vii. 28. for he is there speaking of his human, here of his divine nature. In v. 15. *σὰρξ* is used, as elsewhere in the N. T., to denote *passion* or *prejudice*, as opposed to *πνεῦμα*, which denotes *reason* or *conscience*. SCHOETTGEN, GROTIUS, CAMPBELL, KUINOEL. Of the *γαζοφυλάκιον*, v. 20., see on *Mark* xii. 41.; and of the word *ῥα* on *John* vii. 30.

Ver. 21. πάλιν. It is not certain whether the following discourse was held at the same time and place with the preceding, or at an interval of some days afterwards. The adverb *πάλιν* seems to refer to the repetition of the same warning, which had lately been given in *John* vii. 34. See the note *in loc.* In the expression here employed our Lord seems to allude to the judicial phrase *ἐν ἀδικίᾳ ἀποθανεῖσθαι*, which occurs frequently in the O. T., and more particularly perhaps to *Ezek.* iii. 19. xviii. 26. Compare also *Numb.* xxvii. 3. *Deut.* xxiv. 16. *2 Kings* xiv. 6. The article here seems to be *emphatic*, and to refer to the sin of incredulity and unbelief, which ended in their rejection and crucifixion of their Messiah, and for which the Divine vengeance was shortly about to overtake them. Their malicious

perversion of his words, in which they would fain impute to him the intention of suicide, our Lord retorted upon themselves. Their worldly and wicked minds would induce them to put him to death, and many of them would lay violent hands upon themselves in the ensuing days of calamity; but his heavenly origin was incompatible with any such suspicion. With the expressions ἐκ τῶν ἄνω and ἐκ τῶν κάτω there is an ellipsis of μέρων. The words δὲ ἐγὼ εἶμι, vv. 24. 28. are also elliptical, and correspond with the Hebrew אֲנִי ה' in *Deut.* xxxii. 39. In order to complete the sense, ἐκείνος or ὁ Χριστὸς must be supplied. KUINOEL, GROTIUS.

Ver. 25. σὺ τίς εἶ; This question did not proceed from the desire of information, as some few of the commentators are willing to believe, but is strongly expressive of contemptuous indignation. So v. 53. *infra*: τίνα σεαυτὸν σὺ ποιεῖς; Cic. Epist. Att. VII. 17. *Quæ ille amentissimus fuerit nisi acceperit, cum impudentissime postulaverit*, Quis tu es, qui dicas, &c. Ter. And. IV. 1. 10. *Impudentissima eorum oratio est*, Quis tu es? quis mihi es? WETSTEIN, KUINOEL.—[LAMPE.] Our Lord's reply to this sneer has been variously interpreted, in reference for the most part to the import of the formula τὴν ἀρχὴν. Some maintain that the accusative is here used for the nominative, the antecedent adopting the case of the relative, and that the meaning is: *I am τὴν ἀρχὴν, the first of all beings, such as I now profess myself to be.* Compare *infra*, v. 58. Col. i. 17. But this construction is exceedingly harsh, even if it can be admitted to be at all analogous to those forms, of which it is said to be an instance. Now τὴν ἀρχὴν, or ἀρχὴν, *subaud. κατὰ*, is constantly used in the best writers to signify *altogether, entirely, or assuredly*. Hence it has been proposed to unite the passage with the following verse into one sentence, thus rendering the whole: *Truly, because I am speaking to you, I have many things to say, &c.* But in this there is no coherence whatsoever, no answer to the question proposed, and no conceivable relation between the apparent cause and effect. If, therefore, τὴν ἀρχὴν is to be rendered by *omnino*, it must be to this purpose: *I am altogether that person whom I declare myself to be*; the neuter δὲ being put for the masculine δντινα, and that for δν, as δοτις for δς in v. 53. So 1 *John* iii. 2. οὐκ ἔφανερῶθι τί ἐσόμεθα. Cic. Epist. Div. V. 12. *Neque tu es, qui, quid sis, nescias.* But in this sense the expression is almost invariably used with a negation. Compare Herod. II. 95. III. 16. Xen. Cyr. I. 2. 3. Sympos. I. 15. Æsch. Socrat. III. 4. Hence, as τὴν ἀρχὴν denotes *in the beginning*, in *Gen.* xiii. 4. xliii. 19, 20. *Dan.* viii. 1. Æsch. Socr. II. 19. there can be no occasion to depart from the E. T. *Even the same that I said unto you from the beginning*; viz. of my discourse: i. e. *I am the light of the*

world, (v. 12.) Compare Plaut. Capt. III. 4. 9. *Eheu! dic mihi, quis igitur ille est? Quem dudum dixi a principio tibi.* WHITBY, GROTIUS, LIGHTFOOT, CAMPBELL, WETSTEIN, GLASS, &c.—[HAMMOND, DODDRIDGE, RAPHELIUS, KUINOEL, ELSNER.]

Ver. 26. πολλὰ ἔχω κ. τ. λ. To the energetic brevity with which our Lord delivered this passage is doubtless to be attributed the obscurity in which it is involved. Some consider the words ἀλλ' ὁ πέμψας κ. τ. λ. as the *cause* which induced him to abstain at present from the reproof which the Jews deserved; others as the *proof* of the justice of his accusations; and others, again, with more probability, as *one of the many grounds* of that censure to which their conduct exposed them. Though he could have readily justified, by an exposure of their offences, his declaration that they *would die in their sins*: he merely reproved their incredulity, and assured them that the evidence which God would afford of his divine mission, by the fulfilment of the prophecies respecting him, by the wonders which would attend his crucifixion, and the judgments which would speedily overtake them, would sufficiently attest his truth, and his close connexion with the Father. Not that the Jews would universally admit his claims, but that no reasonable proof would be wanting in support of them. GROTIUS, ROSENMULLER, DODDRIDGE.—[KUINOEL.] Of the verb λέγειν, v. 26. see on *Luke* ix. 31. and of ὑποῦν, v. 28. on *John* iii. 14.

Ver. 32. γνώσεσθε τὴν ἀληθειάν. The promise here given is parallel with that in *John* vii. 17. By ἀληθεία is clearly meant the *true religion*, as in *Gal.* iii. 1. *Col.* i. 6. In the expression ἐλευθερώσει ὑμᾶς some have supposed that there is a reference to the trite maxim, which is illustrated in Cic. Paradox. 5. *ἄνθρωπος ὁ σοφὸς ἐλεύθερος, καὶ πᾶς ἄφρων δούλος.* Others imagine that the *sabbatical year* was now in progress, and that our Lord borrowed his allusion from the custom of manumitting the slaves in that year at the feast of Tabernacles. See Horne, Vol. III. p. 323. But perhaps there is rather an improvement of the Jewish tenet, that *that man is truly free who exercises himself in the meditation of the Law.* See *Sohar. Num.* p. 73, 291. There is an expression somewhat in point in Arrian, Epict. IV. 7. *ἡλευθέρωμαι ὑπὸ τοῦ Θεοῦ, ἔγνωκα αὐτοῦ τὰς ἐντολάς· οὐκέτι οὐδεὶς δουλαγωγῆσαί με δύναται.* SCHOETTGEN, ELSNER, A. CLARKE.—[LAMPE, WETSTEIN, NEWTON, DODDRIDGE.]

Ver. 33. οὐδενὶ δεδουλεύκαμεν πρόποτε. This assertion, in its literal sense, is not strictly true. Their ancestors had been in bondage to the Egyptians and Babylonians, to the Persians and Macedonians. Hence it has been supposed, that under the influence of irritation, and priding themselves in their descent from

Abraham, they had uttered a deliberate untruth. See *Nehem.* ix. 36. Others, however, understand them to speak of *spiritual* bondage; and to intimate that in the midst of their severest national calamities, they had never swerved from the tenets of Abraham, or submitted to the slavery of idolatry. But our Lord himself is speaking of the spiritual bondage of sin (v. 34.), so that his explanation is not well suited to this hypothesis. Others, again, consider the observation as a question of private rather than public bondage. Such an interpretation, however, can scarcely be reconciled with the rigorous exactions of their Egyptian task-masters. It seems more probable, therefore, that their words must be limited to themselves alone, and the generation then in existence. True it is, that even then they were tributaries of Rome, and that they looked upon the payment of this tribute as a severe infringement of their liberties. Joseph. Ant. XIV. 8. τὴν ἐλευθερίαν ἀπεβάλλομεν, καὶ ὑπήκοοι Ῥωμαίων κατέστημεν. Still they were governed by their own laws, and lived under their own princes, in the enjoyment, almost unrestrained, of their religious and political freedom. It is clear, at all events, from what follows, that it was not those believers to whom Jesus had just addressed himself, who made the reply in question. Such expressions as ἔλεγον and ἀπεκρίθησαν are sometimes used indefinitely, and import only *it was said, it was answered*. KUI-NOEL, A. CLARKE, CAMPBELL.—[GROTIUS, MACKNIGHT, LAMPE, &c.] The expression ποιεῖν ἁμαρτίαν in v. 34. implies *a habit of sinning*. Compare *Ruth* ii. 19. LXX. *Ephes.* iii. 4. 8. This *habit* is represented as a species of slavery, not only in the N. T., as, for instance, *Rom.* vi. 17. 2 *Pet.* ii. 19. and elsewhere, but also by Heathen writers. Platon. Phæd. τῶν ταῖς αἰσχροῖς ἐπιθυμίαις ἐπιχειρούντων ἐλεύθερον μὴδενα νόμιζε. Pythagoras, ap. *Stob.* οὐδείς ἐλεύθερος ἑαυτοῦ μὴ κρατῶν. Cic. Par. 5. *Si servitus sit obedientia fracti animi, quis negat omnes improbos esse servos?* Claudian. Cons. Honor. IV. 259. *Si metuis, si prava cupis, si duceris ira, Servitii patiere jugum.* MACKNIGHT, WHITBY, WETSTEIN.—[ELSNER.] Of the pride of the Jews in their descent from Abraham see on *Matt.* iii. 9.

Ver. 35. ὁ δὲ δούλος κ. τ. λ. There is here a rapid transition from the *servant of sin* to the condition of a servant, or slave, generally; who has no claim to any share in the son's inheritance, but is dismissed at the pleasure of his master. Some have supposed that *Moses* is the servant here intended, and that the *freedom* promised is deliverance from the bondage of the *Law*. But the whole tenor of the passage points to the *slavery of sin*; and it is freedom from this slavery, effected through faith in Christ, and obedience to the Gospel, which entitles to an inheritance in the kingdom of heaven. Our Lord seems to refer to the sending away of Ishmael, mentioned in *Gen.* xxi. 10. Com-

pare *Gal. iv. 30. sqq.* GROTIUS, DODDRIDGE, A. CLARKE.—[HAMMOND.] In the next verse some are of opinion that there is an allusion to a custom which prevailed in certain cities of Greece, where the heir had a right of ἀδελφοθεσία, or of adopting brothers, and admitting them to the privileges of the family. But it should rather seem that the reference is to something more generally known; and a slave, who had attached himself to the person of the son, was doubtless frequently manumitted on his succeeding to the estate, in other countries as well as Greece. With the turn of the expression compare Cic. *Pison. 16. Lege Cæsaris justissima atque optima populi liberi plane ac vere liberi erant.* MACKNIGHT, KUINOEL.—[GROTIUS.]

Ver. 37. σπέρμα Ἀβραάμ ἐστε. That is, *by natural descent.* Our Lord proceeds to tell the Jews, that although they were lineally descended from Abraham, they were so unlike him in disposition, that they could not be his *spiritual* seed. Indeed, their design to kill him, and their inveterate hatred of the truth, proved them rather to be the children of the devil, who was a murderer and a liar from the beginning, v. 44. This *moral* idea of sonship was familiar to the Jews. *Kidduschim* on *Deut. xiv. 2. As long as ye behave like sons, ye shall be called sons; but as soon as ye behave otherwise, ye forfeit the title.* So Senec. *Epist. 44. Omnes hi majores tui sunt, si te illis dignum gesseris.* From the reference of our Lord to another father besides Abraham, the rulers in v. 41. recur to their boasted privilege of being the covenanted children of God, whom they expressly distinguished as *one* Father, in opposition to the Polytheism of the Heathen. Hence *πορνεία* is to be understood of *idolatry*. See on *Matt. v. 32.* GROTIUS, WHITBY, WETSTEIN, LAMPE. The verb *χωρεῖν*, in this verse, has been variously interpreted. Some render it *to receive*, and give it a *passive* signification, for which no sufficient reason, however, has been assigned; and some few agree with the E. T. Others would render it *to succeed, to prosper*, as in *Arist. Pac. 508. χωρεῖ γέ τοι τὸ πρᾶγμα πολλῶ μᾶλλον, ἄνδρες, ὑμῖν.* Schol. *προκόπτει τὸ ἔργον.* But its usage in this sense is always in reference to *actions*; *πρᾶγμα*, or the like, not *λόγος*, being the nominative: and a dative of the person is generally added. Others again, therefore, render it *to increase*, but there is no indication that our Lord's discourses had yet began to take effect upon the persons addressed. Hence *to penetrate* seems the sense in which the verb is to be understood; so that the meaning will be: My word does not *penetrate* into your hearts, which are hardened against its reception. *Hesych. χωρεῖν ἀπελθεῖν. Matt. xv. 17. εἰς κοιλίαν χωρεῖν.* So *Wisd. vii. 23. LXX. δέικει καὶ χωρεῖ διὰ πάντων.* *Xen. Anab. IV. 2. 16. τὰ τοξεύματα ἐχώρει διὰ τῶν ἀσπίδων καὶ διὰ τῶν θωράκων.* *Joseph. Ant. VI. 6. 9. ὁ λιμὸς δὲ διὰ σπλάγχ-*

νων καὶ μυελῶν ἐχώρει. The preposition ἐν is put for εἰς, as elsewhere frequently. GROTIUS, KUINOEL, LAMPE, ROSENMULLER. — [WHITBY, SCHLEUSNER, ELSNER, KYPKE, LE CLERC.]

Ver. 38. ἐωράκατε. Some MSS., versions, and Fathers read ἠκούσατε; which, though a manifest Gloss, is adopted by some critics. The verb ὁράω denotes *mental vision* in *Wisd.* xxxi. 11. xlii. 15. LXX. *John* iii. 11. 72. KUINOEL, GRIESBACH. — [CAMPBELL, A. CLARKE.] We may observe that in this, and all our Lord's discourses related by St. John, the attention should be constantly directed to the distinction between his human and divine nature. Many passages refer simply to his official character, and others to his divinity only; and the seeming contradictions which sometimes occur are thus easily reconciled. Thus in v. 42. the first clause refers to his divine origin, the last to his mediatorial commission. WHITBY.

Ver. 43. ὅτι οὐ δύνασθε κ. τ. λ. A *moral*, not a *physical*, inability is here intended. Compare *John* vii. 17., and see on *Mark* ii. 19. By λαλία some understand *dialect, idiom*, as in *Matt.* xxvi. 73.; but it rather means *teaching, doctrine*, in reference to what our Lord had previously delivered respecting their spiritual descent. So λαλεῖν, *to teach*, in *John* vii. 15. The verb γιγνώσκειν signifies *to understand*, as in v. 27. *Matt.* xiii. 16. and elsewhere; and ἀκούειν implies not merely *to hear*, but *to hear with patience, to endure*, as in *John* vi. 60. KUINOEL, CAMPBELL. — [GROTIUS.]

Ver. 44. ἀπ' ἀρχῆς. *From the beginning*; scil. of the world. See *John* i. 1. There is clearly a reference to the temptation of our first parents; by which act the devil proved himself a liar and a murderer, bringing *death into the world, and all our woe*. Compare *Wisd.* ii. 24. *Rom.* v. 12. Hence in *Sohar Cadash*, p. 27, 3. the wicked are called *the children of the old Serpent, who slew Adam and all his descendants*. GROTIUS, WHITBY, SCHOETTGEN. The word στήναι, as in the phrase ἐν ἀληθείᾳ ἔστηκε, denotes *perseverance* or *constancy*. Compare *Rom.* v. 2. 1 *Cor.* xv. 1. In the expression οὐκ ἔστιν ἀλήθεια ἐν αὐτῷ is implied *an utter aversion to truth*, as in 2 *Macc.* vii. 18. οὐκ ἔστιν ἐν αὐτοῖς ἀλήθεια καὶ κρίσις· παρέβησαν γὰρ τὴν σάσιν, καὶ τὸν ὄρκον δὲν ὤμοσαν. KUINOEL.

Ibid. ψεύστης ἐστὶ, καὶ ὁ πατὴρ αὐτοῦ. E. T. *He is a liar, and the father of it*; and in this version most of the modern critics agree, referring αὐτοῦ not to ψεύστης, but ψεύδος above; and alleging in support of this harsh construction, *Acts* viii. 26. *Heb.* ix. 4. *Hom.* 11. Ω. 499. But these instances are wholly irrelevant. It must be evident to all who observe the construc-

tion, that with καὶ ὁ πατὴρ αὐτοῦ, the words ψεύστης ἐστὶ must be repeated from the preceding clause; for, on the supposition that ὁ πατὴρ αὐτοῦ is to follow ἐστὶ, the article is wholly inadmissible. Compare, in this single chapter, vv. 31. 42. 54. Some of the ancients inferred that *the father of the devil* was here spoken of; this being the sentiment not only of the *Cajani* and *Archontici*, who held, as *St. Austin* says, that the God of the Jews was the father of the devil; but also of the orthodox, as *Jerome* testifies; and *Origen* leaves it as a thing doubtful. Possibly the article before διαβόλου, in the beginning of the verse, may have been thought to ascribe a father to the devil; but after the preposition its presence or absence is equally indifferent. The ancient interpretation has been in part received by some among the moderns, who suppose that the devil here spoken of was not the *prince of devils*, ὁ ἀρχὼν τοῦ κόσμου τούτου, but an inferior evil spirit, ἄγγελος Σατανᾶ, 2 Cor. xii. 7. It may be doubted, however, how far the doctrine on which this exposition rests is warranted by Scripture. Hence it has been proposed in the place of τὸ in τὸ ψεύδος to substitute τίς. But, without altering the text, the sense of the passage may, by an allowable ellipsis, be the same as if τίς were inserted. A similar form of expression occurs in *Heb.* x. 38.; so, at least, ἐὰν ὑποστειλῇται is understood by our translators. See *Matt. Gr. Gr.* §. 294, 2. In this way of interpreting the passage, all is plain and consistent. In the beginning of the verse it had been said, *Ye are of your father the devil*: it is here added, *When any of you speaks that which is false, he speaks after the manner of his kindred; for he is a liar, and so also is his father.* Of this sense of τὰ ἴδια, or οἱ ἴδιοι, see on *John* i. 11. MIDDLETON, WAKEFIELD.—[CAMPBELL, MILL, WHITBY, GROTIUS, ROSENMULLER, KUINOEL, SCHLEUSNER, &c.]

Ver. 46. περὶ ἀμαρτίας. Of sin; i. e. of falsehood: as opposed to ἀλήθειαν. In this sense the word is used by *Herodotus*, *Lucian*, *Thucydides*, *Plutarch*, *Polybius*, and the best writers: and so the purest Latin writers have used *peccatum*. ΚΥΡΚΕ, RAPHELIUS, CAMPBELL, A. CLARKE. The verb ἐλέγχειν is to *convict*, as in v. 9. *supra*. So *Xen. Apol.* §. 18. μηδὲν δύναίτ' ἂν ἐξελέξαι με, ὥς ψεύδομαι. KUINOEL. In the next verse some understand the expression ὁ ὢν ἐκ τοῦ Θεοῦ of Christ himself; but it more probably refers to the *adopted sons of God*. It is equivalent to υἱὸν τοῦ Θεοῦ εἶναι, or ἐκ τοῦ Θεοῦ γεννηθῆναι. See 1 *John* iii. 10. iv. 4. 6. v. 18, 19. The import of the phrase is *one who resembles God in holiness and goodness*, as opposed to the *children or imitators* of the devil. Similar ellipses are common in classic authors. *Demosth. in Bæot.* p. 636. κατωμόσατο ἐκ τοῦ πατρὸς εἶναι τοῦ ἱμοῦ. WHITBY, GROTIUS, LAMPE, KYPKE.—[A. CLARKE.] Of v. 48. see *Horne's Introd.* Vol.

III. p. 377. and the note on *John* vii. 20., to which passage the present may refer. MACKNIGHT.

Ver. 51. εἰς τὸν λόγον κ. τ. λ. This declaration comprises the sum and substance of the Christian covenant, both with respect to the conditions and the promise. Our Lord had observed, in proof that he was not possessed, that the honour which he paid to his Father was not consistent with the influence of the devil. Leaving, however, the vindication of his honour, and the punishment of his revilers in the hands of God, he contents himself with the promise of everlasting salvation to his faithful followers. By *death* he evidently meant *eternal death*, though the perversity of his hearers led them to misunderstand him; and so again they take his words literally in v. 57. Of the cognate phrases θεωρεῖν θάνατον and γεύεσθαι θάνατον, see on *Matt.* xvi. 28. LAMPE, KUINOEL.

Ver. 56. ἡγαλλίασατο. E. T. *rejoiced*; rather, *vehemently desired*. The verb signifies *to leap forward*, to meet the object of his wishes, as well as to exult in the possession of them. Compare Cic. Off. I. 29. *Appetitus ejus tanquam exultabat cupiendo*. By the *day* of Christ is meant the time of his appearing in the world. Compare *Joel* ii. 1. *Amos* v. 18. So the *days* of the Baptist, *Matt.* ix. 12. The phrase ἰδεῖν τὴν ἡμέραν commonly implies *a wish to live to a certain period*, as in *Luke* xvii. 22. So Hom. Od. Z. 311. ἵνα νόστιμον ἡμᾶρ ἴδῃαι. Eurip. Cyclop. 436. εἰ γὰρ τήνδ' ἰδοίμεν ἡμέραν. Cic. Epist. Div. XV. 12. *Utinam præsens illum diem mihi optatissimum videre potuissem!* WHITBY, DODDRIDGE, GROTIUS, KYPKE, KUINOEL. The import of the clause καὶ ἰδε, καὶ ἐχάρη, has been much disputed. A notion prevailed among the Jews, as well as among the ancients generally, that departed spirits were wont to take an interest in the fate of their posterity. Compare *Isaiah* xxix. 22, 23. Phil. Jud. II. 10. Virg. Æn. VI. 655. Ovid. Met. IV. 444. Hence some have thought that Abraham was gratified in Hades by his knowledge of the birth of the promised seed. Others suppose an allusion to the appearance of the angel of Jehovah in *Gen.* xviii. 2. 17. But the most probable exposition is that which understands the words of the Patriarch's unwavering faith, by which he saw the day of the Messiah *afar off*, *Heb.* xi. 13. Compare 1 *Pet.* i. 10. sqq. WHITBY, GROTIUS, CAMPBELL, DODDRIDGE.—[KUINOEL, A. CLARKE.] From the reply of the Jews in the next verse, Irenæus and others of the ancient Fathers inferred that Jesus had passed his *fortieth*, and was advancing towards his *fiftieth* year. But see on *John* ii. 14. To account for the remark, it has been thought that the labours of his ministry had given him an aged appearance beyond his years; or that there is a reference to the

period which intervened between Jubilee and Jubilee, or to the age at which the Levites were superannuated; as if they had said, "You have not yet seen a jubilee," or "you have not yet attained to the age of maturity." But there is no reason why *fifty* may not have been used as a *round* number, without any particular reference. Granting that he was fifty years of age, instead of about thirty, he was still at an immeasurable distance from the time of Abraham; and the Jews might make a concession of this kind, with a view to strengthen the inference they intended to deduce. ROSENMULLER, KUINOEL.—[WHITBY, GROTIUS, LAMPE.]

Ver. 58. πρὶν Ἀβραὰμ γενέσθαι, ἐγὼ εἰμι. E. T. *Before Abraham was, I am.* This version faithfully exhibits the original; and the passage has been understood by the generality of Christians as a plain declaration of the pre-existence of Christ, and consequently of his divinity. Socinus proposed an interpretation of the words, which his nephew Lælius would insinuate that he obtained by divine revelation, to the following effect:—*Before Abraham becomes Abraham*, i. e. what his name imports, *I am* the Messiah. But, independently of the arbitrary ellipsis which this exposition involves, and the absence of any example in which the word *Abraham* is used in the N. T. in a mystical sense, modern Unitarians admit that our Lord would never have condescended to the childish assertion, that he "existed as the Messiah before an event which it was known was not to happen till many years or ages afterwards." In order, therefore, to get rid of the evidence which the declaration affords against their peculiar tenets, they affirm that Christ is here said to have been designated to his office, in the eternal decrees of God, before Abraham was born. True it is that the phrase ἐγὼ εἰμι is frequently used with the omission of the predicate ὁ Μεσσίας, as, for instance, in vv. 24. 28. *supra*. Compare also *Mark* xiii. 6. with *Matt.* xxiv. 5. But the question throughout is that of *co-existence with Abraham*. The objection of the Jews turned upon existence; therefore the reply must refer to existence also. That the verb εἰμι, when used absolutely, frequently expresses simple existence, appears sufficiently from *Job* vii. 8. *Psalms* xxxvi. 36. *Jerem.* xiv. 13. LXX. *John* i. 1. 10. xvii. 5. *Rom.* iv. 17. *Heb.* xi. 6. It is not clear, however, that our Lord used any verb at all; he may have employed the Hebrew idiomatic term *אני*, as it occurs in several passages of the O. T. which contain the most explicit declarations of the eternal supremacy of Jehovah. See *Deut.* xxxii. 39. *Isaiah* xli. 4. xliii. 10. 13. xlv. 4. xlviii. 12. In all these phrases the LXX translation is the very phrase under consideration, ἐγὼ εἰμι, *I am*; though it is more than probable that our Lord intended an immediate reference to the divine appellation announced to Moses in *Exod.* iii. 14.,

which is rendered in the LXX, ἐγὼ εἰμι ὁ ὢν. Hence the use of the present εἰμι, instead of the imperfect, which is a frequent idiom, in reference to an uninterrupted duration from the time spoken of to the time then present. Thus *Psalm xc. 2.* LXX. πρὸ τοῦ ὄντος γεννηθῆναι, σὺ εἶ. Compare *Prov. viii. 25.* *Jerem. i. 5.* LXX. *Luke xv. 31.* *John i. 9.* In regard to the Unitarian position, that actual *existence* is frequently attributed by anticipation to beings or things, which God has *purposed to exist*, even a cursory examination of the passages will shew that it does not here apply. Among the instances adduced are *Matt. xxv. 34.* *John xvii. 24.* *Acts ii. 23.* *1 Pet. i. 20.* and others, which, though less clearly inapplicable, are wholly out of point. It may be observed, in conclusion, that the Jews manifestly looked upon the declaration of Jesus as *blasphemy*, and therefore proceeded to stone him on the authority of *Levit. xxiv. 15, 16.* Hence, in his declaration of pre-existence they doubtless understood an assumption of divinity. WHITBY, LAMPE, KUINOEL, CAMPBELL, P. SMITH, GROTIUS, WETSTEIN, ROSENMULLER, TITTMAN, &c. —[BELSHAM, LINDSEY, &c.]

Ver. 59. διελθὼν διὰ μέσου κ. τ. λ. A similar escape is mentioned in *Luke iv. 30.* Hence the clause, which is wanting in the *Codex Beza*, and in several early editions and versions, is considered by the best critics as an interpolation. MILL, GROTIUS, GRIESBACH. It has been asked from whence the stones with which they were about to kill our Lord were procured, since they were now in the Temple. As the Temple was still under repair, it is possible that loose stones might be lying in the court; or it may be, that the most inveterate of his enemies left the Temple for the purpose of collecting stones, and that during their absence Jesus departed. He might thus have escaped, by means of those who believed in him, without having recourse to any miraculous concealment of his person; though it is not unlikely, supposing the suspected clause to be authentic, that he made himself invisible, and thus passed through the crowd in safety. LIGHTFOOT, ROSENMULLER, SCHLEUSNER, KUINOEL.—[LAMPE, WETSTEIN.]

CHAPTER IX.

CONTENTS:—*The restoration of a man who was born blind, vv. 1—7. His examination by the Pharisees, and consequent excommunication, vv. 8—34. His subsequent meeting with and belief in Jesus, vv. 35—41.*

Verse 1. ἐκ γενετῆς. From his birth. So Diod. Sic. V. 32. τὰ παῖδια παρ' αὐτοῖς ὑπάρχει πολὺ κατὰ τὸ πλεῖστον ἐκ γενετῆς. Polyb. III. 20. 4. τὸ φρονεῖν αὐτοὺς εὐθὺς ἐκ γενετῆς. This circumstance is added to shew the greatness of the miracle ; of which see Horne's *Introd.* Vol. I. p. 256. KUINOEL, WETSTEIN, MUNTKE. The harmonists are not agreed respecting the date of the ensuing transaction, some placing it at the feast of Tabernacles, and supposing that the second interview of Jesus (v. 35.) with the man happened some time afterwards ; while others place the several incidents of the narrative in immediate succession, referring the whole to the feast of Dedication. See *John* x. 22. On the former supposition, which is mainly supported by the apparent reference of the participle παράγων to the verb παρήγεν, in the end of the last chapter, it must have occurred shortly after the escape of Jesus from the enraged multitude. Not only, however, is the last clause of the preceding chapter suspected, but the question of the disciples in the next verse should seem to have been the result of more deliberate consideration, than is consistent with the late escape of their master from his enemies ; and the duration of the feast will allow an interval of some days between the performance of the cure and Christ's second meeting with the object of it. Hence the latter opinion is preferable ; and the series of events recorded in *Luke* x. 17.—xiii. 21. are supposed to have happened between the feast of Tabernacles and the feast of Dedication. LIGHTFOOT, DODDRIDGE, TOWNSEND.—[NEWCOME, MACKNIGHT, LE CLERC, &c.]

Ver. 2. Παῖσι, τὶς ἤμαρτεν ; κ. τ. λ. The Jews, at this time, believed in the doctrine of transmigration of souls ; and it is supposed by the majority of commentators, that the question of the disciples refers to the opinions which then prevailed on this subject. Joseph. B. J. II. 8. 14. ψυχὴν πᾶσαν μὲν ἄφθαρτον μεταβαίνειν εἰς ἕτερον σῶμα τὴν τῶν ἀγαθῶν μόνην, τὴν δὲ τῶν φαύλων αἰδὼ τιμωρὶα κολάζεσθαι. From this account, however, it appears that the Jewish doctrine was only a modification of the Pythagorean *Metempsychosis*, since the souls of the good alone passed into other bodies, whereas those of the wicked were consigned to immediate punishment. Compare also *Wisd.* viii. 19, 20. Joseph. Ant. XVIII. 1. 3. Others, therefore, have supposed that the disciples had imbibed the Rabbinical notion, that unborn

babes were capable of sin in the womb. Thus it appears from *Schir. R.* I. 6. that if a pregnant woman had been induced to worship an idol, they pronounced the unborn infant no less guilty of the crime of idolatry than the mother. See also *Bereschith R.* p. 34, 12. *Bemidbar R.* p. 230. *Midras Ruth*, §. III. 13. There is also a tradition, to which some have imagined a reference, of the pre-existence of souls, prior to their union with the body. *Niddah*, p. 13, 2. *R. Solomon saith, There is a repository, the name of which is Goph: and from the creation all the souls that were to be born were formed together, and there placed.* So also *Jevamoth*, p. 62, 1. Now, whether the allusion is to either or both of these opinions, it is certain also that the Jews regarded sickness and disease as the temporal punishment of sin, as remarked on *Matt.* ix. 2. and elsewhere; and also that they believed that the sins of parents were occasionally visited upon their children. See *Wisd.* xi. 28. *Tobit* iii. 3, 4. 3 *Esdr.* viii. 77. But from the Gloss. on *Eccles.* xii. 1. in *Vajikra R.* p. 184, 3. it appears, that in the days of Messiah they expected that neither the merits or demerits of parents would be imputed to their offspring. Hence, perhaps, the enquiry of the disciples will admit of the following paraphrase:—Master, we know that thou art the Christ, and we are told, that after thy appearance children shall no longer suffer for the sins of their forefathers, as heretofore. Is this doctrine true? or had he sinned in his own person before he came into the world? LIGHTFOOT, GROTIUS, LAMPE, KUINOEL.—[LE CLERC, HAMMOND, WHITBY, MACKNIGHT, DODDRIDGE, &c. &c.] The phraseology in the next verse simply means that the case of the man born blind afforded Jesus an opportunity of manifesting the works of God. Thus the particle *ἵνα* denotes an *event*, not a *purpose*, in v. 39. *Luke* xi. 50. *Rom.* xi. 31. 1 *Cor.* xi. 15. and elsewhere. Hence calamities are not to be regarded as judicial punishments for sin, (*Luke* xiii. 1. sqq.) but rather as intended for the spiritual good of man, and the furtherance of God's beneficent designs. To this end all the miracles of Christ had reference. His feeding of the five thousand signified that he was come to nourish mankind with spiritual food; his giving sight to the blind was an emblem of the efficacy of his Gospel to enlighten the minds of men (v. 5.); his casting out devils was an earnest of his victory over Satan; and his restoration of the dead to life was the commencement of his victory over death, and the first-fruits of a general resurrection. GROTIUS, LE CLERC, WHITBY, MACKNIGHT.

Ver. 4. ἵνα δὲ ἐργάζεσθαι κ. τ. λ. In this observation our Lord seems to anticipate the cavil which the Jews would, according to their custom, direct against the cure which he was about to perform on the Sabbath-day. See v. 14. He was in the act of performing a degree of servile work; not to mention that to anoint the eyes with spittle was specifically

forbidden. Maimon. in *Schab.* §. 21. *They do not squirt wine into the eyes on the sabbath-day, though they may wash the eye-brows with it: but as to fasting spittle, it is not allowed to put it so much as upon the eye-lids.* Again: *Schab.* p. 108, 2. *Spittle is forbidden so much as upon the eye-lids.* The ancients generally attached considerable efficacy to spittle, and fasting spittle more especially, in removing diseases of the eye. Plin. V. H. XXVIII. 7. *Credimus ergo jejuna salivæ illi arceri lippitudines.* Compare Pers. Sat. II. 27. Propert. IV. 7. 45. According to Sueton. in *Vespasian*, §. 7. a blind man entreated the emperor to spit into his eyes; and *Xiphilinus* also relates that the cure was effected. But see Horne's Introd. Vol. I. p. 296. In the present instance, whatever efficacy there was in the spittle, there was none in the clay; which, unless endued by supernatural properties, would rather impede than benefit vision. By the external application, therefore, our Lord designed to obviate the pernicious doctrine of the Jews, that it was unlawful to do good on the sabbath-day: and lest they should imagine that this case at least might have been deferred till the holy rest was over, he warned them that *the day* of his ministry was far spent, so that he was obliged to embrace every opportunity that offered for the completion of his appointed work. See Horne's Introd. Vol. III. p. 303. The proverb by which he illustrates the necessity of the instant prosecution of his office recurs again in *John* xi. 9. Instances also in which *the day* metaphorically denotes *life*, and *night* signifies *death*, are frequent in all writers. LIGHTFOOT, WHITBY, SCHOETTGEN, LAMPE, KUINOEL. We may mention the reason suggested by Cyril for the external actions with which Christ frequently accompanied his miracles. He thinks that his body, by the inhabitation of the divinity, was endued with a vivifying quality, thereby shewing in a visible manner that his human nature was not wholly unconcerned in the work of their salvation. Some have imagined a *mystical* design in his use of spittle to moisten the clay: but, in all probability, it was merely employed because there was no water at hand. MACKNIGHT, GROTIUS.—[JONES, JORTIN.]

Ver. 9. δ ἐρμηνεύεται, Ἀπεσταλμένος. Of the *Pool of Siloam* see Horne's Introd. Vol. III. pp. 23. 43. It was called Σιλωὰμ, *Hebraicè* שִׁילּוֹם, from שָׁלַח, *to send*; either because it was *sent* by pipes to different parts of the city, or because it was looked upon as a gift *sent* from God for the use of the inhabitants. From a passage in *Aboth R. Nathan.* §. 34. it appears that its waters were held in high estimation; and that the priests, after feasting too freely, were wont to drink of them in order to promote digestion. Some suppose that the fountain was a type of the Messiah, who was the *Shiloh*, or sent of God (*Gen.* xlix. 10. *Isaiah* viii. 5. xii. 3.); and that our Lord sent the blind man

thither in order to direct his attention to the fulfilment of prophecy in him. This supposition is not very solid; and nothing more was probably intended than to distinguish between the *upper* and *lower* basin; the latter of which was denominated the *pool of fleeces*. Our Lord's immediate purpose in directing him to wash in the pool was doubtless to make trial of his faith; and to draw attention to the miracle from the great number of persons who were generally to be found there. So Chrysostom. It has been thought by some that the explanatory clause is an interpolation; but it is found in all the copies, and St. John continually introduces an exposition of Hebrew terms. LIGHTFOOT, A. CLARKE, SCHOETTGEN.—[MACKNIGHT, WHITBY, GROTIUS, KUINOEL.] The verb *νίπτειν*, or more usually *νίπτεσθαι*, in the middle voice, is used in the N. T. with reference to a *part*, and *λούειν* to the *whole*, of the body. Compare *Matt.* vi. 17. xv. 2. *Mark* vii. 3. *Acts* ix. 37. *Heb.* x. 23. 2 *Pet.* ii. 22. *Rev.* i. 5. and especially *John* xiii. 10., where the distinction is expressly marked. In *Acts* xvi. 33. we may reasonably conclude that bathing the whole body is meant, for the sake both of cleansing the wounds, and ministering relief to the person. CAMPBELL.

Ver. 8. *ὅτι τυφλὸς ἦν*. For *τυφλὸς* several MSS. read *προσαίτης*, which is followed by the Syriac and other versions, and some of the primitive Fathers. In this case the clause must be read parenthetically, *because he was a beggar*: and, as such, seen continually in public. But the received reading, though rejected by some of the first critics, is more in consonance with the import of the passage; inasmuch as his blindness, especially as connected with the miracle, would be far more obvious to notice than his *mendicancy*. It is probable that *προσαίτης* is only a marginal reading, suggested by *προσαιτῶν* in the end of the verse. LAMPE, KUINOEL.—[MILL, GRIESBACH, &c.] We may observe, that in all countries beggars have a language peculiar to themselves. Among the Jews their cry was *בִּי בִי*, *Deserve something by me!* i. e. acquire some merit in the sight of God by your charity. Another form, which seems to have been used by those who had seen better days, was this: *Look back, and see what I have been: look upon me now, and see what I am.* *Vajikra R.* p. 204, 3. LIGHTFOOT, A. CLARKE. Of the verb *ἀναβλέπειν*, v. 11., see on *Mark* viii. 24. The expression *λεγόμενος Ἰησοῦς* has every appearance of the most artless sincerity. The blind man had never *seen* Jesus, though he had *heard his name*, and had doubtless obtained so much knowledge of his character and power as to induce a ready attention to his command. WHITBY.

Ver. 13. *Φαρισαίους*. That is, *the Sanhedrim*; as we may conclude from their assuming the power of *excommunication* (vv.

22. 34.); of which, by the way, see Horne's Introd. Vol. III. pp. 149. 260. This mode of expression is usual with this Evangelist, who never mentions the Sadducees at all. Compare *John* i. 24. iv. 1. viii. 3. xi. 46. and elsewhere. The Council, as it seems from v. 16. would fain have persuaded the populace that the miracle was a mere juggle; urging his breach of the sabbath as a proof of the fraud. Our Lord had frequently explained to them the true import of the sabbatical rest, and yet they constantly recurred to the same topic of accusation against him. See on *Matt.* xii. 10. *John* v. 8. There were others, however, more candid in their way of thinking, who would not allow that miracles so great and so benevolent as those of Christ could be the result of *imposture*. That ἀμαρτωλός is to be understood in this sense, is clear from its being opposed to ὁ ὢν παρὰ τοῦ Θεοῦ, which implies a *divine legate* or *prophet*. Compare v. 17. with v. 33. and see *2 Thess.* ii. 3. It may be remarked, that the opinion of some of the Rabbins was directly opposed to the traditions produced under v. 4. *supra*, respecting anointing the eyes on the sabbath-day. *Aboda Sara*, p. 28, 2. *R. Sutra* said, *It is lawful to anoint an inflamed eye on the sabbath*. LIGHTFOOT, MACKNIGHT, GROTIUS, WETSTEIN, KUINOEL.

Ver. 17. τῷ τοῦ λῶ. *Subaud.* πότε. So Matthew is called *the publican* after he had left that employment, (*Matt.* x. 3.); and Simon is called *the leper* after he had been cured, (*Matt.* xxvi. 6.). MACKNIGHT. Some are of opinion that the man does not here speak of Christ merely as a *prophet*, but as *the one Prophet* foretold by Moses in *Deut.* xviii. 15., and, in proof that the absence of the article before προφήτης does not militate against this notion, they refer to v. 22. It is clear, however, from the conduct of the Pharisees, that, though they were little pleased with his answer, they did not consider him as having pronounced Jesus to be the Messiah. In v. 31. the man describes Christ merely as θεοσεβής, a term applicable to the *meanest* prophet; nor in v. 36. does he acknowledge him to be *the Son of God*, a phrase which, among the Jews, was equivalent to *Christ*. Moreover, if the man had meant to declare that Christ was the promised prophet, the Evangelist, either by the insertion of the article, or by some other means, would have prevented what at any rate must be regarded as an ambiguity. MIDDLETON, LAMPE.—[WOLF.] Of the noun ἡλικία, in v. 21., see on *Matt.* vi. 27. The phrase ἡλικίαν ἔχειν, in the sense of this passage, is used by the best Greek writers. Thus Herod. III. 14. τὴν αὐτὴν ἡλικίην ἔχειν, *to be of the same age*. Compare also *John* v. 5. viii. 57. xi. 17. WETSTEIN, KYPKE, RAPHELIUS.

Ver. 24. δὸς δόξαν τῷ Θεῷ. This does not mean, as is commonly supposed, *Give God the praise for thy cure*, rather than

ascribe it to Jesus. The expression is employed in *Josh.* vii. 18. *1 Sam.* vi. 5. *Jerem.* xiii. 16. and elsewhere in the O. T. as an earnest admonition to persons suspected of crimes to acknowledge the truth, as in the sight of God. The Sanhedrim believed, or affected to believe, that the man was acting in collusion with Jesus; and hoped, by extorting a confession from him, to throw discredit upon our Lord's miracles generally. CAMPBELL, KUINOEL, DODDRIDGE, LAMPE, GROTIUS, MACKNIGHT. — [WHITBY.] Some have supposed that the man's reply indicates *indecision* or *doubt*, and even *dissimulation*, induced by fear of the rulers; but the mode of speaking is plainly ironical, and imports a disinclination to engage in a discussion from which no good could ensue. At the same time, he does not hesitate to state unequivocally the reality of his cure, of which he declares his *perfect assurance* by means of the energetic formula, ἐν οἷδα. We have similar declarations of confident knowledge in *Arist.* Av. 1176. Τίς τῶν θεῶν;—οὐκ ἴσμεν· ὅτι δ' εἶχε πτερά, τοῦτ' ἴσμεν. *Ter. And.* I. 5. 46. *Unum hoc scio, hoc meritam esse, ut memor esset sui.* *Phorm.* I. 2. 81. *O Geta, quid te futurum est? Nescio hercle: unum scio, quod sors feret, feremus æquo animo.* Upon the repetition of the invidious question in v. 26. the man no longer suppresses his indignation, but asks, with mingled sarcasm and impatience, whether a repetition of his answer would induce them to acknowledge the pretensions of Jesus. LAMPE, KUINOEL, WETSTEIN. In v. 27. the verb ἀκούειν has two significations: 1. *to attend*; 2. *to hear*. Similar variations in the meaning of words are not unfrequent. Compare *John* ii. 23, 24. iii. 6. 17, 18, 19. viii. 14, 15. It is equally unnecessary, therefore, to read the words καὶ οὐκ ἠκούσατε interrogatively; or to reject οὐκ without the authority of a single MS. KUINOEL. — [CAMPBELL, &c.]

Ver. 30. πόθεν εἰσίν. The reference is not here, as in *John* vii. 27., to our Lord's *birth* and *parentage*, but evidently to his *office* and *commission*, as opposed to that of Moses. Of the impersonal use of οἶδαμεν, in the next verse, see on *John* iii. 1. It is here used to introduce the two maxims, which form the substance of the man's reply. While God's aversion to sinners, he observes, and his favour to the pious and those who do his will, is notorious even to a proverb, it is surely strange that you, who pretend to distinguish between true and false prophets, cannot discover the origin of Christ. There is no instance on record that the greatest of the prophets, or even Moses himself, ever restored sight to a man born blind; nor, as it has been done in my case, without the divine assistance. Of the former of the two proverbs, united in v. 31., we have parallel examples in *Psalms* lxi. 18. *Isaiah* i. 15.; and of the latter in *Psalms* xxxiv. 15. So also *Hom.* Il. A. 218. "Ος κε θεοῖς ἐπιτελῆται,

μάλα τ' ἐκλυον αὐτοῦ. With respect to the assertion in v. 32., it may be remarked, that the operation of couching was performed with success upon a lad, fourteen years of age, who had been blind from his birth, by the celebrated *Cheselden*, in the year 1728. But what has since been effected by the improvements of science, can have nothing in common with a miraculous cure before the discovery of those surgical means, which are now occasionally effectual. During our Lord's sojourn upon earth, not even the *means*, much less the cure were known; and the *miraculous* restoration of sight to the blind was expected by the Jews as a peculiar sign of their Messiah. GROTIUS, WHITEY, LAMPE, KUINOEL, ROSENMULLER, MICHAELIS. Of the phrase ἐκ τοῦ αἰῶνος, see on *Luke* i. 70. Many of the commentators look upon the reproach in v. 34. merely as an hyperbolical expression for a *confirmed sinner*; and compare *Psalms* li. 5. lviii. 6. *Isaiah* xlviii. 8. So also Chrysostom. It seems rather to have proceeded from the same principle from which the question of the disciples in v. 2. arose. The sovereign contempt with which the Pharisees regarded the people, has been repeatedly noticed. Compare *John* vii. 49. LIGHTFOOT, WHITEY, DODDRIDGE, CAMPBELL.—[GROTIUS, WETSTEIN, ROSENMULLER.]

Ver. 39. εἰς κρίμα. Among the various interpretations of this passage, it has been proposed to render this expression simply *ideo, hoc consilio*; but no authority is assigned for such a notion. Others would understand *κρίμα* in its proper sense, of *punishment, or condemnation*; which would include only the latter part of our Lord's intention. It seems rather to mean *distinction, discrimination*; *vis.* between those who use and those who abuse the privileges which have been vouchsafed to them. Compare *Luke* vii. 45. *John* vii. 24. From the miracle which he had recently performed, our Lord turns to the spiritual application of it. By οἱ μὴ βλέποντες, he means those who, like the Gentiles, are blind through ignorance, whom the light of the Gospel would enable to see, and to receive, its blessings: and by οἱ βλέποντες, or rather, v. 41, οἱ λέγοντες, οὗτι βλέπομεν, those who prided themselves in a more accurate knowledge of the Scriptures, while they perverted their plainest revelations, and persisted in the sin of unbelief. See on *Matt.* xiii. 13. It may be added, that the Hebrew term סֵפֶר, *those who see*, was a usual appellation of their wise men, or rabbins. Be it observed, however, that ἵνα is not here *causal*, but *consequential*, as in v. 2. *supra*. Our Lord here describes the effect of his mission, and tells the Jews, that as they had rejected Christ, so God had rejected them from being his people. The expression ἡ ἁμαρτία ὑμῶν μένει is parallel with ἀποθανεῖσθαι ἐν ταῖς ἁμαρτίαις ὑμῶν, in *John* viii. 24. and precisely the reverse of ἀφ᾽ ἑσθαι τῶν ἁμαρτιῶν, in *Mark* i. 4. and elsewhere. WHITEY, GROTIUS, KUINOEL, TITTMAN, LAMPE.—[SCHLEUSNER, &c.]

CHAPTER X.

CONTENTS :—*Christ, the good shepherd*, vv. 1—21. *His discourse in the Temple, in which he publicly asserts his divinity*, vv. 22—38. *The Jews attempting to apprehend him, he retires beyond Jordan*, vv. 39—42.

Verse 1. Ἀμὴν ἀμὴν λέγω ὑμῖν κ. τ. λ. Some have thought that an interval of three months had elapsed between the delivery of this discourse and that recorded in the preceding chapter. But its intimate connexion with the foregoing events is distinctly marked, not only by the otherwise abrupt introduction of the ensuing parable, but from the scope and purpose of the parable itself. The formula, ἀμὴν ἀμὴν λέγω ὑμῖν, is never found at the beginning of a discourse, though it frequently announces a further illustration of what has been already advanced. Compare v. 9. *infra*, John v. 24, 25. vi. 26. 32. viii. 34. *et passim*. Now the Pharisees had stigmatized Jesus as an *impostor*, with a view to lessen his influence with the people (*John ix. 24.*); and it is in reference to this insinuation that he addressed to them the ensuing parable. Herein the *sheep-fold* is the Messiah's kingdom upon earth; the *door* is Christ; the *thieves* and *robbers* are the Scribes and Pharisees, and false teachers, who lead the ignorant and unwary astray, and endeavour to prevent them from entering into the fold. Allegorical significations have also been affixed to the other terms of the parable; but they are probably only to be regarded as adscititious ornaments, suggested by the customs of the country, or the circumstances under which it was delivered. Some suppose that the image of the sheep-fold, with its *gate* and *porter*, presented itself to our Lord's mind in passing the pens or folds adjoining the Temple, in which the sheep were kept for sacrifice; and others imagine that he framed the similitude as he was retiring in the evening from Jerusalem towards Bethany, and observed the shepherds leading their flocks homeward for the night. The probability of either notion is comparatively unimportant. With respect to the correctness of the image, it may be observed, that the nightly attacks of wild beasts in Judea rendered it necessary to make the folds proportionably secure; and it is probable that the shepherd, during his absence, entrusted the charge to a servant (θυρωρὸς, *door-keeper*,) who remained within the fold during the night. From *Beracoth*, p. 38, 2. it appears that there was in the Jewish sheep-fold one larger door, which gave ingress and egress to the flock and shepherd, and a smaller door, by which the lambs passed out for tithing. The shepherds also in the East gave names to their sheep, and trained them to follow their call, as dogs and horses do with us, wherever they wished to lead them. See Horne's

Introduct. Vol. III. p. 457. There are allusions to this practice in *Psalm* xxiii. 2, 3. lxxvii. 20. lxxx. 1. *Isaiah* xl. 46. *Esth.* iii. 14. and hence *Tanchuma*, p. 76. 1. *What doeth the flock? It followeth whithersoever the shepherd leadeth it. So also did the Israelites, following Moses and Aaron wherever they led the way.* Vestiges of similar pastoral habits may be traced in *Hom.* Il. B. 474. Δ. 433. *Theocr. Idyl.* IV. 44. V. 3. 100. VIII. 69. *Eur. Cyc.* 49. *Polyb.* XII. 3, 4. *Aristot. Hist. An.* VI. 19. *Long. Past.* IV. 17. 19. The application of the parable to every minister of the Gospel in every age of the Christian Church is sufficiently obvious. It speaks with an awfully warning voice against those who assume the office of a Christian teacher without a regular commission; whose instructions are delivered in a manner at variance with the ordinances of the Gospel; and who expose the spiritual welfare of their flocks to those who are ever ready to seduce them from the truth as it is in Jesus. In the subsequent part of the discourse, (v. 11—18.) our Lord extends the allegory, with some variation in the terms; making himself the *shepherd* as well as the *door*, for the purpose of introducing some points in connection with his mediatorial office. SCHOTTGEN, TITTMAN, KUINOEL, DODDRIDGE, HAMMOND, GROTIUS, LIGHTFOOT, &c.—[PEARCE, LE CLERC, &c.] The word *αὐλή*, denoting a *sheep-fold*, occurs in *Hom.* Il. Ε. 138. Of ἐκβάλλειν, v. 4. see on *Mark* i. 13. The word *παροιμία* in v. 6. signifies properly a *proverb*, as in *2 Pet.* ii. 22.; and thence also, as in this place, a *parable*. In *John* xvi. 25. 29. *παροιμίαν λέγειν* is opposed to *παρρησίᾳ λέγειν*, so as to imply an *obscure saying*. Suidas: *παροιμία* λόγος ὠφέλιμος, λόγος ἀπόκρυφος, δι' ἑτεροῦ προδήλου σημαινόμενος. PARKHURST.

Ver. 8. *πρὸ ἐμοῦ.* These two words are wanting in numerous MSS. versions and Fathers; they are rejected by several critics; and *Griesbach* has affixed to them the mark of *doubtful* authenticity. But this evidence against them is more than counterbalanced by that in their favour. *Theophylact* attributes their omission in so many copies to an over-scrupulous repugnance to the Manichean heresy, who inferred from it that Moses and all the Jewish prophets were impostors. Our Lord, however, has borne sufficient testimony to their inspiration in a variety of places; and, though the interpretation of the passage is attended with difficulties, the words in question seem to be essential to the text. Some understand an ellipsis of *ἐν τῷ ὀνόματι μου*, or, which is the same thing, render *πρὸ* instead of; as in *Eurip.* *Alcest.* 466. and interpret the passage of *Judas Gaulonites*, and *Theudas*, referred to by Gamaliel in *Acts* v. 36, 37. It is not clear, however, that either of these malcontents, or any other before the time of Christ, assumed the title of *Messiah*; and, if they did, the expression is far too general for such an interpreta-

tion. Others refer the preposition to *place* rather than to *time*, as in *Job* iv. 16. LXX. *Luke* vii. 27. *Acts* v. 23., and apply the words to the Scribes and Pharisees, who came repeatedly *before him*, i. e. *into his presence*, for the purpose of tempting, thwarting, and opposing him. Others, again, without any authority for such a signification, translate *πρὸ except*; but perhaps the context will afford the readiest means of arriving at the true import of the passage. In connection with what he said above in v. 1., our Lord should seem to allude to those who had entered the fold by any other way than the door; so that, interpreting the preposition with some degree of latitude of the times immediately preceding his ministry, up to the period at which he was speaking, his words will appear to have been directed against the Scribes and Pharisees considered as teachers, whose doctrine was far from breathing the same spirit with his; and whose chief object was, not like that of the good shepherd, to feed and to protect the flock, but like that of the robber, or the wolf, to devour them. This interpretation suits the words that follow, as well as those that precede: thus v. 7. *I am the door*. 8. *All who enter in another manner are thieves and robbers*. 9. *All who enter by me shall be safe*. The simple verb ἔλθον, therefore, is here used for the compound εἰσέλθον, and the adverb ἀλλὰχόθεν must be supplied from the first verse. KUINOEL, ROSENMULLER, CAMPBELL, LIGHTFOOT.—[GROTIUS, HAMMOND, WHITBY, LAMPE, TITTMAN.] In v. 9. the verb σῶζεσθαι implies *to be placed in a state of salvation*. Of this sense we have instances in *Matt.* xviii. 11. xix. 28. *Luke* vii. 50. xi. 56. xix. 10. *John* iii. 17. 1 *Cor.* xv. 2. 1 *Pet.* iii. 21. and elsewhere frequently. See also on *Luke* xiii. 23. *Acts* ii. 47. The commentators differ with respect to the import of this verse, some referring it to the *shepherds* only, others to the *sheep*, and others, again, to both. But the former interpretation is correct, and abundantly confirmed by the whole tenor of the context. Our Lord is speaking of *spiritual* pastors; and the expressions here employed are intended to express their own prospects of salvation, and their success in promoting the welfare of their flocks. *To go in and out* is a Hebrew formula denoting the successful exercise of an office; and it is so employed in *Numb.* xxvii. 17. *Deut.* xxviii. 6. *Psalms* cxxi. 8. *Acts* i. 21. This success is evinced in finding a rich and abundant pasturage for the flock. Compare *Virg. Georg.* III. 322. sqq. *Lucret.* II. 317. sqq. KUINOEL.—[LAMPE, DODDRIDGE, TITTMAN.]

Ver. 10. περισσόν. Some take this word substantively in the sense of abundance; and others understand it in the Attic feminine in agreement with ζῶν, to be supplied from the preceding clause. But the absence of the article justifies the E. T., which renders it adverbially. Possibly the clause may refer to

the more abundant provision which Christ had made for the spiritual wants of his followers, than the Jews had enjoyed under the dispensation of Moses. The noun ζῶη means only *sustenance, provision for life*; as βίος in *Mark* xii. 44. DODDRIDGE, WHITBY, GROTIUS, MACKNIGHT.—[PARKHURST.] In the following verses our Lord changes the terms of the metaphor, and, instead of the door of the fold, calls himself the Shepherd; and contrasts the benefits resulting from his mediatorial office with the ruinous consequences of the intrusion of false teachers, who assume the pastoral character for no other reason than to promote their own interest at the expense of men's souls. There is some difference of opinion as to the sense in which the word ποιμὴν is here applied. Some suppose that it simply denotes, by a popular metaphor, *a teacher*; and that Christ intended to evince his superiority over the Scribes in this respect, by his readiness to expose his life in the propagation of his doctrine. But in the O. T. the word *shepherd* is never used in this sense, being always employed to designate *persons in high authority, as kings, princes, prophets*, or the like. The verb ποιμαίνειν also denotes *to rule, or govern*. See *Psalms* xxiii. 1. lxxviii. 71. lxxx. 2. *Jerem.* xxiii. 1. *Ezek.* xxxiv. 2. *et passim*. Precisely similar is the expression ποιμένες λαῶν in Homer. In the N. T. ποιμὴν is applied to those who are entrusted with the care of a church, assembly, or the like; and in this sense is convertible with ἐπισκοπος, as in 1 *Pet.* ii. 25. Compare *Ephes.* iv. 11. 1 *Pet.* v. 2. *Rev.* vii. 17. So ποιμὴν and ποίμνιον signify *a society of persons*, united under a common ruler; as the Jews in *Jer.* xiii. 17. *Ezek.* xxxiv. 81. *Zech.* x. 3.; and Christians in *Acts* xx. 28. It cannot, therefore, be doubted that the article is here emphatic, and that Christ had here in view that title of *Messiah* under which he is continually represented in the Prophets as the *spiritual head* of his Church. See *Isaiah* xl. 11. *Ezek.* xxxiv. 12. sqq. xxxvii. 24. *Zech.* xi. xiii. 7. *Mic.* v. 4. and compare *Heb.* vii. 22. viii. 6. ix. 15. xiii. 20. True it is that it was considered as a mark of a good shepherd to *hazard his life for his sheep*; and passages to this effect have been produced from classic authors. In this sense also the phrase τιθέναι τὴν ψυχὴν is used in *Judg.* xii. 3. 1 *Sam.* xix. 5. xxviii. 21. LXX. as the Latin *animam deponere* in Nep. Hannib. §. 1. Val. Max. VI. 9. 13. Propert. Eleg. I. 13. 17. But it is used absolutely only by this Evangelist, and always implying *to die*, as in *John* xiii. 37, 38. xv. 13. 1 *John* iii. 16. The reference to the *atonement* is here distinctly marked in the ensuing verses; and the analogous form δοῦναι τὴν ψυχὴν is unquestionably so used in *Matt.* xx. 28. The opposition between ποιμὴν and μισθωτής is sufficiently obvious; nor is there a wider transition between the *hireling* and *thief* than between the *shepherd* and the *door*. For similar changes of metaphor compare *Ezek.* xxxiv. 4. *Hos.*

xiii. 13. It may be observed, that the character here attributed to hirelings in general terms, is not to be understood without limitation. TITTMAN, LAMPE, A. CLARKE.—[GROTIUS, KUINOEL, ROSENMULLER.] The verb σκορπίζειν, v. 12., occurs in *Matt.* xii. 30. *Luke* xi. 23. where it signifies *to waste*. Here it implies *to scatter*; and in *2 Cor.* ix. 9. *to distribute*. It is found also in *1 Mac.* vi. 54. Joseph. Ant. VI. 6. 3. Ælian. V. H. XIII. 46., but is rarely to be met with in the Attic writers. KUINOEL, SCHLEUSNER. The first clause of v. 15. which is wanting in several MSS. is an illustration of what our Lord had said in v. 14., not, as in the E. T., the commencement of a comparison. By his *other sheep*, in v. 16., the Gentiles are intended. CAMPBELL, GROTIUS, &c.

Ver. 18. αἶρε. *Takes away*; i. e. by force. Hence the verb also signifies *to destroy*, as in *John* xi. 48. and elsewhere. The passage is a distinct declaration that our Lord's death was a *voluntary* sacrifice; at the same time that it asserts omnipotence in raising himself from the dead. From the whole scope of the passage it is abundantly clear that the Socinian interpretation, which proceeds upon the assumption that ἐξουσία invariably implies a *delegated authority*, is incorrect. This assumption is at once refuted by *Luke* xii. 5. xxvi. 18. *Rom.* ix. 21. and especially *Acts* i. 7. compared with the following verse, in the former of which ἐξουσία denotes the infinite power of Christ; and in the latter δὴναμις is used to designate the power communicated by him to the disciples. Nor could the death of Christ be assigned as a *reason* for his Father's love, unless it were a *spontaneous* act. With respect to taking λαβεῖν in a passive signification, *to receive*, it is a sufficient reply, that as it is opposed to τιθέναι in an active sense, it must be active also. In saying that, in so doing, he acted according to the injunction of his Father, he speaks in reference to his mediatorial office. See on *John* v. 19. sqq. WHITBY, CAMPBELL, TITTMAN, HOLDEN. Of the following verses, see on *John* vii. 19. 40. Of the *feast of Dedication*, v. 22. (called in Greek ἐγκαίνια, or, as in *1 Macc.* iv. 59. ἡμέραι ἐγκαινισμοῦ from καινός, *new*), and of Solomon's porch, v. 23., see Horne's *Introd.* Vol. III. pp. 322. 240. respectively. In the E. T. χειμῶν is rendered *winter*, which is followed by many of the commentators, who suppose that the clause was added for the information of those who might be unacquainted with the season of the year at which the feast of Dedication was held. But the word is frequently used to denote *rainy* or *stormy weather*, as in *Matt.* xvi. 3. *Acts* xxvii. 20.; and in this sense it will more naturally assign the reason for our Lord's walking under the portico. So Xen. Cyr. V. 4. 3. εἰς λιμένα ἐκ χειμῶνος προσφέρεισθαι. M. Anton. XXVI. ἐγένετο χειμῶν καὶ σαλός. Compare Ælian. H. V. VIII. 5. IX. 20. 30. Pollux. I. 108.

Diod. Sic. IV. 42. In the same way *hiems* is often employed in Latin. LAMPE, WETSTEIN, KUINOEL, LE CLERC, TITTMAN, &c. — [WHITBY, CAMPBELL, &c.]

Ver. 24. τὴν ψυχὴν αἶρεις. Some of the critics would understand this formula in the same sense here as in v. 18. viz. *to kill*: and thence, *to weary to death*, as frequently in Terence: *Cur me enecas?* Others explain it *to raise one's expectations*; or, with still less authority, *to deceive*. But the verb αἶρειν, as well as its compound ἐπαίρειν, sometimes implies *to hold in suspense*; and such is the acceptance which is generally supposed to obtain in this place. So Philostrate. II. 4. καὶ πάντῃ αἶρει ὁ λόγος, δν εἶρηκεν. An equivalent expression, *expectatione suspendere aliquem*, occurs in Plin. Epist. II. 20; and this interpretation suits well with the anxious earnestness of enquiry conveyed in the particles ἕως πότε, *quandiu*. It has been proposed to substitute ἀωρεῖς for αἶρεις, but without the least appearance of probability. From our Lord's reply, it is sufficiently clear that he saw into the insidious purpose of this question. It proceeded from no desire for instruction, but from a wish to obtain some ground for an accusation against him before the Roman governor. SCHLEUSNER, PARKHURST, KUINOEL. — [ELSNER, KREBS, MARKLAND, WETSTEIN.] Of the word παρρησία, see on *John* vii. 4. In our Lord's reply the E. T. renders the words εἶπον ὑμῖν, *I told you*; which can only refer to what the Jews had asked him to tell them, viz. whether he were the Messiah or not. Now it does not appear that he had ever told them this in express terms; but, as the prophets had predicted the Messiah under the name of a shepherd, his assumption of that character amounted to a declaration of his claims. The words, however, are capable of another rendering, which removes every appearance of difficulty. By taking the clause καὶ οὐ πιστεύετε parenthetically, the reply will run thus: "*I told you, (but you believed not;) that the works, &c.*" and that he had said this, we learn from *John* v. 36. A similar change in the received punctuation is absolutely necessary in v. 27. The words καθὼς εἶπον ὑμῖν are there joined by our translators to the preceding words; but these had never been used by our Lord, whereas the subsequent words had. See v. 3. *supra*. In some MSS. καθὼς εἶπον ὑμῖν is wanting. CAMPBELL. Those who would undervalue the evidence from miracles maintain that ἔργα, in v. 25. means *any good works*; and some render it *doctrines*. But a candid perusal of the context is amply sufficient to prove any such position untenable. See also on *John* v. 19. The construction of the neuter plural (v. 27.) with a plural verb, though of rare occurrence in Attic writers, is not unusual in Homer. See my note on *Hom.* II. B. 87.

Ver. 28. οὐ μὴ ἀπόλυνται κ. τ. λ. *Shall never perish*; i. e. through any defect in the merits of Christ. This passage has been repeatedly cited in favour of the Calvinistic doctrine of *election* and *final perseverance*; but it should be recollected that the promise is conditional, and extending only to Christ's *sheep*. Those who willingly and constantly remain in his fold, and obediently submit to his guidance, continuing in his faith and fear all the days of their lives, no enemy shall be able to wrest from his hand; but those who are not of his flock, or do not remain therein to the end, will fearfully fail of his salvation. That they may be allured from the fold by the temptations of the world, the flesh, and the devil, is manifest from the frequent exhortations in the N. T. not to *fall away from the grace received*, Heb. xii. 15. Compare *Rom. xi. 20. 2 John v. 8.* WHITBY.

Ver. 30. ἐγὼ καὶ ὁ πατήρ ἐν ἑσμεν. The Arians and Socinians understand this declaration of a *unity of will, consent, or counsel*; and many of the most approved critics agree to this interpretation. In support of this opinion, it is urged that the same expression is used in *John xvii. 21.* to pourtray the intimate connection which subsists, not only between God and Christ, but between Christ and his true disciples. But that a *moral* sense may be assigned to the passage in one place, is no argument that such sense is universal; and in the present instance the context will not admit of it. Our Lord's argument runs thus:—God is omnipotent, so that none can pluck my sheep out of his power; but God has committed all power unto the Son; therefore none can pluck them out of my power: so the Father's power, and the Son's, is one and the same. Hence the unity intended is a unity of *power*, and consequently of *essence*; and in this sense, as establishing our Lord's divinity, the primitive Fathers generally understood the passage. Euthymius: ἐν, κατὰ τὴν δύναμιν, ἡγουν ταυτοδύναμοι· εἰ δὲ ἐν κατὰ τὴν δύναμιν, ἐν ἄρα καὶ κατὰ τὴν θεϊότητα καὶ οὐσίαν καὶ φύσιν. While a distinction of persons is plainly indicated by the plural verb and distinctive pronouns, a unity of essence must equally be inferred from the use of ἐν in the neuter. That the Jews made this inference is manifest from the conduct of those, who would have stoned him for blasphemy; because, being a man, *he made himself God* (v. 33.); and, if the inference had been unfounded, common candour would have drawn from Christ an explicit denial of it. So far, however, from contradicting the charge, he proceeded to establish his pretensions, and again provoked the malice of his enemies. See v. 39. WHITBY, S. CLARKE, TITTMAN, LAMPE, MACKNIGHT, DODDRIDGE.—[ROSENMULLER, KUINOEL, PEARCE.] In v. 31. the verb βαστάζειν, signifying properly *to bear* or *carry*, is used in reference to the *size* or *weight* of the stones employed. So Hom. Od. A.

598. *Λᾶν βαστάζοντα πελώριον*. Compare also Hom. II. A. 593. Φ. 405. Joseph. Ant. VII. 11. 7. VIII. 2. 2. The verb *δεικνύειν*, in v. 32. implies *to shew forth*, i. e. *to perform*; and it is used in the same sense in *Gen.* xli. 21. *Psalms* lx. 3. lxxi. 20. LXX. 1 *Tim.* vi. 15. Xen. Cyr. VI. 45. Ælian. V. H. XIV. 37. Herodian. II. 4. 10. See also on *John* v. 19. For *διὰ*, in the same verse, *περὶ* is substituted in the following; and the two prepositions are not unfrequently interchanged. Xen. Cyr. II. 1. 9. *περὶ ὁπόσων ἂν γένωνται ἀνθρώποις φιλονεικίαι*. Eurip. Phœn. 534. *τυραννίδος πέρι Κάλλιστον ἀδικεῖν*. PARKHURST, KUINOEL, WETSTEIN.

Ver. 34. ἐγὼ εἶπα, θεοὶ ἐστε. This passage is cited from *Psalms* lxxxii. 6., so that the Book of *Psalms* is here included under the name *Law*, which is sometimes used for the entire Scriptures of the O. T. Compare *John* xii. 34. xv. 25. 1 *Cor.* xiv. 21. So the Rabbins in *Sanhedr.* p. 91, 2. cite *Psalms* lxxxiv. 5. *Isaiah* lii. 8. from the Law. In the passage before us, the Jewish Sanhedrim, as God's deputies, are specially commissioned to govern his peculiar people. See also *Exod.* vii. 1. xxi. 6. That the Pagans, in like manner, honoured their kings with the name of *gods*, is manifest, among other authorities, from Diod. Sic. I. 90. *δοκοῦσι Αἰγύπτιοι τοὺς ἑαυτῶν βασιλέας προσκυνεῖν καὶ τιμᾶν, ὡς πρὸς ἀληθείαν ὄντας θεούς*. Hence our Lord's argument runs thus:—If, in the Scripture, the authority of which (*οὐ δύναται λυθῆναι*) cannot be set aside, the rulers, to whom the word of God came, and on whom his Spirit was shed in proportion to the duties of their office, are called *gods*, can ye accuse me of blasphemy to whom God has given the Spirit above measure, and whom he has sent into the world on a peculiar work, because I take the title of the Son of God? Some commentators suppose that *λόγος* is here used elliptically, and that *λόγος κρίσεως* is intended, as in 2 *Chron.* xix. 6., but for this there is no authority; and although *πρὸς* may be rendered *against*, as in *Acts* ix. 5., the fact that God is severely reprehending those whom he addresses in the Psalm here cited, does not necessarily warrant this interpretation. The expression *λόγος Θεοῦ*, denotes a *commission*, or *mandate*, proceeding from God in *Luke* iii. 2.; and so רַבִּי is used in 1 *Chron.* xxvi. 32. The expression evidently arose from the divine assistance which God vouchsafed to his ministers; as to Moses, *Numb.* xi. 17. 25. to Joshua, *Numb.* xxvii. 18. and to Saul, 1 *Sam.* x. 6. 10. Of the verb *λύειν*, see on *Matt.* v. 17.; and of *ἀγιάζειν*, on *Matt.* vi. 9. Compare also *Mark* i. 24. The expression in the end of v. 38. is plainly analogous to v. 30. TITTMAN, DODDRIDGE, WHITBY, LAMPE, MACKNIGHT.—[PEARCE.]

Ver. 40. εἰς τὸν τόπον, δπου κ. τ. λ. This place was *Beth-*

abara, as appears from *John* i. 28. Between our Lord's arrival at Bethabara and the event recorded in the next chapter, there must have been an interval of some months. Some suppose that he remained in Bethabara during the whole of this period, where he received the message from Mary and Martha concerning the sickness of Lazarus. If so, many circumstances had taken place during the period of his abode there; though it is more probable that he had made a tour through some parts of the country, and had returned in time to be apprised of the sisters' distress. It appears from *Matt.* xix. 1. that, after performing several miracles, he went *beyond Jordan*; i. e. to Bethabara: and there he stayed till after the death of Lazarus, four days after which he arrived at Bethany, (*John* xi. 17.) LIGHTFOOT. —[NEWCOMF.]

CHAPTER XI.

CONTENTS:—*Things brought to Christ of the sickness of Lazarus*, vv. 1—16. *His arrival at Bethany, and interview with the sisters*, vv. 17—37. *The raising of Lazarus*, vv. 38—46. *The Sanhedrim counsel the death of Christ*, vv. 47, 48. *The prophecy of Caiaphas*, vv. 49—53. *The Jews determine to take Christ at the Passover*, vv. 54—57.

Verse 1. ἦν δὲ τις ἀσθενῶν Λάζαρος, κ. τ. λ. Of the origin of the name *Lazarus*, see on *Luke* xvi. 19.; of the subject of the present narrative, and his sisters, on *Luke* x. 38.; and of the anointing referred to in v. 2. on *Matt.* xxvi. 6. The reality of the miracle, which has been absurdly disputed in the German school of scepticism, is abundantly established in Horne's *Introd.* Vol. I. p. 260. It may be remarked, however, in reply to an objection founded upon the silence of the other Evangelists upon this remarkable transaction, that their histories were written during the life of Lazarus; so that, in all probability, the malice of the Jews, and their intention to compass his destruction, rendered any mention of him dangerous. A tradition is preserved in Epiphanius (*Hær.* 65. §. 54.) that he lived thirty years after he was raised from the dead. Before St. John wrote, therefore, he was dead, as were also, perhaps, the other principal actors in this extraordinary scene; of which a more full recital was now necessary to perpetuate its memory, and was accordingly supplied by St. John, who wrote for the especial purpose of supplying the omissions of his predecessors. With respect to the phrase-

ology here employed, it may be observed, that ἀσθενεῖν and ἀσθένεια, are not exclusively applied to *trivial diseases*, but frequently denote *severe maladies*, as in *Matt. x. 8. Luke iv. 40. vii. 10.* So *Xen. Anab. I. 1. 1. ἡσθένει Δαρεῖος καὶ ὑπώπτει τελευτῇν τοῦ βίου.* The prepositions ἀπὸ and ἐκ are used indifferently to denote a place of *habitation*, or of *birth*; so that ἀπὸ Βηθανίας denotes *a Bethanite*; and the equivalent expression ἐκ τῆς κώμης Μαρίας καὶ Μάρθας is not tautologous, but added to distinguish the birth-place of Lazarus from other villages of the same name. See on *John i. 20.* and on *Matt. ii. 1. xv. 1.* It is designated the village of Mary and Martha, rather than of Lazarus, because they were already known in the Gospel history; not, as some have supposed, because they were proprietors of the soil. The anointing, which is described at *John xii. 1.*, is mentioned here by anticipation, as a circumstance of general notoriety. For similar instances of *prolepsis*, compare *A. Gell. X. 16. Virg. Æn. I. 2. IV. 43. Sil. Ital. II. 62. GROTIUS, WHITBY, KUINOEL, LAMPE, TITTMAN.*

Ver. 4. οὐκ ἔστι πρὸς θάνατον. That is, *not unto death* properly so called; not to final privation of life, though a temporary death would be permitted, that the glory of God might be set forth in the miracle of his resurrection. Compare *John ix. 3.* An ambiguity of expression was doubtless intended to prove the faith of the sisters; and their unbounded confidence in him was clearly attested by the belief which they entertained after their brother's death, and which was founded perhaps on this declaration, that Jesus might yet raise him from the dead. See *v. 22. infra.* The phrase itself, in form at least, is analogous with ἁμαρτία πρὸς θάνατον in *1 John v. 16.* and the Hebrew לַמָּוֶת in *2 Kings xx. 1.* Some have thought that this verse was addressed to the disciples; but it should rather seem that it contains the reply which was returned by Christ, in their hearing, to the message of Martha and Mary. *LAMPE, KUINOEL, TITTMAN, LE CLERC.*

Ver. 6. ἔμεινεν δύο ἡμέρας. In the preceding verse the Evangelist has noticed the love which Jesus bore to Lazarus and his sisters, with the obvious design of shewing that his lingering in Perea two days after receiving the tidings of his sickness, did not proceed from any want of regard for his friends, but was dictated by his own prescience and wisdom. By means of this delay, on his arrival at Bethany, Lazarus had been in the grave four days (*v. 39.*); so that the fact of his death was placed beyond all possibility of doubt, and above every suspicion of fraud and collusion. It was the prevailing notion of the Jews, that after three days the countenance of the deceased changed, and all the signs of corruption appeared; so that on the fourth day the full

mourning commenced, as the possibility of a trance or delirium was then out of the question. *Beresh. R.* p. 114, 3. *For three days the spirit wanders about the sepulchre, as if expecting to return into the body; but when it sees that the form of the visage is changed, it hovers there no more, but departs for ever.* Maimon. in *Gerushim*, §. 13. *Within three days after death one may know a dead man; but after three days his visage is changed.* So *Jevamoth*, p. 120, 1. *They do not certify of the dead till after three days; but afterwards his countenance alters.* Christ, therefore, not only manifested his love for this family by the resurrection of Lazarus at least in the same degree that he would have done by his recovery, but gave them a sure and certain proof of his own Omnipotence, and a lasting evidence of the divine origin of his religion. LIGHTFOOT, WHITBY, MACK-NIGHT.

Ver. 9. οὐχὶ δώδεκα κ. τ. λ. Of the Hebrew division of the day, see Horne's *Introd.* Vol. III. p. 167. There is some difference of opinion among the commentators respecting the true import of the comparison here employed. Some have thought that by *the light of the world*, Christ himself is figuratively intended, as in *John* viii. 12. and elsewhere: so that no danger would befall those who walked with him. Such an interpretation, however, is extremely harsh, even if it were reconcileable with the tenor of the context. It should seem that our Lord is assigning a reason for the necessity of proceeding in the course of his ministry, which he illustrates, or rather leaves to be inferred, from the application of an acknowledged maxim. The maxim employed is precisely similar with that in *John* ix. 4., the notion of *walking* instead of *working*, being probably suggested by his own intended journey. Hence the sense will be, that as the works of the day must be done during the hours of the day, so the work of my ministry must proceed till the night of death closes upon me; and as the traveller is not exposed to the danger of stumbling by day, while the sun shines upon him, so the powers of darkness will not prevail against me till the time appointed in the counsels of God. With *προσκόπτει* there is a double ellipsis of *πόδα* and *λίθω*, or some like word, in the dative, or in the accusative with *πρός*. Both are supplied in *Matt.* iv. 6. *Luke* iv. 11. Compare also *Prov.* iii. 21. *Jerem.* xiii. 16. *LXX.* *Rom.* ix. 32. 1 *Pet.* ii. 8. *Xen. de re Eq.* VII. 6. *Arist. Vesp.* 275. In the end of the comparison the relative *αὐτῷ* should be referred to *κόσμον* as the antecedent, not to *τίς*, as in the E. T. Common sense, as well as the rules of construction, require this interpretation. Stumbling in the night is occasioned by the want of that which prevents it in the day. DODDRIDGE, KUINOEL, TITTMAN, ROSENMULLER.—[WHITBY, HAMMOND, LAMPE.]

Ver. 11. κοιμῆται. Of this *euphemism* see my note on Hom. II. A. 241. The Talmudists also have many instances in which the word *sleep* is employed to designate *death*; and its double acceptation is well exemplified in *Bereschith R.* §. 72. So familiar, indeed, was this mode of expression among the ancients, that it might appear somewhat extraordinary that the disciples should have mistaken our Lord's meaning. But the peril which seemed to threaten our Lord's appearance in Jerusalem, where he had recently (*John* x. 31.) escaped from *stoning*, and the hope excited by his answer to the message from the sisters of Lazarus, induced them to put that interpretation upon the phrase, which their wishes suggested. Some, indeed, are of opinion that they were not actuated by fear upon this occasion, but merely gave vent to their astonishment that he should return to a place, where he had lately experienced such inveterate resistance. But that the reply of the disciples in v. 8. is dissuasive, may fairly be inferred from the speech of Thomas in v. 16. Aware of the imminent danger of going to Jerusalem, and conscious of the reluctance of the disciples to encounter it, he declared his readiness to accompany Jesus, even though death were the result. Other motives, and among them a peevish irritability arising from a supposed recklessness of danger on the part of Christ, have been assigned for this proposal. But such a display of ill temper would scarcely have escaped a severe rebuke from his heavenly Master: and when a speech will admit of two interpretations, it is but common charity to receive it in that which is most creditable to the speaker. Thomas spoke from love, not from anger, with a view to animate the timid disciples; and has thus left a striking illustration of the warmth of his affection and the strength of his friendship. Some refer αὐτοῦ to Lazarus; but a sense will thus be induced at once unnatural and irrelevant. We may remark, that the expression εἰ κοιμῆται, σωθήσεται, was proverbial among the Jews of the favourable symptom of sleep in some disorders; and the Greeks also regarded it as the presage of recovery. Thus Menander: ὕπνος δὲ πάσης ἐστὶν ὑγίεια νόσου. Achil. Tat. IV. 10. ὕπνος πάντων νοσημάτων φάρμακον. Eur. Orest. 211. ὃ φίλον ὕπνου θέλητρον, ἐπικουρον νόσου. GROTIUS, DODDRIDGE, ROSENMULLER, WETSTEIN.—[KUINOEL, TITTMAN, LAMPE.] The order of the words in v. 15. is this: χαίρω ὅτι οὐκ ἤμην ἐκεῖ, δι' ὑμᾶς, ἵνα πιστεύσῃτε. A construction, similarly involved, may be seen in *Luke* xi. 31. Had Christ been at Bethany before Lazarus died, his own love, and the solicitations of his friends, would have prevailed with him to stay the hand of death, and thus their faith would have wanted that great confirmation which the sight of his resurrection would afford. Theophylact adds, by way of paraphrase, τότε γὰρ ἂν ἰθεράπευσα. Of πιστεύειν, see on *John* ii. 11. and of *Thomas*,

called *Didymus*, on *Matt.* x. 2. WHITBY, MACKNIGHT, KUINOEL.

Ver. 19. ἵνα παραμυθήσονται. Mourning among the Jews lasted about *thirty* days, of which the *three* first were called days of *weeping*, and were followed by *seven* of lamentation. During the *three* days the mourner did no servile work; and if any one saluted him, he did not return the salutation. During the *seven* days he did no servile work, except in private, lay with his bed on the floor, did not put on his sandals, did not wash nor anoint himself, had his head covered, and neither read in the *Law*, the *Mishna*, or the *Talmud*. All the *thirty* days he continued unclean, wore no white or new clothes, and did not mend his old ones. It was after the days of weeping had ceased that the friends offered their consolations to the mourners. LIGHTFOOT, A. CLARKE. Much information illustrative of this narrative will also be found in Horne's *Introd.* Vol. III. p. 520. sqq. The E. T. properly understands the expression τὰς περὶ Μάρθαν καὶ Μαρίας, of *Martha* and *Mary* only, according to the well-known periphrastic use of the prepositions ἀμφὶ and περὶ in the best Greek writers. Thus we have οἱ περὶ Θεραμένην καὶ Καλλιξένον, i. e. *Theramenes* and *Callixenus*, in *Æsch.* *Dial.* III. 12.; and examples without number might be produced to the same effect. Some of the commentators, however, would include the friends of the two sisters, or at least their female friends; and of this extended sense the formula is certainly capable: as, for instance, in *Acts* xiii. 13. But the words περὶ τοῦ ἀδελφοῦ αὐτῶν can only apply to *Martha* and *Mary*. Of the verb καθίζεσθαι, in v. 20., it may be remarked, that a *sitting* posture was generally assumed by mourners, as more particularly expressive of distress. Compare *Esra* ix. 3, 4. *Neh.* i. 4. *Job* ii. 8. *Psalms* cxxxvii. 2. *Isaiah* xlvii. 1. *Ezek.* viii. 14. *Matt.* xxvii. 61. *Hom. Od.* Δ. 539. 716. H. 153. 160. *Eur. Iph. A.* 1175. *Virg. Æn.* XI. 349. *Propert.* I. 15. 11. III. 14. 23. WHITBY, WETSTEIN, RAPHELIUS, KREBS, KUINOEL, TITTMAN, &c.—[GROTIUS, LAMPE, WOLF, BEZA, &c.] Of the verb ἔχειν, v. 17., see on *John* viii. 57. In v. 18. the preposition ἀπὸ must be rendered at the *distance of*; in which sense, though somewhat unusual, it occurs in *John* xxi. 8. *Rev.* xiv. 20. So *Joseph. B. J.* III. 8. 7. V. 2. 1. *Diod. Sic.* XIX. 25. There is also an ellipsis of the participle γενομένην, which is supplied in *Appian*, p. 793. KYPKE. Of the distance of *Bethany* from *Jerusalem*, see on *Acts* i. 12.

Ver. 24. ἐν τῇ ἐσχάτῃ ἡμέρᾳ. That is, at the end of the world: an analogous expression with ἐν τῇ συντελείᾳ τοῦ αἰῶνος, in *Matt.* xxiv. 3. Of the Jewish opinions on the *resurrection*,

see on *Luke* xiv. 14. *John* vi. 37. It has been inferred from this verse, that Martha had entertained no hope of her brother's restoration to life, but that she merely regarded the words of Jesus as those of consolation, assuring him in reply, that her confidence in him was not shaken by her brother's death. But this notion is scarcely reconcileable with her modest yet confident expression of hope in v. 22. which was equally cherished by her sister Mary, and delivered in the same words in v. 32. From the reply of Christ, which he doubtless involved in a degree of ambiguity with the view of proving her faith, she evidently wavers between hope and fear as to the present purpose of Jesus; but that her faith in his power was still unshaken is fully proved by her emphatic declaration in v. 27., with which compare *Matt.* xvi. 16. and see on *Matt.* xi. 3. xiv. 33. To the bold assertion of the German sceptics, that Christ did not, because he could not, make any promise to raise Lazarus, the answer is so obvious as to require no observation. In the declaration ἐγὼ εἰμι ἡ ἀνάστασις καὶ ἡ ζωὴ, the *effect*, by a trope very common in the Scriptures, is put for the *cause*. So God is called *our Salvation*, i. e. *the Author of our salvation*. Compare also *John* vi. 35. *1 Cor.* i. 30., and in reference to the declaration itself, *John* iii. 36. v. 24. vi. 58. x. 28. *et passim*. GROTIUS, WHITBY, LAMPE, KUINOEL, CAMPBELL.—[TITTMAN, ROSENMÜLLER.] In v. 31. for λέγοντες some MSS. read δόξαντες, evidently from a marginal explanation of the ellipsis, which must be supplied by ἐν ἑαυτοῖς. There is a striking parallel with v. 32. in *Cic. Verr. V.* 39. *Mihi obviam venit, et ita, me suam salutem appellans, mihi ad pedes misera jaciit, quasi ego excitare filiam ejus ab inferis possem.* KUINOEL, WETSTEIN.

Ver. 33. ἐνεβριμήσατο τῷ πνεύματι. E. T. *He groaned in the spirit.* Some of the critics, however, object to this sense of ἐμβριμᾶσθαι, as without example; and others render the expression, *to rebuke his spirit*, i. e. *to suppress his emotion*; or *to be indignant*. But the first of these interpretations is opposed to the fact; and with respect to the other, it does not appear that Mary, whose unbelief is assigned as the cause of our Lord's anger, was more open to censure in that respect than her sister. It should rather seem that this verb is employed to designate any violent emotion whatever; and that intense anguish of the mind is here intended, is clearly proved by the synonymous expression with which it is combined. The form ταρασσεῖν ἑαυτὸν, which is equivalent with ἐταράχθῃ, implies *mental suffering*, as again in *John* xii. 27. See also *Isaiah* xxxii. 11. *Ezek.* xvi. 43. LXX. Theophylact, on *Heb.* xii. 11. ὁ λυπούμενος ταρασσεται. Besides, the received interpretation is amply confirmed by the statement in v. 35. that *Jesus wept*. That this expression of feeling, which proves the humanity of Christ no less than the

authoritative words "*Lazarus, come forth,*" establish his divinity, are not inconsistent with the dignity of Messiah's character; see on *Luke* xix. 42. and compare my note on *Hom.* II. A. 348. That πνεῦμα does not here signify the *Holy Spirit*, as some of the ancients maintained, but the *mind* or *spirit* of man, is evident on comparing v. 38., where it is said ἐν ἑαυτῷ. There is also a difference of opinion as to the temper of the observation in v. 37., which has been supposed to reflect upon the sorrow of Christ as inconsistent with his apparent neglect in permitting Lazarus to die. But perhaps they doubted his power, rather than questioned his inclination, to save him; and their ready belief in him after the miracle of his resurrection, would seem to free them from the charge of malice or ill-will. TITTMAN, ROSEN-MULLER, MIDDLETON.—[KUINOEL, LAMPE, MARKLAND, MACKNIGHT.]

Ver. 39. ἀρατε τὸν λίθον. This stone was not removed miraculously, as in the case of our Lord's own resurrection, for he always studiously avoided unnecessary parade; not to mention that those who removed it would thus be convinced by the smell of the corpse, that putrefaction had already taken place. The verb ὀζειν signifies generally to *emit an odour*, whether good or bad; but, as applied to *dead bodies*, there can be no doubt in which acceptation it is to be received. Compare *Exod.* viii. 14. *Psalms* xxxviii. 5. So Dem. Phal. οὐ τέθνηκεν Ἀλέξανδρος ὥζε γὰρ ἂν οἰκουμένη τοῦ νεκροῦ. *Lucret.* VI. 1153. *Rancida quo perolent projecta cadavera ritu.* It occurs no where else in the N. T. Most commentators supply the ellipsis in the adjective τετραταῖος with reference to the *burial* of Lazarus, not, as in the E. T. to his *death*: and a comparison with v. 17. will sanction the alteration. At the same time it should be observed, that the Jews commonly buried their dead the same day on which they died; and adjectives of this form are frequently applied to the time of a person's *death*, as in *Herod.* II. 89. *Xen. Anab.* VI. p. 455. *Philostr. Her.* XIX. 11. Of the construction, see my note on *Hom.* II. A. 414. and compare *Herod.* VI. 106. *Thucyd.* II. 97. III. 3. *Xen. Cyr.* V. 3. 1. *Theocr. Idyl.* II. 4. 119. WETSTEIN, MUNTHE, PALAIRET, KUINOEL, RAPHELIUS, PARKHURST.

Ver. 41. πᾶτερ, εὐχαριστῶ σοι, κ. τ. λ. It was a common opinion that great wonders might be performed by the power of the devil; and to such assistance our Lord's miracles had frequently been ascribed. In order, therefore, to exhibit his divine authority and commission in the most unquestionable light, he made this formal address to the Father in the presence of the multitude assembled at the grave of Lazarus, that they might be fully convinced that he had sent him. See *Matt.* xii. 24.

Whether the prayer, to which he alludes in the words *ὅτι ἤκουσάς μου*, was delivered openly at this time, or in private, the Evangelist does not mention. The aorist will admit of a *present* or a *general* signification; but the latter does not well accord with the following sentence; and on the former supposition, the prayer would in all probability have been recorded as well as the thanksgiving. We may observe that the prayers of Christ are always offered in his mediatorial capacity. KUINOEL, MACK-NIGHT. Of the expression *δεδεμένος κυρίαις*, in v. 44., see Horne's *Introd.* Vol. I. p. 261. III. p. 520. and the note on *Matt.* xxvii. 59.; and of the word *σουδάριον*, on *Luke* xix. 20. The noun *ὄψις*, as synonymous with *πρόσωπον*, occurs *Gen.* xxiv. 16. *Jer.* iii. 3. LXX. *Rev.* i. 16. *Ælian:* V. H. IV. 28. More properly, in this derived sense, it denotes *the eyes*, as in *Tobit* xiv. 1. *ἀπώλεσε τὰς ὄψεις*. Suidas: *ὄψεις· ὀφθαλμοί, δράσεις*. LAMPE. There is some doubt as to the object with which the persons mentioned in v. 46. went to the Pharisees with the account of the raising of Lazarus. Some have asserted that they wished to induce the Sanhedrim, by their testimony to this astounding miracle, to acknowledge the Messiahship of Jesus. But as their conduct is opposed by the Evangelists to the belief of those referred to in the preceding verse, it should rather seem that it was the result of an obdurate and malevolent prejudice, which would not *be persuaded though one rose from the dead*, *Luke* xvi. 31. KUINOEL.—[SEMLER.]

Ver. 47. οἱ ἀρχιερεῖς. See on *Luke* iii. 2., and Horne, as cited on *Matt.* ii. 4. There is considerable difficulty in the reasoning of the Sanhedrim in the next verse. It appears highly probable that most of their body very strongly suspected that Jesus was the Messiah. They could not but know that Daniel's seventy weeks were now accomplished; so that the stupendous miracles which he performed would necessarily induce a persuasion that he was the Christ whose appearance at that time was universally expected. Now it was the prevailing opinion that their Messiah would free them from their Roman servitude; and yet the very reverse is here suggested as the probable result of admitting his claims. The truth is, that his appearance was so different from the temporal grandeur which they expected, and his religion so opposed to the doctrines which they held, and so subversive of their influence with the people, that they determined at all hazard to reject him. Hence, they maintained that his reception by the people would be regarded as sedition by the Romans, and punished accordingly by the destruction of their religious and political immunities. With *τόπος* there seems to be an ellipsis of *ἅγιος*, which is supplied in *Matt.* xxiv. 15. The word is used to designate the *Temple* in *Hagg.* ii. 10. LXX.

Acts vi. 13, 14. Compare also *Acts vii. 7. 49.* Of αἶψα, see on *John x. 18.* LIGHTFOOT, MACKNIGHT.

Ver. 49. ὑμεῖς οὐκ οἴδατε οὐδέν. This observation does not readily connect with the preceding verse. It seems highly probable that a debate ensued in the council upon the suggestion thrown out respecting the effect which the miracles of Christ had produced upon the populace. During the discussion, those who favoured the pretensions of Jesus, and among them Nicodemus and Joseph of Arimathæa, would doubtless object to violent measures, and urge the illegality of condemning an innocent person to death. See *Luke xxiii. 50.* *John vii. 50.* Admitting the force of these objections, Caiaphas seems to have advocated the punishment of Christ as a matter of expediency and state policy; and to this end adduces a maxim, which is frequently inculcated, not only in the Jewish, but in Heathen, writings. *Bereschith R. §. 91. p. 89, 2. It is better that one life should be lost in a doubtful crisis than that all should perish in a sure one.* Again, §. 49. p. 92, 3. *It is better to sacrifice one man than to injure society at large.* Xiphilin. Othon. p. 193. πολλὸν γάρ που καὶ κρεῖττον καὶ δικαιοτέρον ἐστίν, ἓνα ὑπὲρ πάντων, ἢ πολλοὺς ὑπὲρ ἐνὸς ἀπολέσθαι. *Virg. Æn. V. 815. Unum pro cunctis dabitur caput.* C. Nep. Miltiad. 8. *Hæc populus respiciens, maluit eum innoxium plecti, quam se diutius esse in timore.* From the remarks of the Evangelist upon this speech of Caiaphas, which are contained in vv. 51, 52. it is clear that he spake partly as Caiaphas, and partly as a prophet. As Caiaphas, he was anxious, in the face of justice, to offer our Lord upon the altar of expediency; while at the same time he predicted, unconsciously to himself, the design and efficacy of our Lord's vicarious sacrifice. Some, indeed, confine the words as originally spoken, to their *literal* sense; and affirm that St. John has merely *accommodated* them to the illustration of the doctrine of the atonement. But the natural scope of the passage is in favour of the opinion that Caiaphas did actually prophesy. As the spirit of prophecy had formerly rested upon the high-priest, by whose means God was accustomed to communicate with his people, so it is possible that God may have employed Caiaphas, by virtue of his office, to utter a prediction, with the meaning of which he was unworthy to be acquainted. The worthlessness of the instrument, as in the case of Balaam, detracts nothing from the wisdom and goodness of God in the use of it. Of the verb προφητεύειν, see on *Luke i. 67.* The word ἔθνος is used of the *Jewish* nation especially, as in vv. 51, 52. in *Luke vii. 5.* *John xviii. 35.* *Acts x. 22. xxiv. 2. 10.;* and the phrase ὑπὲρ τινος ἀποθανεῖν, *to die in one's stead,* in *Rom. v. 6, 7, 8.* With συνάγειν εἰς ἐν there is an ellipsis of σώμα; of which there are similar

examples in the best Greek writers. By τέκνα τοῦ Θεοῦ some would understand the *dispersed Jews* alone; but unquestionably people of all ages and nations are intended, as future partakers in the benefit of the death of Christ. WHITBY, LIGHTFOOT, GROTIUS, WETSTEIN, SCHOETTGEN, CAMPBELL, LARDNER, &c. —[KUINOEL, A. CLARKE, &c.]

Ver. 55. ἵνα ἀγγιῶσιν αὐτούς. It appears from the Talmud in *Rosh Hashaneh*, p. 16, 2. that every man was required to purify himself for the feast. The degree of purification varied according to circumstances, of which see Horne's *Introd.* Vol. III. p. 336. sqq.; but the defilements which required it were very numerous, and the necessity of performing the proper rites which were usually reserved for one of the great festivals, caused a considerable influx of people into Jerusalem for some days previous to their celebration. LIGHTFOOT, WHITBY, WETSTEIN, LAMPE, MACKNIGHT. In the next verse the commentators differ in regard to the import of ἐλθῆναι. Some render it in a past, others in a future, signification. As the feast had not yet commenced, there was no ground for supposing that he *had* come; but the edict of the Sanhedrim (v. 37.) very naturally gave rise to doubts whether he *would* come. It should seem, therefore, that the latter acceptance is correct; and the sentence should be divided into two interrogations: *What think ye? Will he not come to the festival?* CAMPBELL, KUINOEL.—[ERASMUS.]

CHAPTER XII.

CONTENTS:—*Christ anointed at Bethany*, vv. 1—11. [Matt. xxvi. 6. Mark xiv. 3.] *His triumphal entry into Jerusalem*, vv. 12—19. [Matt. xxi. 1. Mark xi. 1. Luke xix. 29.] *Certain Greeks desire to see Jesus*, vv. 20—22. *His discourse on the subject*, vv. 23—26. *A voice from heaven*, vv. 27, 28. *Christ foretells his death, and shews the danger of rejecting his claims*, vv. 29—50.

Verse 1. πρὸ ἕξ ἡμερῶν τοῦ πάσχα. Not, as the Vulgate, *before the six days of the passover*: which, not to mention that the feast lasted seven days, is perfectly indefinite: but, as in the E. T., *six days before the passover*. This transposed construction of the preposition is not uncommon. *Amos* i. 1. LXX. πρὸ δύο ἡμερῶν τοῦ σεισμοῦ. *Joseph. Ant.* XV. 14. πρὸ ἡμέρας μίας τῆς ἑορτῆς. The Vulgate has also overlooked the article before

τεθνηκώς, rendering the clause, *ubi Lazarus mortuus fuit*; which is rightly given in the E. T., *where Lazarus was, which had been dead*. Of the anointing here mentioned, see on *Matt.* xxvi. 6. and compare *Luke* vii. 37. According to *Galen* the word λίτρα, in v. 3. is of Roman origin, answering to the Latin *libra*; but *Pollux*, in *Onom.* IV. 173. makes it a Greek word; and *Eustathius*, on *Hom.* II. X. affirms that it is found in *Epi-charmus*. It was also the name of a heavy copper coin used by the Sicilians; and hence, a doubt has arisen whether it applies to the *price* or the *weight* of the unguent. Suffice it to observe, that the word has been Hebraized into נָדָבָה by the Rabbins, by whom it is always used of *weight*, not *money*. As to the objection that so great a quantity of unguent was unnecessary, it may be replied, that the anointing was an act of reverence; and that the objection itself is only a modification of that of Judas, to which our Lord himself replied at the time. The profusion of spices supplied in *John* xix. 39. was required for the production of a sweet smell where the body lay, and for the purpose of aromatic fumigation. KUINOEL, KYPKE, WETSTEIN, MIDDLETON, SCHLEUSNER, MICHAELIS.

Ver. 6. γλωσσόκομον. Properly, a case in which the tongues (γλῶσσαι), or reeds, which were used in playing upon wind-instruments, were kept. Hesych. γλωττόκομον, ἐν ᾧ οἱ αὐληταὶ ἀπειθήσαν τὰς γλωσσίδας. Hence it became to denote any chest or coffer generally, as in 2 *Chron.* xxiv. 8. 10, 11. In *Joseph. Ant.* VI. 1. 2. it is used for the little chest in which the Philistines put the golden mice and emerods. See 1 *Sam.* vi. 11. As in this place, it signifies a purse, or rather a money-box, in *Plutarch. Vit. Galb.* p. 1060. ἐκέλευσεν αὐτῷ κομισθῆναι τὸ γλωσσόκομον, καὶ λαβὼν χρυσοὺς τινὰς ἐπέδωκε τῷ Κάνφ. The word has been Hebraized into נְדָבָה, which the Syriac version uses in this place; though in the Talmudists it generally signifies a coffin. WETSTEIN, KYPKE, LIGHTFOOT. The verb βαστάζειν is here taken by the E. T. in its usual acceptation; but as this savours somewhat of tautology, some critics would render it, without any authority for such usage, to manage. Most of the later critics, therefore, contend that its true import in this place is to steal, to purloin; the clause being evidently added to justify the charge contained in the word κλέπτῃς. In support of this sense, numerous examples have been produced, and among others *Diog. Laert.* IV. 59. *Apoll. Bibl.* II. 6. 2. *Joseph. Ant.* VIII. 2. 2. IX. 4. 5. XII. 5. 4. in which last place the words συλᾶν and βαστάζειν are joined as synonymous. *Suidas*: βασταχθεῖη ἄρθειη, κλαπείη. In the same way *ferre* is used in Latin in *Virg. Eccl.* IX. 51. Compare also *John* xx. 15. The participle βαλλόμενα is put for εἰσβαλλόμενα, scil. εἰς γλωσσόκομον. It should seem that these contents of the purse were

the pious donations of those who contributed to the support of our Lord and his disciples; whereof Judas was the treasurer or store-keeper. See *Matt.* xxvii. 55. *Luke* viii. 3. x. 7. *Acts* ii. 44. ELSNER, LAMPE, WETSTEIN, KREBS, KYPKE, KUINOEL, TITTMAN, ROSENMULLER, A. CLARKE.—[DODDRIDGE, &c.]

Ver. 11. ὑπήγον. *Scil.* ἑαυτούς. *They withdrew themselves;* not, as some suppose, from the synagogues and Temple-service, but from attendance upon the teaching of the Scribes. Even after our Lord's ascension, when the Spirit of Truth had made them acquainted with the fulfilment of the prophecies in the person of Christ (v. 16.), the disciples still attended the synagogues on the Sabbath, whenever they had access to one. CAMPBELL. Of the entry into Jerusalem, see on *Matt.* xxi. 1. The word βατον, in v. 13. is of Ægyptian origin, and denotes a *palm-branch*; so that the addition of τῶν φοινίκων was not absolutely necessary. Etym. M. βατον σημαίνει τὸν κλάδον τοῦ φοίνικος. It is used by itself in 1 *Macc.* xiii. 51. LXX. WETSTEIN. In v. 17. the E. T. and Vulgate have followed those copies which have δτε instead of δτι. That the latter is more correct, appears not only from considerable MSS. authorities, but from the rare occurrence of the verb μαρτυρεῖν in an absolute sense. Either way the sense is obvious, and the same. GRIESBACH, MILL.—[GROTIUS.] The sense of κόσμος in v. 19. is hyperbolical, denoting a *great multitude*; and a similar mode of expression is common in most modern languages. It occurs also in the Rabbinical writers; as *Bava Metia*, p. 85, 1. *Jonathan, the son of Saul, saw that the world was gone after David.* Compare *Sanhedr.* p. 101, 2. WETSTEIN, SCHOETTGEN. Of the phrase ὁπίσω τινὸς ἀπελθεῖν, see on *Matt.* iv. 19.

Ver. 20. Ἕλληνες. As in *John* vii. 35. so there is here a doubt as to the persons called *Greeks*. Some take them to have been *Gentiles*; and that the heathens generally used to send presents to the Temple at Jerusalem, and to offer sacrifices to the God of the Hebrews, is unquestionable. See *Menacoth*, pp. 51. 72, 73. *Vajikra R.* p. 166, 2. *Temurah*, p. 103, 1. Joseph. B. J. II. 17. and 30. Ant. XI. 8. 5. XVIII. 5. 3. Sueton. Aug. 93. It does not appear, however, that they ever took part in the Jewish festivals; nor is it probable that they would have felt any peculiar interest in conversing with Christ. Others, therefore, suppose that the persons here meant were *Hellenistic Jews*: but these would rather have been called Ἕλλημιστάι, as in *Acts* vi. 1. and elsewhere. It seems more probable that they were *Gentile proselytes*; and so τὰ ἔθνη, in *Acts* xiii. 42. are called, in the following verse, σεβόμενοι προσήλυτοι. Compare *Acts* xvii. 4. GROTIUS, WHITBY, TITTMAN, KUINOEL, &c.—[LIGHTFOOT, WETSTEIN, SEMLER, &c.] It does not positively appear, from

St. John's narrative, that this party was introduced to Christ; but it is sufficiently evident, from our Lord's reply, whether delivered in their presence or privately to his disciples, that their motive for desiring the interview was founded on wrong notions of our Lord's kingdom, as a temporal one. They had been witnesses perhaps of his triumphal entry into Jerusalem, they had heard of, if they were not present at, the resurrection of Lazarus; and they might therefore desire to obtain for themselves a share in the honours and advantages, of which they expected a speedy distribution. He therefore tells them, that although the time was fast approaching in which the Son of Man would be glorified, that glory could only be attained by his death: and he illustrates the effect which his death was about to produce, in a rich harvest of Gentile as well as Jewish converts, by the similitude of grain sown in the earth. Compare 1 Cor. xv. 36. He further told them, that as he was to suffer before his exaltation, so were his disciples to expect persecution, and that a reward awaited them hereafter for their patient endurance in his service, (vv. 25, 26. of which see on *Matt.* vi. 24. x. 39.). MICHAELIS, TITTMAN, GROTIUS, MACKNIGHT. The verb ἰδεῖν, in v. 21., does not merely signify *to see*, but *to converse with*; as again in *Acts* xxviii. 15. So the Latins used *videre*. Plin. Epist. l. 5. *Rogo mane Plinium videas domi*. In v. 26. τιμῶν is *to reward*, as in Xen. Cyr. II. 3. 6. κατὰ τὴν ἀξίαν τιμᾶσθαι. It is used as synonymous with δωρεῖσθαι, in Anab. VIII. 3. 9. See also on *Matt.* xv. 4. KUINOEL.

Ver. 27. νῦν ἡ ψυχὴ μου κ. τ. λ. Having proposed his own sufferings as an example to his followers, our Lord here exhibits the feelings of his human nature in the dread with which he viewed the prospect before him. The petition, however, which he was about almost involuntarily to offer, was instantly checked by the recollection of the end for which he came into the world, and changed into a prayer for the accomplishment of his Father's glory, by the redemption of mankind through his death. Compare note on *Matt.* xxvi. 37. Many of the commentators understand the question as ending not at εἶπω, but at ταύτης; so that in fact a negation is intended: *What shall I say? Shall I say, Father, save me from this hour of anguish? But for this cause, &c.* Of the metonymy in the expression ὄνομα τοῦ Θεοῦ, see on *Matt.* vi. 9. With respect to the voice from heaven, which followed, there are different opinions. Some suppose that φωνὴ implies nothing more than *thunder*; and that the words which are said to have been uttered, are merely St. John's interpretation of the signal from above. In support of this opinion, it is urged that thunder and lightning was regarded by the ancients generally as symbols of the divine presence; in proof of which Hom. Od. γ. 203. Pind. Pyth. IV. 350. and other like passages are quoted

from profane writers, and *Psalm* ciii. 20. civ. 4. to shew that the word ἄγγελος is used in the Holy Scriptures of *thunder, lightning*, and other inanimate instruments of God's will. But, not to mention that such an exposition is wholly irreconcilable with the words of Christ in v. 30. in which he declares that the voice was intended for the confirmation of his disciples in the faith; a conjecture so extravagant can never be tolerated. Others suppose that the *Bath Col*, בַּת קוֹל, was now heard. This term, signifying *the daughter of a voice*, and so called from its appearing to issue from thunder as from the womb of its mother, is confined to the Talmudical writings; and very conflicting opinions respecting its nature and mode of communication are entertained by the learned. In all probability it was only imaginary, and originated in a Rabbinical fiction; of which see Horne's *Introd.* Vol. IV. p. 156. That a voice from heaven, clearly and articulately pronounced, was heard at several times under the Patriarchal and Mosaic dispensations, is undeniably substantiated by the instances of Abraham, Moses, Samuel, and Elijah: and it is reasonable to conclude that such was the case on the present occasion. As at his baptism our Lord was acknowledged by the voice of the Father, in his character of priest; and at his transfiguration, in that of prophet; so it was now ordained that he should receive the same attestation to his *kingly* title. In order to account for the different effect produced upon the by-standers, it may be remarked, that when a voice from heaven was heard it was usually accompanied with thunder, as in *Exod.* xix. 16, 17. To those in the distance, therefore, it might be less distinct, and scarcely discernible from thunder; while those who heard the words attributed them, according to the notions of the Jews, to an angel. LIGHTFOOT, TITTMAN.—[KUINOEL, HAMMOND, ELSNER, &c.] The verb δοξάζειν, here and v. 23. *infra*, is referred by some to the propagation of the Gospel by Christ and his Apostles; by which his glory has been extended throughout all ages. But, though the verb may be sometimes thus interpreted, it is here evidently expressive of the dignity of the Godhead, rather than of the Messiah's office and ministry. The glory, to which the voice alluded, was that which had already resulted from the miracles of Christ; and that with which his death, his resurrection, and ascension was about to be signalized, including, of course, the miraculous effusion of the Spirit, and the wonderful establishment of his kingdom in the world. TITTMAN, KUINOEL.

Ver. 31. νῦν κρίσις ἐστὶ κ. τ. λ. The judgment here spoken of is applied by the best commentators to the punishment which was about to fall upon the Jews for rejecting Christ: and ὁ ἄρχων τοῦ κόσμου τούτου is understood to be *Satan*, who had blinded their eyes, and hardened their hearts; and whose power

was now about to be abolished by the death of Christ. In the Rabbinical writings the title *שר העולם*, *prince of this world*, is repeatedly given to the devil, or to *Sammael*, who is termed the *Angel of death*: and it was the prevailing opinion among the Jews, that the whole world, and especially the air, was filled with his agents; all nations, except the Israelites, being subject to their dominion. See *John* xiv. 30. xvi. 11. *2 Cor.* iv. 4. *Ephes.* vi. 12. and compare *Luke* x. 18. *Acts* xxvi. 18. *Col.* ii. 15. Some understand the word *κρίσις* in the sense of *redemption*, but without any sufficient authority. LIGHTFOOT, WETSTEIN, KUINOEL, WHITBY.—[GROTIUS.] Of the next verse see on *John* iii. 14. vi. 37. The adverb *ὲν* should be rendered *when*; in which sense it occurs in *Deut.* vii. 1. *Judg.* vi. 3. xxi. 21. *2 Sam.* vii. 12. *1 Kings* xiii. 31. *Job* vii. 4. *Prov.* iii. 24. iv. 12. *Jer.* iii. 16. LXX. *John* xiv. 3. *1 John* iii. 2. *3 John* 13. WHITBY, DODDRIDGE, LE CLERC.

Ver. 34. ἐκ τοῦ νόμου. See on *John* x. 35. There is no part of Scripture that said the Messiah *should not die*; but many, on the contrary, which, duly explained, would have led to a knowledge of his sufferings, his resurrection, and thence of his future glory. See *Psalms* xxii. 16. xl. 6. xli. 10. *Isaiah* liii. 2. 12. *Dan.* ix. 26. and compare *Acts* iii. 24. *Heb.* x. 5. *1 Pet.* i. 11. But as there were several prophecies which spoke of the glory and perpetuity of his reign, as *Psalms* lxxxix. 35. *Isaiah* ix. 7. *Ezek.* xxxvii. 35. *Dan.* vii. 14. the Scribes entirely overlooked the former, while they displayed the latter in the brightest colours. The prophets, as well as the Apostles, allude sometimes to the *human* and sometimes to the *divine* nature of Christ; and the neglect of a proper distinction between them will necessarily end in error and confusion. Our Lord, in this instance, did not think fit to remove the difficulty, lest, perhaps, a plain exposition of these prophecies should throw any obstacle in the way of their accomplishment. He rather chose to inculcate an unprejudiced attention to his doctrine, while they had yet the opportunity of avoiding the consequences of their perverse blindness. GROTIUS, WHITBY, DODDRIDGE. In illustration of vv. 35, 36. compare *Luke* xvi. 8. *John* i. 5. ix. 4. xi. 9.

Ver. 38. ἵνα πληροφοῇ. See on *Matt.* i. 22. The words here quoted are from *Isaiah* liii. 1. and contain an explicit declaration of the disregard with which the Jews received the attestation both of *prophecy* and *miracle* to the divine mission of Jesus; the interrogative form of the sentence amounting to a strong negation. In its proper sense ἀκοὴ is *the act of hearing*, as in *Rom.* x. 17.; but it also frequently denotes *the thing heard*; and hence *a report, a relation*. Compare *1 Thess.* ii. 13. *Heb.* iv. 2. This sense, however, is not, as some suppose, derived from the like applica-

tion of the Hebrew שָׁמַע in *Isaiah* liii. 1. but occurs also in the best Greek writers. Eur. Phœn. 826. βάρβαρον ὡς ἀκοὰν ἰδάν. Schol. ἀκοάν· τὸ ἀκουόμενον. So also Hom. Il. P. 634. Thucyd. I. 20. Eur. Iph. T. 818. Of the expression βραχίον Κυρίου, see on *Luke* i. 51. There may be an allusion to the long flowing robe, without sleeves, generally worn in the East; which left the arm uncovered, when extended for the purpose of exerting its full strength. The prediction in v. 40. is from *Isaiah* vi. 9. See on *Matt.* xiii. 14. and Horne's *Introd.* Vol. II. p. 216. It has been repeatedly observed, in reference to similar modes of expression, that neither of the prophecies here cited were the cause of unbelief among the Jews. Augustin. Tract. 53. in Johann. *Quare autem non poterant, si a me quæretur, cito respondeo; quia nolebant: malam quippe eorum voluntatem prævidit Deus, et per prophetam prænuntiavit.* Of the verb πωροῦσθαι see on *Mark* vi. 52.; and of δύνασθαι in v. 39. on *Mark* ii. 19. We must not omit to remark, that in v. 41. there is a most explicit declaration of the divinity of Christ. For since the pronoun αὐτοῦ evidently refers to our Lord, and as the glory which the prophet saw (*Isaiah* vi. 1.) was that of the Lord *Jehovah*, it follows that the Evangelist considered Jesus to be one and the same with the Lord *Jehovah*. WHITBY, DODDRIDGE, KUINOEL, A. CLARKE, &c. With v. 42, 43. compare *John* v. 41. sqq. ix. 22. It should be observed, that the concluding part of this chapter, from v. 37. to the end, is occupied in the reflections of the Evangelist himself on the conduct of the Jews in rejecting the claims of Jesus.

Ver. 44. Ἰησοῦς δὲ ἔκραξε κ. τ. λ. The generality of commentators suppose that this and the following verses form a sequel to the discourse delivered in vv. 23. sqq. previous to the final close of our Lord's public ministry. But this supposition is opposed to the distinct statement in v. 36., nor is it likely that the Evangelist would have interrupted the thread of a connected train of argument by any parenthetical observations of his own. It is more probable that they are a continuation of St. John's reflections, containing a summary of the doctrines advanced by Christ during his ministry, with a view to prove that he had sufficiently opened to them his divine commission, and warned them of the consequences of unbelief. That this is the correct solution will be manifest by a comparison of v. 44, 45. with *Mark* ix. 37. *John* i. 18. v. 17. 20. vi. 36. vii. 16. x. 25. 37.; vv. 46, 47. with *Matt.* xxv. 37. sqq. *John* iii. 17, 18. viii. 12. 50.; and vv. 48—50. with *John* v. 45. vi. 63. 68. vii. 16. 18. viii. 28. TITTMAN, KUINOEL, ROSENMULLER. — [DODDRIDGE, MAC-KNIGHT, A. CLARKE, &c.]

CHAPTER XIII.

CONTENTS:—*Christ sets his disciples an example of humility by washing their feet*, vv. 1—17. *He predicts the treachery of Judas*, vv. 18—30. [Matt. xxvi. 21. Mark xiv. 17. Luke xxii. 21.] *He enjoins mutual love*, vv. 31—35. *And predicts the fall of Peter*, vv. 36—38. [Matt. xxvi. 34. Luke xxii. 34.]

Verse 1. πρὸ τῆς ἑορτῆς τοῦ πάσχα. That is, on the *Thursday* evening. Now it is plain, from a comparison with the narratives of the other Evangelists, that the supper here mentioned is identical with that at which the Eucharist was instituted, an account of which is omitted by St. John, as it was regularly celebrated by the primitive Church, at the period when he wrote his Gospel. In proof of this identity see especially vv. 2. 21. 24. sqq. Hence the time here assigned for the eating of this supper is strongly corroborative of the hypothesis supported in the note on Matt. xxvi. 17. that Jesus kept his last passover with the disciples one day earlier than the generality of the Jews. Of the sense in which μεταβαλεῖν is here used see on Matt. xxvi. 24. and to the examples there cited add the authority of Hesychius : κατοικουμένων νεκρῶν, τεθνεώτων, ἀπελθόντων, ἀποθανόντων. The idea of an allusion to the *passover*, in our Lord's passing out of the world, is fanciful in the extreme. By οἱ ἰδιοὶ the generality of commentators understand *the disciples* exclusively, confining the proof of our Lord's love to the symbolical act of washing their feet. But this act was rather intended as a lesson of *humility* and mutual good will ; and the affection which he is said to have felt for his own, was exhibited in all that took place from this period to his death. As a memorial of his dying love he instituted at this supper the holy Eucharist, which was not for his *disciples* alone, but for Christians of all ages. Hence the phrase seems to require a wider interpretation, as including all who then and thereafter have believed in his name. With τέλος some supply τοῦ βίου, and others take εἰς τέλος for ἐν τέλει. But the meaning of the expression seems to be simply διετέλει ἀγαπῶν, *perrexit eos diligere*. Compare Prov. xvii. 17. So Eur. Troad. 1051. Οὐδεὶς ἐράσσης, ὅστις οὐκ ἀεὶ φιλεῖ. TITTMAN, GROTIUS, WETSTEIN.—[KUINOEL, HAMMOND, ROSENMULLER.]

Ver. 2. δέπνον γενομένου. E. T. *supper being ended* : and so also the Vulgate and several other versions. On the other hand, it is sometimes rendered *while supper was preparing*. But the first of these translations expresses too much, the other too little. That supper *was ended* is inconsistent with v. 26.

and with the testimony of the other Evangelists, that part of the ensuing discourse passed *at supper*: and if it was only *preparing*, it would not have been said in v. 4. that Jesus *arose from supper*; or in v. 12. that he *sate down again*. The phrase should therefore be translated *during supper*. Nor is it necessary, in order to this mode of rendering, to read *γινόμενον*, with some few MSS. since the participle *γινόμενον* is used in a present or imperfect sense, at least as often as in the past. See *Matt.* xiii. 21. *Mark* vi. 2. *John* xxi. 4. *Acts* xii. 18. xvi. 35. xxi. 40. and compare *Matt.* xxvi. 6. with *Mark* xiv. 3. It is true that the washing of feet generally preceded the meal; but this act of our Lord was clearly an extraordinary occurrence, and intended to inculcate a lesson of humility, consequent upon the dispute among the disciples, which he had just had occasion to reprove. See *Luke* xxii. 24. On the paschal night, however, the ceremony of *washing* seems to have been generally repeated. *Pesachim*, p. 104, 5. *In what does this night differ from all others? On other nights we wash only once; on this, twice.* CAMPBELL, DODDRIDGE, KUINOEL.—[BEZA, KYPKE, A. CLARKE.] Of vv. 2, 3. see on *Luke* xxii. 3. and on *Matt.* xxviii. 18. *John* iii. 13. respectively; and of *ἰμάτια*, in v. 4. see Horne's *Introd.* Vol. III. p. 402. The plural is used for the singular, as in *Matt.* xxiii. 5. and elsewhere. The word *λέντιον* is Hellenistic, and formed from the Latin *linteum*. It is used, however, by Galen and Arrian: and *Hebraized* by the Rabbins into לִנְתָּיִת. We should not, perhaps, omit to remark that the phrase *βάλλειν τὸν νοῦν* in v. 3. implies no more than *suggestion*. Thus Plutarch, in *Timol.* p. 237. θεοῦ τινοῦς, ὡς ἔοικεν, εἰς νοῦν ἐμβαλόντος τῷ ἀνθρώπῳ. Compare *Xen. Cyr.* I. 6. 13. *Pind. Olymp.* XIII. 21. LAMPE, KUINOEL, WETSTEIN.

Ver. 5. ἤρξατο νίπτειν κ. τ. λ. That this was a servile office is clear from 1 *Sam.* xxv. 61. *Shemoth R.* §. 20. p. 119. and *Midrasch Talmud* on *Gen.* xxi. 14. So also *Suet. Calig.* §. 26. *Quosdam summis honoribus functos ad pedes stare succinctos linteo passus est.* Compare *Juv. Sat.* III. 263. *Plaut. Pers.* V. 2. 14. *Petron. Arb.* §. 19. Instances of the pleonastic use of the verb *ἄρχεσθαι* have been frequently noticed; and so the Latin *cœpit* is used in *Q. Curt.* III. 5. 14. IV. 9. 13. *et passim*. Some, however, suppose that it here indicates an imperfect action, and that our Lord washed the feet of some of his disciples only: probably those of Peter, James, and John. The version of Nonnus seems to intimate that he began with Peter: Ἀρχόμενος Σιμεῶνος κ. τ. λ. Others among the ancients imagined that he commenced with Judas. Be this as it may, there can be little doubt that he washed the feet of all the twelve. See v. 12. SCHOETTGEN, KUINOEL, A. CLARKE, TITTMAN, GROTIUS.—[LIGHTFOOT, LAMPE, &c.] With respect to the construction, it

may be observed, that the article before *νιπτῆρα* indicates its *monadic* use. MIDDLETON. Peter's words in vv. 6. 8. are strongly emphatic, and expressive of the warmest affection and deepest reverence for his divine Master. Compare *Matt.* iii. 14. xvi. 16. *Luke* v. 8. It has been supposed that *μερὰ ταῦτα*, in v. 7. refers to some particular instruction on this head, which the Apostles received after the descent of the Holy Ghost; but as Christ explained the motive of his conduct immediately afterwards, (vv. 12—17.) such a conjecture is perfectly groundless. The word *μέρος*, in v. 8. signifies *fellowship*, and in its primary sense our Lord's reply to Peter may simply import persuasion, on the score of friendship, to submit to his wish. Compare the use of *μερίς* in 2 *Sam.* xx. 1. *Jerem.* xiii. 25. LXX. 2 *Cor.* vi. 15. But it was his common custom to pass from temporal to spiritual concerns: and here he seems to allude to the mystical washing away of sin by his blood, (1 *John* i. 7.) and the *communion* thence to be effected between himself and his faithful followers in heaven. Our Lord's reply drew from Peter a still warmer expression of his love, and a more earnest desire to accept, than he had just exhibited to reject, his service. Humility in the first instance, and affectionate zeal in the last, strongly mark the character of this Apostle. GROTIUS, LAMPE, SCHOETTGEN, KUINOEL, KYPKE.—[TITTMAN.]

Ver. 10. ὁ λελουμένος κ. τ. λ. See on *John* ix. 7. Although the use of the bath, previous to an entertainment, was an essential ceremony in the East, yet the feet of the guests were again washed by the servants, when they arrived at the house of the host. Some have supposed that there is here an allusion to this practice; or else, perhaps, to the necessity of washing the feet again, which would be soiled in passing from the bath-room into the ἀποδυτήριον, or room in which they dressed themselves. But there should rather seem to be a reference to the two species of washing which were in use among the Jews as religious ceremonies—the *immersion* of the whole body, which was performed at the consecration of priests and the admission of proselytes, and was never repeated; and their daily ablutions or purifications. Our Lord, therefore, in turning to advantage the earnest exclamation of Peter, must be understood to say, that the sincere Christian needs not that deep repentance and total change, which is absolutely necessary to the unconverted sinner, though by renewed acts of repentance and faith he should cleanse himself from those smaller pollutions, which are inseparable from the corruption and infirmity of human nature. *Regeneration* is a single act; *renovation*, on the contrary, an act of constant recurrence. HAMMOND.—[GROTIUS, DODDRIDGE, WETSTEIN, TITTMAN.] In the word καθαρός the double sense of *internal* and *external* purity is here included. It is used in the former, with

the addition of *καρδία*, in *Matt.* v. 8. and of *συνειδήσει* in *1 Tim.* iii. 9. KUINOEL. With the next verse compare *John* vi. 64. 70.

Ver. 13. ὁ διδάσκαλος καὶ ὁ Κύριος. See on *Matt.* vii. 21. xxiii. 7. Some editions omit the latter article, but no MS. warrants the omission; and as both titles, though equally applied to our Saviour, are not spoken of as being applied *at the same time*, its insertion is clearly necessary. Each title is distinct and independent, as if our Saviour had said, one of you calls me ὁ διδάσκαλος, and another ὁ Κύριος. MIDDLETON. In these verses our Lord proceeds to explain the design of what he had just been doing; of which, see also Horne's *Introd.* Vol. II. p. 488. In v. 16. the word ἀπόστολος denotes simply a *messenger*, as in *2 Cor.* viii. 23. Compare *Rom.* xvi. 17. The proverb is employed also in *Matt.* x. 24. *Luke* vi. 40. *John* xv. 20. Its application in this place is obvious. With the precept in v. 17. compare *Matt.* vii. 21. *Mark* iii. 35. *Luke* vi. 46. There are also many parallels in profane writers; and, among others, Hesiod. *Op. D.* 62. εὐδαίμων τε καὶ ὀλβιος, ὃς τὰδε πάντα Εἰδὼς ἐργάζηται. Senec. *Epist.* 75. *Non est beatus, qui scit illa, sed qui facit.* After explaining his intention, Christ reverts to the treachery of Judas, to which he had alluded in v. 10. and applies to him the words of *Psalms* xli. 9. which were originally and literally spoken of Abithophel's treachery against David. The allusion has been generally illustrated by vicious animals, who frequently attempt to kick even those who feed them; but it should rather be referred to the practice of wrestlers, who endeavour to trip up their antagonists. In this sense of *circumvention* or *treachery* the verb *περνίζειν* is used in *Gen.* xxvii. 36. *Jer.* ix. 4. LXX. So *Theodoret* explains *πέρνα* by δόλος and ἐπιβουλή. We may observe that a breach of hospitality and friendship, such as that which is here represented, was esteemed peculiarly disgraceful among the ancients generally. Hence Eur. *Hec.* 793. Κοινῆς τραπέζης πολλάκις τυχὼν ἔμοι, κ. τ. λ. Compare Q. Curt. VII. 4. The connection in v. 20. is somewhat abrupt and disjointed. The same sentiment, however, occurs in *Matt.* x. 40. *Luke* ix. 48. and it seems here to have been delivered by our Lord in order to comfort his disciples under the trials of which he had forewarned them. Among all their discouragements they were still to meet with success in their ministry; and those who received them would not fail of their reward. TITTMAN, KUINOEL, KYPKE.—[LAMPE, WETSTEIN, DODDRIDGE.]

Ver. 21. ἐπαράχθη. So *John* xi. 33. With the mute wonder of the disciples compare Hom. II. Q. 482. and of the phrase ἀνακείσθαι ἐν τῷ κόλπῳ, in v. 23. see on *Matt.* viii. 11. In v. 25. ἐπὶ τὸ στήθος has the same allusion, and the verb ἐπιπίνειν denotes *to move nearer*, as it seems from vv. 28, 29. the con-

versation between Jesus and the beloved disciple passed in a whisper. Compare Hom. Od. Δ. 70. and see on *Matt.* xxvi. 21. and for a similar sense of ἐπιπίπτειν consult Herodian I. 19. The verb νεύει implies *to beckon, to signify by a nod*, as in *Luke* i. 22. By the disciple *whom Jesus loved*, St. John designates himself, and throughout the Gospel he modestly suppresses the mention of his own name; as in *John* xx. 2. xxi. 7. 20. WHITBY, LIGHTFOOT, DODDRIDGE, LAMPE, KUINOEL.

Ver. 26. ψωμίον. E. T. *a sop*. It signifies, rather, *a morsel* of bread, or any food generally. In *Job* xxii. 7. LXX. ψωμός is used for the Hebrew כֶּמֶח, *bread*; and so Suidas: ψωμός· ὁ ἄρτος. But the Scholiast on Hom. Od. Γ. 374. has ψωμοί· σάρκες, μέλη. So the verb ψωμίζειν denotes generally *to feed*; and properly, as in the case of birds or infants, by putting it piece by piece into the mouth. Porphyry (de *Abst.* III. 23.): ψωμίζουσι τὰ νεόττια. Galen: ψωμίζειν τὰ βρέφη. Compare *Deut.* viii. 3. 16. *Prov.* xxv. 21. *Isaiah* lviii. 14. LXX. 1 *Cor.* xiii. 3. Hesych. ψωμί· τρέφει. Hence, our Lord may either have dipped a piece of bread into the *charoseth*, or have intimated to John that the individual whom he was then, as the *paterfamilias*, about to serve with a portion of the Paschal Lamb, was the predicted traitor. Judas seems either to have overheard, or, conscience-struck, to have conjectured the purport of Christ's intimation to John; and being again assailed by the tempter, was straightway confirmed in his diabolical design. In v. 27. the comparative τάχιον is used for the superlative, as in *Heb.* xiii. 19. 1 *Tim.* iii. 14. So Senec. *Agam.* 965. Citius *interea mihi edisere, ubi sit gnatus?* The phrase δ ποιεῖς, πόλιν τάχιον is proverbial, and expressive of submission to the treacherous purpose of Judas, mixed with somewhat of scornful indignation for the agent. Examples of similar formulæ occur in Eurip. *Iph. A.* 817. Theocr. *Idyl.* V. 78. Arrian. *Epict.* III. 23. So also Mart. *Epigr.* I. 47. 2. *Fac, si facis.* Plaut. *Epid.* 2. 12. *Age, si quid agis.* TITTMAN, KUINOEL, WHITBY, GROTIUS, WETSTEIN, RAPHELIUS. With reference to the subject discussed on *Matt.* xxvi. 17. it may be added, that on the day of the passover there was neither buying nor selling in Jerusalem, so that the alternative in v. 29. could only have suggested itself on the evening before the feast; nor could Judas have obtained access to the Sanhedrim, without a violation of the solemnity, on the festival itself. CALMET, LIGHTFOOT. Of the word γλωσσόκομον see on *John* xii. 6.

Ver. 31. νῦν ἰδοξάσθη κ. τ. λ. The whole tenor of our Lord's ministry had already promoted his own glory, and that of his Father; but it was essentially by his ignominious death and glorious resurrection and ascension that his exaltation was *now* about

to be completed. To this consummation of his glory, as consequent upon the treachery of Judas, he here alludes; and the aorist ἰδοξάσθῃ is used prophetically, as elsewhere frequently, in reference to an event *immediately* and *certainly* at hand. Compare *John* xv. 6. xvi. 33. Hence δοξάσει, and again εὐθὺς δοξάσει, follow in the future in the next verse. See also on *John* xii. 27. The words in v. 33. are repeated, though in a very different sense, from *John* vii. 33, 34. viii. 21. It may be remarked, that by the turn which is given to the declaration in v. 36. Eusebius (*Hist. Eccl.* III. 1.) and others of the ancients suppose that Christ hinted obliquely at the peculiar manner of Peter's death, which he more distinctly indicated in *John* xxi. 18. From a comparison of these two verses also it may be inferred, that in the former there is an ellipsis of the adverb νῦν; the proposition, though expressed in general terms, being evidently limited in sense. All the disciples, as well as Peter, were to follow Jesus eventually; though their faith, no less than his, was at present not sufficiently confirmed. Examples of similar modes of expression occur in *Luke* xiv. 12, 13. *John* v. 31. 34, 35. vi. 17. xi. 25, 26. In v. 33. the diminutive τέκνια is expressive of *great tenderness* and *endearment*. Compare *2 Kings* ii. 12. LXX. *Gal.* iv. 19. 1 *John* ii. 1. 12. iv. 4. v. 21. So also παῖδιον is used in *John* xxi. 5. 1 *John* ii. 18. With μικρὸν there is an ellipsis of χρόνον, which is supplied in *John* vii. 33. xii. 45. TITTMAN, KUINOEL, WETSTEIN, LAMPE, CAMPBELL, MACKNIGHT.

Ver. 34. ἐντολὴν καινὴν. There is much difference of opinion among the commentators as to the sense in which the precept here delivered is called a *new* commandment; inasmuch as our Lord had frequently insisted upon the duty of mutual love, and even the Mosaic Law itself contains a positive injunction to the same effect in *Lev.* xix. 18. Some would understand καινός to imply *excellence* and *primary importance*, and in support of such an interpretation refer to *Judg.* v. 8. *Psalms* xxiii. 3. xcvi. 1. *Rev.* v. 9. *Virg. Ecl.* III. 86.; so that the term employed is equivalent to ἐντολὴ πρώτη καὶ μεγάλη in *Matt.* xxii. 37. But it is clear that the authorities here adduced are entirely out of place; for, although the subjects named may have been excellent, it was their novelty that necessarily made them so. Others suppose that simply *another commandment* is intended; in addition, namely, to that proposed in vv. 14, 15. But the only instance adduced of a similar usage of the adjective is in *Exod.* i. 8. which evidently does not apply. Others, again, explain it of the *last* injunction which Christ delivered, and produce a variety of passages in which ἐντολὴ is used of a *dying* command. This precept, however, was *not* the *last* which Christ delivered to his disciples; and that ἐντολὴ is to be rendered *commandment* generally is sufficiently manifest from *John* x. 14. xiv. 15. xxi. 15.

et alibi. In short, the Evangelist himself, in 1 *John* ii. 7, 8. has plainly intimated that *καινός* is here to be taken in its *proper* sense; and the reasons for which Christ called the precept in question *new* are readily discernible. It was *new* in relation to the corrupt opinions and practices of the times; of which see on *Matt.* vii. 43.: it was *new* in relation to its extent and degree; of which see 1 *John* iii. 16.: it was *new* as being the distinctive badge of the Christian profession; v. 35. Thus the disciples of the Baptist were known by their *austerities*, and those of the Pharisees by their respect for *traditions*; and that the primitive Christians were distinguished among the Heathen by their mutual love, we have the testimony of Tertullian in his *Apology*, c. 39. *Vide, inquit, ut se diligunt, et pro alterutro mori parati sunt.* In popular language, a law may be called *new* which revives an old one, long fallen into disuse, with new sanctions and penalties; just as Xenophon calls those of Lycurgus *καινότατοι νόμοι*, several hundred years after the period of their enactment. It should be remarked, in conclusion, that the precept of our Lord, though addressed to the disciples exclusively, is of universal extent and obligation. GROTIUS, WHITBY, LE CLERC, KUINOEL, DODDRIDGE, RAPHELIUS, MICHAELIS. — [HAMMOND, TITTMAN, MACKNIGHT, &c.] Of the phrase *τὴν ψυχὴν τιθεῖναι* see on *John* x. 10. and of v. 38. on *Matt.* xxvi. 34.

CHAPTER XIV.

CONTENTS:—*The consolatory address of Christ to his disciples on the evening preceding his crucifixion, vv. 1—31.*

Verse 1. μὴ ταρσέσθω κ. τ. λ. The forlorn prospect which our Lord's prediction of his speedy departure had opened to his disciples, their anticipated troubles, and the total annihilation of all those hopes of precedence in his kingdom which they had lately entertained, had filled their hearts with consternation and dismay. After replying, therefore, to Peter's question, he proceeds in this and the three following chapters, to suggest a variety of sources of consolation, and to prepare them to meet with fortitude the trials which they were shortly to undergo. He begins by assuring them, that although they could not expect temporal honours in his earthly kingdom, there were *many mansions in his Father's house*, i. e. in heaven, which would be opened for their reception hereafter. Most of the ancient Fathers, and of the best modern interpreters, have inferred from this ex-

pression, that there will be different degrees of happiness in the world to come, apportioned to different degrees of goodness; and, though it has been argued that the inference is not strictly deducible from the passage, the context is clearly in favour of it. There is a Rabbinical declaration in *Schabbath*, p. 152, 1. that their *eternal habitations* are assigned to the righteous *according to their deserts*; and the Apostles would naturally conclude, that as they had deserted all their earthly hopes in the cause of the Gospel, they would be rewarded accordingly. It would afford them no *peculiar* consolation, that there was *sufficient* room for them in heaven, as well as for all other Christians generally. Some suppose that there is an allusion to the apartments which were set apart in the Oriental palaces for courtiers and attendants; but it should rather seem to refer to the *chambers* of the Temple. See Horne's *Introd.* Vol. III. p. 239. We may remark that *μοῖναι* is happily expressed by the English word *mansions*, the etymology in both cases being the same. Compare 1 *Cor.* xv. 41, 42. GROTIUS, MACKNIGHT, PALEY, LE CLERC, SCHOETTGEN.—[KUINOEL, TITTMAN, HAMMOND, &c.] There is a question among the critics respecting the mood of the verb *πιστεύετε*, as repeated in this passage. Some, with the E. T. take it first in the indicative and then in the imperative; and others render it in the imperative in both cases. The latter method is decidedly preferable, inasmuch as the whole verse is thus *exhortatory*; the sense is equally good, if not more apposite, and parallel with frequent scriptural exhortations, especially in the Psalms, *to trust in the Lord*; and the Greek Scholiasts, naturally the best judges, are greatly in favour of this interpretation. Christ evidently intended to raise their drooping hearts by the assurance that a stedfast faith in *one God, and the one Mediator between God and man*, would be the best support of his disciples under all the afflictions which awaited them. WHITBY, DODDRIDGE, LAMPE, CAMPBELL, KUINOEL, TITTMAN, ROSENMULLER, &c.—[LE CLERC, GROTIUS, GLASS, &c.] Commentators are also disagreed as to the sense of the clause *εἰ δὲ μὴ, εἰπον ἂν ὑμῖν* κ. τ. λ. some taking it interrogatively, and others removing the point after *ὑμῖν*. But the common rendering is correct. The Jews, with the exception of the Sadducees, were of opinion that the Messiah's appearance would be succeeded by a state of eternal happiness; and Christ assures his disciples that he would not have allowed them to indulge this hope in vain, but that he was now going to prepare for their admission into the mansions of bliss. It may be remarked, further, that this assurance can have no reference to the *number* of mansions, but only to the felicity to be expected in them. DODDRIDGE, KUINOEL, LAMPE.—[HEINSIUS, ROSENMULLER, &c.] In v. 3. *ἐὰν* should be rendered *when*, as in *John* xii. 32. and elsewhere frequently, with the subjunctive aorist. It is supposed by many of

the commentators, that Christ's *coming again* refers in this place to the end of the world; and consequently, that not even the Apostles will be received into glory till the second Advent. This seems to be less suitable to the tenor of the passage; and there seem to be allusions elsewhere in the N. T. to the immediate passage of Christ's faithful followers from death to happiness. Compare *Luke* xvi. 23. xxiii. 43. *John* xi. 25. *2 Cor.* v. 6. 8. *Phil.* i. 23. The words *πάλιν ἔρχομαι* are not to be taken too strictly, being merely suggested by the particular turn of Christ's discourse. KUINOEL.—[DODDRIDGE, WHITBY, &c.]

Ver. 4. τὴν ὁδὸν οἶδατε. Some here understand by ὁδὸς the doctrine of Christ; but there is no support whatever to this supposition in the context. Our Lord had just said that he was going to his Father's house, in order to prepare for the reception of his disciples; and it was this declaration by which they ought to have known whither he went, and also the way. It was only by his merits and mediation that heaven was about to be opened to the disciples and all believers; and, therefore, since their prejudices blinded their understandings, he told them distinctly in v. 6. that *he himself was the way*; and that because *no one came to the Father*, i. e. to the Father's house, as in v. 2. *but by him.* The expression ἡ ὁδὸς, καὶ ἡ ἀληθεῖα, καὶ ἡ ζωὴ, is a common periphrastic Hebraism, denoting *the true and living way*; or rather, perhaps, *the true way which leadeth unto life.* Compare *Heb.* x. 19, 20. With respect to the place where he was going, viz. his Father's house, our Lord admonishes them, that if they had known him in his proper character of the Messiah, they would have known his Father also as the God of heaven; and he then adds, for their consolation, that they should shortly know the Father, and see him, in the manifestation of his glory at the descent of the Holy Ghost. That the verbs γινώσκειτε and ἑωράκατε are to be taken in a future acceptation, is sufficiently clear from the purport of Philip's reply in v. 8. and there is a similar change of tense in *John* i. 15. v. 22. 24. and elsewhere. Of ἀπ' ἄρτι, signifying *soon*; see on *Matt.* xxvi. 64. KUINOEL, TITTMAN, LIGHTFOOT, GLASS.

Ver. 8. ἀρκεῖ ἡμῖν. *It sufficeth us:* i. e. our utmost wishes will be gratified. Plutarch, *Theogn.* εἰ γὰρ σὺ μοι ἐθέλεις συνεῖναι, ἱεραρεῖ, καὶ οὐδένα ἄλλον ζητῶ. It has been supposed, that Philip was reminded by our Lord's observation of those *figurative* passages in the O. T. which represent the times of the Messiah as blessed by the immediate presence of the Deity. See *Isaiah* xl. 3. *Mal.* iii. 1. and compare *Matt.* iii. 3. xi. 9. But his request seems rather to be similar to that of Moses in *Exod.* xxxiii. 18.; and as the manifestations of the Deity under the Law had been frequent and conspicuous, he hoped that

a similar display of the Divine Majesty might be vouchsafed in confirmation of the Gospel. It can scarcely be supposed that he petitioned to behold the Deity *face to face*; and, as some have imagined, in a corporeal form: though his conceptions of the divine attributes were, in all probability, altogether unworthy of the nature of the Godhead. In the following verses our Lord declares that in himself, as the *express image of the Father's person*, the perfections of divinity were no less manifest than in the Father himself; and that the works which he did, proceeding from the same divine essence, were proofs of the union which subsisted between them. Compare *John* v. 17. 36. x. 30. 37, 38. xii. 44, 45. LE CLERC, LIGHTFOOT, GROTIUS.—[KUINOEL.]

Ver. 12. μελζονα τούτων. Strong as was the evidence which the miracles of Christ afforded of the truth of his mission, the Apostles are here assured that, after his departure, their exertions in his cause would be forwarded by yet more astonishing displays of supernatural power. In proof of the fulfilment of this promise, commentators refer to the facts recorded in *Acts* v. 9, 10. 15. xiii. 11. xix. 12.; but its accomplishment is more strikingly apparent in the rapid spread of the Gospel, as the *effect* of these miracles, and especially of the gift of tongues: the Apostles making more converts in one day than Christ himself had made during the whole course of his ministry. It should be remembered, however, that great as were the *works* which the Apostles performed, they were not wrought by their own power, but by the agency and in the name of Christ. They distinctly disclaimed all innate power of their own (*Acts* iii. 12, 16.); and Christ here declares that power would be communicated to them *because* he went to the Father, and would grant those qualifications which they should pray for in order to the furtherance of his glory by the establishment of his religion. From the simple fact that all believers have not the power of working miracles, nor receive an immediate answer to their prayers, it is clear that the promise must be limited to the Apostles solely, and to the specific purpose of advancing the glory of God by the diffusion of the Gospel. This connection between the promise and its extent is rendered more perspicuous by a corrected punctuation. The words *ἵνα δοξασθῇ κ. τ. λ.* in v. 13. mark the limitation of the promise, and should be detached from the preceding clause, and united into one sentence with the following verse; while the two members, *ὅτι ἐγὼ κ. τ. λ.* and *καὶ ὅτι κ. τ. λ.* disclose the medium through which the power would be granted, and should be pointed accordingly. It should seem from the tenor of the passage that the phrase *ἐν τῷ ὀνόματί μου* denotes *in my cause* or *service*; though it more generally signifies *for the sake* of the person named, as in *Matt.* x. 22. and elsewhere. As the Hebrews prayed for blessings *for the sake* of Abraham, Isaac, and

Jacob; so the Christians employed this new mode of supplication, praying to the Father in the name of the Son. They prayed, however, to Christ *himself*, as well as in his name; and that he was the object of prayer, no less than the Father, and equally able to grant it, is fully proved by a comparison of this passage with *John* xvi. 23. GROTIUS, CAMPBELL, WHITBY, TITTMAN, KUINOEL, &c.

Ver. 15. ἐὰν ἀγαπᾶτε κ. τ. λ. Having insisted upon the necessity and efficacy of *faith*, Jesus turns immediately to the other condition of the Gospel covenant, *obedience*; which he enforces upon the principle of love to himself. Throughout the Scriptures the notions of love to God, and obedience to his commandments, are so inseparably united, that they seem, as it were, to coalesce into one and the same idea. See *Exod.* xx. 5, 6. *Deut.* v. 9, 10. *Rom.* viii. 7. *James* iv. 4. and compare 1 *Cor.* vii. 19. with *Gal.* v. 6. In order to incite his disciples to perseverance in this essential requisite, our Lord promises to supply his place among them, after his departure, by the presence of the Holy Spirit. HAMMOND.

[ON THE WORD παράκλητος; AND ON THE OFFICE, DIVINITY, AND PERSONALITY OF THE HOLY SPIRIT.

Of all the sacred writers John alone has used the word παράκλητος, and the commentators are by no means agreed in the sense which he has assigned to it. In order to ascertain the various significations of which it admits, recourse must be had to those of the verb παρακαλεῖν, which denotes properly *to call to one's self*; and in Latin, *advocare*. This primary sense it bears in *Exod.* xv. 13. LXX. *Acts* xxviii. 20. *Thucyd.* I. 119. *Xen. Mem.* II. 10. 2. So that παράκλητος denotes forensically *an advocate, one who pleads the cause of another*. But besides the hired advocates there were other παράκλητοι, whose office it was to *intercede* for the accused by *prayer and entreaty*; and hence, many of the best commentators, and most of the Fathers, maintain that in this Gospel it means an *intercessor*. The noun has been converted by the Rabbins into פִּרְקָלִיט, which is used of an *advocate*, or rather, perhaps, of a *patron* generally: and some have thought that our Saviour used this very term in the several passages of this Gospel. Another signification of the verb παρακαλεῖν is *to teach, to advise, or exhort*. See *Acts* ii. 40. xx. 2. 1 *Thess.* ii. 3. *Tit.* ii. 6. 15. 1 *Tim.* vi. 2. *Xen. Cyr.* I. 4. 15. *Polyb.* I. 61. 1. So *Philo de Tem.* p. 268. ἐκεῖνα δ' ἡμᾶς οὐ παρακαλεῖ, μὴ λίαν τοῖς ἀφανέσι προπιστεύειν. Many, therefore, propose that παράκλητος should be rendered *monitor, instructor, or guide*; and this sense unquestionably suits the context ad-

mirably in v. 26. *infra*, xv. 26. xvi. 7. though it is less apposite in the present passage. But there is yet another meaning of *παράκαλεῖν*, and that too in which it most frequently occurs in Holy Writ; viz. *to console* or *comfort*. Compare *Matt.* v. 4. *Luke* xvi. 25. *Acts* xx. 12. *2 Cor.* i. 4. ii. 7. and elsewhere. Hence the E. T. and several other versions have *comforter* in the four places of this Gospel, in which *παράκλητος* occurs; but in 1 *John* ii. 1. the word *advocate* is used. Now in the present instance our Lord does not say *παράκλητον* simply, but *ἄλλον παράκλητον*, *another Paraclete*; thereby clearly intimating that he was himself the first. But that the traditions of the Jews gave the title of *Menahem* or *Comforter* to their expected Messiah, appears from the Rabbinical citations on *Luke* ii. 25. So that this consolatory address would naturally direct the attention of the disciples to this traditional belief. It seems probable, therefore, that it was in this allusion that our Lord himself employed the term; and if such is its import here, it will, of course, retain the same meaning in those other places of the Gospel where it has reference to the Holy Spirit. In 1 *John* ii. 1. the case is obviously irrelevant. Throughout the LXX. the word *מְנַחֵם*, *Menahem*, is rendered by *παράκαλῶν* or *παράκλησις*, as in 2 *Sam.* x. 3. 1 *Chron.* xix. 3. *Psalms* lxviii. 20. *Nahum* iii. 7. *et passim*; and the root *נָחַם*, *nahem*, signifying *to comfort*, is rendered by *παράκαλεῖν* in nearly sixty places.

In adopting this interpretation as the *primary* import of the word *παράκλητος* in the Gospel of St. John, it is by no means necessary to exclude the various secondary senses of which it admits. The office, or part assigned to the Christian *Paraclete*, in the work of man's salvation, embraces a variety of functions, which take in every acceptation for which commentators respectively contend. In the influence which the Holy Spirit exerted more immediately on the Apostles, he *consoled* them for the absence of their Lord, so that they were *filled with joy and with the Holy Ghost*, (*Acts* xiii. 52.) and their immediate successors *received the word in much affliction indeed, but with joy of the Holy Ghost* (1 *Thess.* i. 6.) As an *advocate*, or *patron*, he gave them a spirit of wisdom which their adversaries were unable to gainsay or resist; so that, in fact, it was not *they who spake*, but *the Spirit of the Father spake in them* (*Matt.* x. 20.) As an *instructor* or *guide*, he was to lead them *into all truth, teaching them all things, and bringing all things to their remembrance whatsoever Christ did* (v. 26. xvi. 13.) By this means it was that the sacred penmen were enabled to transmit to future ages the records of the Gospel, and thereby *to convince the world of sin, of righteousness, and of judgment* (*John* xvi. 8.) Hence it is that he is here called *the Spirit of Truth*, as opposed to the spirits of error (1 *Tim.* iv. 1.); and hence it is that he still guides the Church into the truth as it is in Jesus. It has been main-

tained, indeed, that the promise of the Paraclete was confined to the Apostles, and that it does not extend to the universal Church of Christ. True it is, that the phrase εἰς τὸν αἰῶνα does not necessarily imply *the end of time*, but, compared and connected with Christ's promise in *Matt.* xxviii. 20. it cannot be otherwise understood in this place; so that the very fact of the mortality of the Apostles prevents this limitation. Since, therefore, an eternal guardianship and comfort can only be exercised on an eternal object, it was necessarily the Christian Church, as an endless succession of individuals, who received the promise of the Paraclete. The same conclusion follows from a variety of passages in the N. T. in which he is represented as taking an essential part in the sanctification of Christians generally. In addition to the consolation and instruction to be derived from the Scriptures, which were *given by inspiration of God*, he still directs mankind by his influence, putting into their hearts good desires, giving them strength, though not an irresistible impulse, to perform them. See on *Matt.* xxviii. 19. *John* iii. 3. vi. 37. The clause *ὅτι οὐ θεωρεῖ, κ. τ. λ.* evidently limits the word κόσμος in v. 17. to the *corrupt part of the world*, as in *1 Cor.* xi. 32. *1 John* ii. 16. Thus Phavorinus: *κόσμον· τοὺς ἐν ἀπιστίᾳ καὶ ἐν ἁμαρτίᾳ ἀνθρώπους.* Some take the words θεωρεῖν and γινώσκειν in their ordinary acceptation; but it is sufficiently clear that a *spiritual discernment* is intended, to which those only who are spiritually minded, and willing to cherish the influences of the Spirit, can attain. This may seem perhaps, at first sight, to militate with the use of the former verb in v. 19. which interpreters refer to the departure of Jesus from the world, and his reappearance after his resurrection. But from what follows, and especially from our Lord's reply to *Jude* in v. 23. this cannot be the whole import of the passage, though it may perhaps be included in it; and, without doubt, the promise is mainly the same with that of his eternal and invisible presence with his faithful followers, which he repeated just before his ascension in *Matt.* xxviii. 20. Compare also *Matt.* xviii. 20.

In reference to the Socinian notion, and the interpretation of those who agree with them in understanding πνεῦμα of an *influence* or *quality*, it may be briefly observed, that this text alone is a comprehensive proof of the divinity and personality of the Holy Ghost. In the attribute of *Eternity* the Godhead is sufficiently manifest; and at the same time that παράκλητος is a personal application, and that μένειν denotes a personal act, the Spirit is clearly pointed out as distinct (ἄλλον) from the Son, and sent by the Father. The divinity of the Holy Ghost is also recognized in his *prescience* (*John* xvi. 13.), his *omnipotence* (*Acts* ii. 4. viii. 39.), his *infinite intelligence* (*1 Cor.* ii. 10, 11.), his being the object of offence by sin (*Matt.* xii. 32), and by the parity of terms in which he is mentioned in conjunction with the

Father and the Son (*Matt.* xxviii. 19.); and in *Acts* v. 3, 4. the expressions *lying to the Holy Ghost* and *lying to God* are equivalent. *Personal* acts are attributed to the Spirit in numberless passages of the N. T., and withal, of such a nature as to prove that the agent must be divine. Though the noun *πνεῦμα* is neuter, the masculine relative is continually employed in designating the Holy Ghost, as in *Ephes.* i. 14. *et passim*. It is to be remarked, in conclusion, that he is here said to be given by the Father, whereas he is elsewhere declared to be sent by the Son (*John* xv. 26. xvi. 17.); and in proof that he proceeded from both, he is styled the Spirit both of the Father and the Son. Compare *Matt.* x. 20. *Acts* ii. 18. 33. *Rom.* viii. 9. *Gal.* iv. 6. For *παράκλητος* the Mahometans read *περίκλητος*, and maintain that the coming of their prophet is here predicted. But the Gospel of St. John was well known in the Church for several centuries before the appearance of Mahomet; whereas this reading had never before been heard of; nor has it been discovered in any MSS. or ecclesiastical writings whatsoever. The mention of this fraud is merely made as matter of curiosity. LIGHTFOOT, DODDRIDGE, BEAUSOBRE, HEBER, WHITBY, &c.—[LAMPE, KUINOEL, TITTMAN, WETSTEIN, CAMPBELL, PEARCE, ROSENMULLER, &c.]

Ver. 18. ὀρφανούς. E. T. *comfortless*; rather, *destitute*. The word is applied to *destitution*, whether of father, children, friends, or connexions; and as the disciples of any particular teacher among the Jews called him *father*, and Christ had called his disciples *children* in *John* xiii. 33., it is here beautifully expressive of tenderness and affection. Lucian (*de morte Peregrini*, T. II. p. 760.) employs the expression ὀρφανούς ἡμᾶς καταλιπὼν, in which he seems to be sneering at this passage. PARKHURST, CAMPBELL, SCHLEUSNER. With ἐν μικρὸν, in the next verse, and again in *John* xvi. 16., supply διάστημα χρόνου ἐστίν. In v. 20. the words ἐν ἐκείνῃ τῇ ἡμέρᾳ are understood by some of the period of Christ's resurrection, and by others of the end of the world; founding their opinion for the most part on the words οὐκ ἐγὼ ζῶ, καὶ ὑμεῖς ζήσεσθε. By this expression they understand that the resurrection of Christ was to be the earnest of that of his disciples, whereas he rather intended to intimate that his restoration to life would be the source of that vivifying influence of the Spirit, which was about to be shed upon them at the *day of Pentecost*. In the first instance, ζῆν is for ἀναζῆν, as in *Luke* xxiv. 5. *John* v. 25. *Rev.* ii. 8. and elsewhere; and in the second, it is to be understood metaphorically of that life which the influence of the Spirit would communicate. Compare 2 *Cor.* iv. 10, 11. xiii. 4. Thus, also, the other expressions are to be taken figuratively. Our Lord speaks of a spiritual manifestation of himself, and of a spiritual abiding, by means of the promised *Paraclete*, who dwells in true believers as his temples (1 *Cor.*

iii. 16.); and sanctifies them for a habitation of God (*Ephes. ii. 22.*). Similar phrases are frequently found in the O. T., as in *Levit. xxvii. 11.* of God's presence among the Jews. It is clear that the present tenses employed in this passage (vv. 17. sqq.) are to be rendered in the future, according to a frequent idiom in this Evangelist. GROTIUS, WHITBY, DODDRIDGE, TITTMAN, &c.—[MACKNIGHT, A. CLARKE, &c.] Of v. 20. see above, on *John v. 19.* vi. 51. x. 30., and on v. 10. *supra*: and of v. 21. see above, on v. 15. The verb *ἔχειν* there signifies *to understand*, as again in *Acts xxv. 26.*, and so also in *Soph. Trach. 321.* *Xen. Anab. III. 5. 3. Mem. I. 6. 13.* KUINOEL. In v. 22. the question of Judas arose from the remains of national prejudice, with which the Apostles were always infected till the effusion of the Spirit. That they expected the universal manifestation of the Messiah's kingdom, is clear from the oracle in *Joseph. B. J. VI. 31.*; and our Lord's reply, though not clearly understood by them at this time, contains the reason for the distinction which he was about to make between his disciples and the world. Hence, *τί γέγονεν ὅτι* denotes the *cause*, not the *manner*, as in the E. T., and should be rendered *wherefore*? Of the ellipsis in v. 24. see on *Matt. ix. 13.*, and compare *Hor. Sat. II. 2. 2.* *Non meus hic sermo est, sed quem præcepit Ofellus.* CAMPBELL, WHITBY, WETSTEIN.

Ver. 27. εἰρήνην ἀφ' ἡμῶν κ. τ. λ. See Horne's *Introd. Vol. III. p. 437.* It should rather seem, however, that our Saviour's words are not an allusion to the ordinary form of salutation among the Jews, or even a simple valediction; but that they contain a solemn promise of that peace of God, which the influence of the Spirit would shed abroad in their hearts, to support them under all their difficulties and dangers. LAMPE, KUINOEL, TITTMAN.—[GROTIUS, ROSENMULLER, WHITBY, &c.] In order to confirm the faith of the disciples, by the correspondence of his prediction with its speedy accomplishment, our Lord again warns his disciples in v. 28. that his departure was at hand; adding at the same time, that this ought to be matter of consolation and joy, inasmuch as he was going to his Father, and that his Father *was greater* than himself. This expression has been perverted by the Socinians into an argument against the divinity of Christ; but it clearly refers to our Lord's re-assumption of that glory which he had laid aside in order to fulfil his Father's will, in the performance of his mediatorial office; and in regard to which *office*, though not in regard to his *nature*, he was inferior to the Father. It was his residence with the Father in glory, and with them by his Spirit, which our Lord proposed to his disciples as a matter of rejoicing. Had Christ been a *mere man*, such a comparison would have been in itself equally absurd and blasphemous. LAMPE, TITTMAN, MAC-

KNIGHT, WHITBY, &c. Of the expression ἀρχων τοῦ κόσμου, in v. 30., see on *John* xii. 31. Critics, however, are not agreed respecting its import in this place. Some have thought that Christ thereby designated himself, in allusion to his second coming; and others maintain that *Pilate* is intended: but the former opinion is altogether at variance with any meaning that can be assigned to the following clause; and the latter depends upon the reception of the reading εὐρήσει οὐδέν, which is found in some few MSS. and versions, compared with the procurator's declaration in *Matt.* xxvii. 24. *Luke* xxiii. 4. *John* xviii. 38. xix. 4. 12. It seems more probable that here, as elsewhere, *Satan* or his agents are intended; and that our Lord spoke in anticipation of his approaching conflict with the enemy in the garden, and the final overthrow of the powers of darkness. By the phrase ἔχειν τι ἐν τινι some understand, *to have a charge against any one*; and compare *Acts* xxiv. 19. But the verb ἔχω seems rather to have the well-known sense of δύναμαι, so that the expression will imply *to prevail against one*. There is an ellipsis of the verb ποιεῖν, which is supplied in *Luke* xii. 4. and elsewhere. Very many MSS. reject τοῦτον, which follows κόσμου in most editions; and it is accordingly expunged by the best critics. TITTMAN, KUINOEL, CAMPBELL, GRIESBACH, WHITBY, &c.—[WAKEFIELD, DODDRIDGE, WETSTEIN, &c.]

Ver. 31. ἀλλ' ἵνα γνῶ κ. τ. λ. The construction is evidently elliptical. In order to complete the sense, some repeat ὁ ἀρχων ἔρχεται, or the word ὑπάγω; and others remove the point after ποιῶ. Perhaps the first method is the best. The concluding words ἐγείρεσθε, ἄγωμεν ἐντεῦθεν are evidently unconnected with our Lord's discourse, being merely a parenthetical admonition to prepare for a speedy departure from the city. See *John* xviii. 1. Some, indeed, suppose that the remainder of the parting address to the disciples, which occupies the three following chapters, was spoken on their way to the Garden of Gethsemane. But Christ would scarcely have delivered a discourse so important to eleven persons as they were walking in the streets of Jerusalem at the time of a great public festival; much less would he have poured forth the solemn prayer in *John* xvii. under such circumstances. A short interval would be sufficient for the address, previous to their leaving the room in which they had eaten the last Supper, after they had risen from table. DODDRIDGE, LIGHTFOOT, KUINOEL, TITTMAN, LAMPE, BOS, &c.—[GROTIUS, ROSENMULLER, SCHOETTGEN.]

CHAPTER XV.

CONTENTS:—*In continuation of his discourse Christ declares himself to be the true Vine, vv. 1—8. He exhorts his disciples to mutual love, and prepares them for their approaching trials, vv. 9—27.*

Verse 1. ἐγώ εἰμι ἡ ἀμπελος ἡ ἀληθινή. In this parable our Lord points out to his disciples the excellency of his religion, and the nature of the relation in which they stood to him by the profession of it, together with the advantages resulting from this relation. As the branches of the vine are nourished and made fruitful by their union with the stock, and the care of the dresser, so the disciples of Christ, by their belief in his religion, the influence of the Spirit, and the care of Providence, would be attended with success in their spiritual labours. As the Jewish church is represented (*Psalm lxxx. 8. Isaiah v. 1. Jer. ii. 21.* and elsewhere) under the figure of a vine, planted by the Almighty, it has been supposed that all the members of Christ's Church, including himself as the head, are comprised in the expression *I am the vine*. But not only is this interpretation excessively harsh, but at variance also with the context; from which it is evident that Christ alone is the *Vine*, and all professing members of his Church are the *branches*. That the comparison, in this sense, was not unknown to the Jews, is clear from *Beracoth*, p. 89. *Who dreameth of a vine branch dreameth of the Messiah*. The image itself was suggested perhaps by the neighbouring vineyards; or, more probably, by the *fruit of the vine* of which our Lord had just been speaking. See *Matt. xxvi. 29*. We may remark, that the general term γεωργός is put by *synecdoche* for ἀμπελουργός. TITTMAN, KUINOEL, LAMPE, WETSTEIN, WHITBY, LIGHTFOOT. Critics have observed a verbal allusion or *paronomasia* in the verbs αἶρειν and καθαίρειν, in the next verse; and again in the word καθαροὶ in the third. The compound verb, which properly denotes *to cleanse*, here denotes *to prune*; i. e. *to cleanse by pruning*; and as the vine-dresser prunes the vine, and lops off the useless branches, so God purifies his Church by the dispensations of his providence, and lops off the incorrigibly wicked; and thus, more particularly, the Apostles were to be rendered καθαροὶ, *pruned*, by the removal of their erroneous notions and prejudices, by a right understanding of his word, and by the superadded assistance of the Holy Spirit. Or, there may be an allusion to the lopping off of the traitor Judas, in connection with the observation in *John xiii. 11*. In a similar sense with καθαίρειν, in this passage, the verb *purgare* is used in *Hor. Epist. l. 7. 51. Cultello proprios*

purgantem *leniter unguet*. Compare *Lev. xix. 23. 70*. The relative *αὐτὸ* is redundant, as elsewhere frequently. CAMPBELL, WETSTEIN, GROTIUS, WHITBY.

Ver. 4. μένετε ἐν ἐμοί, καὶ ἐν ὑμῖν. Scil. μενῶ. The latter clause is a *promise*, conditionally dependent upon the fulfilment of the *precept* in the former. Similar ellipses frequently occur; as in *1 Cor. iv. 15. Gal. ii. 6. 2 Thess. ii. 7*. In what follows our Lord proceeds to urge upon his disciples the necessity of continuing stedfast in the belief and practice of his religion, in order to derive from him all needful supplies of grace, and comfort, and protection. Separated from him, their own exertions would be as fruitless as branches severed from the vine; and their apostacy would be punished by exclusion from his presence, as withered branches destined to be burned. Probably there is an indirect allusion in v. 6. to the crime and punishment of Judas, who is thus set before them as a warning and an example. Of vv. 7, 8. see on *John xiv. 12*. The remark may be repeated, that the directions here laid down for the Apostles may be applied throughout in a limited sense to Christians generally. With the adverb *χωρὶς*, in v. 5. there is an ellipsis of the participle *ὄντες*, so that the expression is equivalent to *χωρισθέντες ἀπ' ἐμοῦ*. In vv. 6. 8. the aorists are put for the future, as in *John xiii. 31. sqq.*; and in the former verse the copula *καὶ*, before *ἐξηράνθη*, supplies the place of a relative, as in *Ruth i. 11. LXX.* and other places of Scripture. The noun *κλήμα*, in the singular, is used collectively; and thence the relative *αὐτὰ* in the plural: so that there is no occasion to read *αὐτὸ* with some few MSS. Before the verbs *συνάγουσι* and *βάλλουσι*, which are used *impersonally*, *ἄνθρωποι* is understood. Similar examples occur in *Luke vi. 38 xvi. 4.* and elsewhere. WHITBY, GROTIUS, KUINOEL, CAMPBELL, GLASS.

Ver. 10. μενείτε ἐν τῇ ἀγάπῃ μου. By *ἀγάπη μου*, as well as by *ἀγάπη ἐμὴ* in the preceding verse, many commentators understand *the love of Christ towards his disciples*, in reference to the words *καὶ ἐν ἡμέρῃσιν ὑμῶν*. The meaning will thus be, *ye possess my love at present, continue to possess it*; viz. by your obedience: and this sense is sufficiently easy and natural. But by a comparison with *John xiv. 23.* the expression evidently implies *the love of the disciples towards Christ*. See also *Luke xi. 42*. In the next verse the E. T. joins *ἐν ὑμῖν* with *μένον*, instead of with *ἡ χάρις ἡ ἐμὴ*, which the opposition with *ἡ χάρις ὑμῶν* plainly requires. KUINOEL.—[CAMPBELL.] Of v. 12. see on *John xiii. 34*. So deeply was this commandment of *mutual love* engraven on the heart of this Evangelist, that, according to St. Jerome (*Comm. ad Galat. III. 6.*) his constant admonition to the brethren was, *Little children, love one another*: and for

this reason, *Quia præceptum Domini est, et, si solum fiat, sufficit.* In relation to the extent of this love, as set forth in the following verse, the examples of Damon and Pythias, Nisus and Euryalus, and others, have been cited from Pagan antiquity; but be it recollected, that Christ died for his enemies. See *Matt.* xx. 28. It may be remarked, that, in speaking of the greatness of his love, our Lord employs the phrase *ψυχὴν τιθέναι*, as in *John* x. 15. 17. 1 *John* iii. 16.; but in reference to the merit of his passion, *ἀποθανεῖν ὑπὲρ ἡμῶν* is used. Compare *Rom.* v. 6. 8. 2 *Cor.* v. 15. *Heb.* ii. 9. 1 *Pet.* iii. 18. TITTMAN, GROTIUS, WHITBY, A. CLARKE.

Ver. 15. οὐκέτι ἡμᾶς λέγω δούλους, κ. τ. λ. Our Lord had, in effect, called his disciples *servants*, in *Matt.* x. 24. *Luke* xvii. 10. *John* xii. 26. xiii. 13. sqq.; and the information which he had imparted to them respecting his Messiahship had hitherto been comparatively obscure. Hence he takes occasion, from the use of the term *friends* in the preceding verse, to advert to the more intimate connection which would in future subsist between them, as the commissioned preachers of his religion. There is a difficulty, however, in the import of the adverb οὐκέτι, inasmuch as Christ virtually calls them *servants* again in v. 20.; and it appears from *John* xvi. 12. that he had not yet told them *all things which he had heard of his Father*. But οὐκέτι may be referred, without much difficulty, to the period of Christ's final departure, of which he had been speaking as close at hand; and πάντα is of course to be understood, with some limitation, of all those consolatory truths which formed the subject of his present address. Some, indeed, would render οὐκέτι, *non tam*; but this is at least an unusual signification: and though it is possible to construe λέγω in the sense of a *præterite*, there seems to be no necessity for so doing. There may be an allusion to the treatment which the Jews received from their Rabbis, which, as it appears from their writings, was at first harsh and arbitrary, relaxing in proportion to the progress of their pupils; as, in what follows, there is a reference to the liberty which the disciple had of selecting a teacher for himself. See *Avoth*, I. 6. Christ informs *his* disciples that in their case the reverse had taken place, and that he had chosen them without any merit on their part to recommend them. The verb τιθέναι denotes *to appoint* in *Acts* xiii. 47. *Rom.* iv. 7. and elsewhere, and may here designate their appointment to the Apostleship; but perhaps, in conjunction with the phrase καρπὸν φέρειν, it has a reference to the parable of the *vine*. Of the pleonastic use of ἐπάγειν there are similar examples in *Matt.* xviii. 15. xix. 21. and elsewhere frequently. Although δὲ in the end of v. 16. is equivocal, commentators generally understand it in the third person; and this interpretation is best suited to the scope of the place. GROTIUS,

LAMPE, CAMPBELL, SCHOETTGEN. — [KUINOEL, TITTMAN, GLASS, &c.]

Ver. 18. εἰ ὁ κόσμος κ. τ. λ. From the precept of mutual *love* our Lord turns to the *hatred* of the world, and fortifies his disciples against the persecutions to which it would subject them. It has been proposed to render *πρῶτον*, in this place, as a substantive, or rather as an adjective taken substantively: *they have hated me, your chief*. But the construction would then have required the article, as in *Acts* xxviii. 7. and elsewhere. It is here used adverbially, and, as elsewhere frequently, by a common Hebraism, in the superlative degree instead of the comparative. See on *John* i. 15. CAMPBELL, MIDDLETON. — [LARDNER, DODDRIDGE.] Of τὸ ἴδιον, in the next verse, which is for τοὺς ἰδίους, see on *John* i. 11., and with the sentiment compare *Wisd.* xix. 20. LXX. ἡ ὁμοιότης ἐστὶ μήτηρ τῆς φιλότητος. The proverb referred to in v. 20. occurs in *Matt.* x. 24. *Luke* vi. 40. *John* xiii. 16. Some commentators affix a bad sense to the verb *τηρεῖν*, to *watch insidiously*; alleging in support of their opinion *Gen.* iii. 15. LXX. *Matt.* xxvii. 36. But, though *παρ-τηρεῖν* is frequently so employed, as in *Luke* xx. 20, and elsewhere, there is no positive instance of a like usage of the simple verb in the N. T., and in the passage from the LXX. the true reading is probably *τηρήσεις*. At all events the phrase *τηρεῖν λόγους* occurs repeatedly in a good sense in this Gospel; as also in 1 *John* ii. 5. *Rev.* iii. 8. 10.; so that a solitary instance of the contrary can scarcely be allowed. Others read the clause *ironically*; but the ordinary interpretation suits very well with the sense. The disciples could only expect attention to their teaching in the same degree in which it had been afforded to Christ's; and the clause may be rendered, *if they had kept my saying, &c.* So εἰ μὴ ἦλθον, *if I had not come*, in v. 22. TITTMAN, LAMPE, LE CLERC, GROTIUS, HAMMOND, DODDRIDGE, KUINOEL. — [GATAKER, KNATCHBULL, SCHLEUSNER.]

Ver. 21. ταῦτα πάντα. Those, viz. which are mentioned in vv. 19, 20. and repeated in v. 2. of the next chapter. That the name of *Christian* was sufficient in the first ages of the Gospel to provoke the most dreadful persecutions, is plainly admitted in Pliny's celebrated Epistle to Trajan; and the early apologists repeatedly deprecate the cruelty and injustice of such treatment. Hence Tertul. Apol. c. 2. *Oditur in hominibus innocuis etiam nomen*. Our Lord proceeds to shew that the ignorance of his divine pretensions, from which this conduct proceeded, was *wilful*; and had no excuse in the want of evidence. The miracles which he had performed among them were sufficient to prove his mission, and to induce their acceptance of the revealed will of Him that sent him. Some, indeed, by ἔργα, in v. 24.,

would understand *doctrines*; (of which interpretation see on *John* v. 19.) objecting that Christ had not performed *works which none other man did*. In reply, it has been stated that Christ did not mean to compare his miracles with those of Moses or Elijah, but merely with the impostures of false Christs. But such an explanation is altogether unsatisfactory. The miracles of Christ were greater than those which any of God's commissioned servants had hitherto wrought, in regard to their number, their utility, and the *self-derived* power by which they were performed. LAMPE, DODDRIDGE, KUINOEL, TITTMAN. By ἀμαρτία, in v. 22. must be understood the *peculiar sin* of rejecting Christ. Compare *John* xvi. 9. The word πρόφασις denotes an *excuse* generally, whether good or bad. Phavorinus: πρόφασις· καὶ ἡ ἀληθής, καὶ ἡ ψευδὴς αἰτία. Hence *Hos.* ix. 4. LXX. προφάσεις ψευδεῖς. Xen. Anab. VII. 6. 16. πρόφασις δίκαια. Compare *Psalms* cxli. 4. With the verb ἐωράκασι, in v. 24. the relative αὐτὰ, i. e. τὰ ἔργα, must be supplied. Of the citation in v. 25. see Horne's *Introd.* Vol. II. p. 216. It is evidently from *Psalms* lxix. 4. which unquestionably applies to Christ. Compare *John* xix. 28. *Acts* i. 20. In *Matt.* x. 28. *Rom.* iii. 24. *2 Cor.* xi. 7. and elsewhere, δωρεάν signifies *freely*; and this is the only sense of which it properly admits. But the corresponding Hebrew term צל, denotes *unjustly, without cause*; and is rendered ἀδίκως in *Prov.* i. 11. GROTIUS, RAPHELIUS, HAMMOND, WHITBY.

Ver. 26. ὅταν δὲ ἔλθῃ κ. τ. λ. Whatever the Apostles might suffer from the causeless hatred of the Jews to the religion of Christ, the Gospel would still flourish under the superintending guidance of the Holy Spirit, and attested by the eye-witnesses and ear-witnesses of the word. Of the *Paraclete* see on *John* xiv. 15. With respect to the verb ἐκπορεύεται, in this passage, commentators are divided in opinion. Some think that it denotes the eternal *procession* of the Spirit, whereby the manner of his subsistence is defined, as that of the Son is by the word *generation*. Others, on the contrary, maintain that it signifies no more than ἐρχεσθαι in *John* xvi. 7., and relates merely to the effusion of the Holy Ghost on the Apostles. The word is used nowhere else in reference to the Holy Ghost; but, whatever be its import, it is certain from this very text, that the *Spirit* proceeds both from the Father and the Son, and not from the Father only, as maintained by the ancient Greek church. It is clear from the context that ἀπ' ἀρχῆς, in the next verse, implies *the beginning of Christ's ministry*, as in *Luke* i. 2. So again *John* xvi. 4. TITTMAN, KUINOEL, MACKNIGHT, TOMLINE.

CHAPTER XVI.

CONTENTS :—*The continuation of our Lord's valedictory address to his disciples, vv. 1—33.*

Verse 2. λατρεῖν προσφέρειν τῷ Θεῷ. From the Scripture sense of λατρεύω, of which see on *Matt.* iv. 10. the noun λατρεία denotes any *religious service*. Hence the peculiar term προσφέρειν λατρεῖαν signifies *to offer a sacrifice*: and some adages of the Jewish rabbies, regarding the assassination of the enemies of their religion, as well as the atrocities of the *zealots*, are good illustrations of our Lord's declaration. It is said, for instance, in the Talmud, *Bemidbar R.* 21. on *Numb.* xxv. 13. *He that sheddeth the blood of the wicked is as one who offereth sacrifice.* That the representation was just is fully manifest from the conspiracy against Paul, recorded in *Acts* xxiii. 14. See also *Acts* viii. 1. ix. 1. In repeating his prediction of the persecutions which awaited his Apostles, Christ observes that he had not spoken of them in the early part of his ministry, because it was not till after his departure that they would be called upon to suffer them, and to be invested with those supports and consolations which their faith would then require. To the objection that he had previously prepared them for these impending calamities, the reply is sufficiently obvious. The cautions in *Matt.* v. 11. x. 19. *Luke* vi. 22. were either confined to those minor deprivations to which their attachment to Christ would expose them, while he was yet with them; or, at least, they were far less distinct and distant than those which are here offered; and the necessity of his death, as ordained in the divine counsels, in order to the gift of the Holy Ghost, was far less clearly pointed out. A similar objection in regard to v. 5., compared with the questions of Peter and Thomas in *John* xiii. 36. xiv. 5., is removed by limiting our Lord's observation to the effects of their *present* distress, which prevented them from enquiring farther into the causes and the consequence of his departure, which, however painful to their feelings, was necessary for their support. Eurip. *Troad.* 698. Οὕτω δὲ καὶ γὰρ, πολλὰ ἔχουσα πῆματα, Ἄφθογγός εἰμι, καὶ παρὲς ἑὸν στόμα. Herod. VII. 147. πρήγματα ἰόντα λόγον μέζω. Seneca: *Curæ leves loquuntur, ingentes stupent.* So Shakspeare: *Light sorrows speak, great griefs are dumb.* LIGHTFOOT, WHITBY, GROTIUS, MACKNIGHT, WESTSTEIN, TITTMAN, &c. Of the verb σκανδαλίζεσθαι, in v. 1., see on *Matt.* xi. 5.: of the import of the phrase ἀποσυναγώγους ποιεῖν, in v. 2., see Horne, as cited on *John* ix. 13. The phrase μεθ' ὑμῶν ἤμην, in v. 4., is purely classical, and occurs, as there

used, in Eur. Herac. 9. "Οτ' ἦν μεθ' ἡμῶν, νῦν δ' ἐπεὶ κατ' οὐρανὸν Νάλει, κ. τ. λ. MARKLAND.

Ver. 8. ἐλέγξει τὸν κόσμον περὶ ἁμαρτίας, κ. τ. λ. This passage has greatly perplexed the commentators. Some would render it, *He shall convict the Jews of the sin of unbelief, and convince them of my righteousness, and of the victory gained over the devil.* But it is scarcely reasonable to take the same verb in two different senses in the same sentence. Others understand κόσμος of *the world* generally, ἁμαρτία of the *penalty* of sin, δικαιοσύνη of *justification* by the merits and death of Christ, and κρίσις of the *future judgment.* But the evidence, by which each of the three particular convictions were to be effected, seems to afford the readiest means of arriving at the sense of the passage; and upon this the more generally received interpretation depends. The Paraclete was to *convince* the world of *sin*, because they believed not in Christ; so that the *unbelief of the Jews* is unquestionably intended: and so great an effect was produced by the Apostles' preaching to the Jews, in reference to the sin of rejecting and crucifying Jesus, that many thousands embraced the Gospel. See *Acts* ii. 14. sqq. *et passim.* Our Lord's ascension into heaven was to be the proof of the second point; so that by δικαιοσύνη is plainly meant his personal *innocence* and *holiness*; without which he could not have returned to the Father, and sent down the Holy Spirit from above. To this proof of his mission Christ had frequently appealed before, as in *John* viii. 28. xii. 32.; as also did his Apostles in *Acts* ii. 22. xvii. 31. *Rom.* i. 4. *1 Cor.* xv. 14. and elsewhere. The word δικαιοσύνη bears a similar sense in *Psalms* vii. 9. xviii. 21. 25. See also *Matt.* xxvii. 24. *Luke* xxiii. 47. By the *judgment* of the prince of this world is meant the overthrow of Satan's power, which was effected by the death of Christ. See on *John* xii. 31. So that by κρίσις is to be understood the judgment of God against all those who still persist in their rejection of Christ, whose kingdom would eventually be so established upon the ruins of idolatry and Judaism, that the gates of Hell would never prevail against it. Some have supposed that the verb ἐλέγχειν is to be understood *forensically*, with reference to the practices of the Jewish tribunals, and the three distinct modes of civil process employed in them. In this sense it should be rendered *to convict*, as in *John* viii. 45., but there seems to be no valid grounds for this supposition, and the uncertainty which prevails respecting the judicial proceedings of the ancients, render its application extremely precarious. Setting aside therefore this allusion, as at least doubtful, the word should rather be rendered *to convince*; as the evidence to be produced in favour of Christianity was rather to persuade the Jews themselves of their error, than to convict them in the judgment of others. TITTMAN, KUINOEL,

ROSENMULLER, MACKNIGHT, CAMPBELL.—[SCHLEUSNER, GROTIUS, HAMMOND, LAMPE, SCHOETTGEN.]

Ver. 12. οὐ δύνασθε βαστάζειν ἄντι. Among all the marvels which attended the propagation of the Gospel, and the means by which it was forwarded, none is more astonishing than the wonderful change which was wrought in the character and the opinions of the Apostles after the descent of the Holy Ghost. All fears and doubts vanished, their energies became irresistible, and, above all, their inveterate prejudices, which they entertained in common with the rest of their countrymen, were removed. To these prejudices our Lord here alludes, as preventing them from comprehending many of those Christian doctrines, into the truth of which they would be guided by the Paraclete; as, for instance, the abrogation of the ceremonial law, justification by faith, the rejection of the Jews, and the conversion of the Gentiles; and the opening of their understanding to this purpose is a powerful evidence of the divine origin of the Gospel. The communications, however, which were thus to be made to them by the Spirit, proceeded virtually from himself and the Father, and would tend to the furtherance of his glory, and the extension of his kingdom. It may be observed, that the terms here employed clearly establish the doctrine of the Trinity, indicating three distinct persons uniting in the closest unity of will, of power, and of operation, and attributing to each the attributes and the glory of God. By some the word πάντα, in v. 15., is explained of *doctrines*; and in *John* xvii. 10. by an enallage of gender, of the *disciples*. But in both cases the expression is unlimited; and in the latter the disciples are spoken of both before and afterwards in the masculine, so that πάντες would rather have been used in reference to persons, as in v. 21. At all events Christ could not have claimed equality with God in any possession whatever, except on the grounds of his divinity. TITTMAN, GROTIUS, LAMPE, LIGHTFOOT. The verb βαστάζειν, as applied to *mental sufferance*, signifies *to comprehend, to appreciate*: and so Epict. Encheir. 36. τὴν σεαυτοῦ φύσιν κατὰμαθε, εἰ δύνασαι βαστάσαι. For a somewhat similar use of the Latin *ferre*, compare Hor. A. P. 39. WETSTEIN, KYPKE. In the next verse, the article before ἀληθείαν ought not to have been overlooked in the E. T. as it is not to be understood of *truth* universally, but only in reference to a particular subject, and embracing a knowledge of those doctrines which were essential to their apostolic office, to the promulgation of the Christian religion, and to the composition of the Gospel narratives. Instances of the metaphoric application of the verb ὀδηγεῖν occur in *Psalms* xxiv. 5. lxxxvi. 11. cxliii. 10. LXX. *Acts* viii. 31. Compare also *Matt.* xv. 14. Of the τὰ ἐρχόμενα, *things about to come*, for ἐλευσόμενα, see *Acts* xi. 28. xiii. 1.

xx. 25. 29. xxi. 11. *Ephes.* iv. 11. 1 *Tim.* iv. 1. 2 *Tim.* iii. 1. 2 *Pet.* i. 14. CAMPBELL, MIDDLETON, WHITBY, GROTIUS, KUINOEL.

Ver. 16. ἐτι μικρόν. *Scil.* διάστημα χρόνου ἔστι. In the words οὐ θεωρεῖτέ με, Christ refers to his approaching death; and in the words ὀψεσθέ με, to his bodily appearance among them after his resurrection. By some the words are supposed to refer to the invisible presence of Christ by his Spirit after his ascension, of which see on *John* xiv. 19.; and, possibly, this meaning may be included in the words ὅτι ἐγὼ ὑπάγω πρὸς τὸν πατέρα. But the joy of the Jews, contrasted with the sorrow of the disciples on account of his death, and the subsequent removal of their sorrow by means of the evidence which his resurrection would afford to the truth of his mission, seem to confine the import, principally at least, to the *literal* acceptation of θεωρεῖν and ὀπτεσθαι. Compare also v. 22. With respect to the inability of the disciples to comprehend our Lord's meaning, at which some have expressed their surprise, their prejudices would easily prevent them from seeing its full import, delivered as it was in language somewhat obscure. KUINOEL.—[LIGHTFOOT.] Of the comparison in v. 21. see my note on *Hom.* II. A. 268. The verb ῥίπτειν, in the sense of *parturire*, occurs in *Isaiah* liv. 4. LXX. and occasionally in Hippocrates; and the verb γεννᾶν, though properly signifying *to beget*, is applied to *females*, not only in the N. T. but also in profane writers. LAMPE, PARKHURST.

Ver. 23. ἐπεὶ οὐκ ἐρωτήσετε οὐδέν. *Ye shall put no question to me*; i. e. ye shall have no need to do so, because the Spirit will supply you with all necessary knowledge. Although the verbs αἰτεῖν and ἐρωτᾶν, both of which occur in this context, are similarly rendered in the E. T., they are by no means synonymous. The former always answers to the English *ask*, when it signifies *to beg*, *to entreat*; the latter generally, but not always, when it denotes *to put a question*. That it has this meaning here is evident from v. 19., to which our Lord alludes, as do the disciples to this expression in v. 30.; so that the argument against praying to Christ, which the Socinians build upon this passage, falls to the ground. The objection derived from the words ἐν ἐκείνῃ τῇ ἡμέρᾳ, as compared with *Acts* i. 6., depends upon the assumption that *the day* intended is that of Christ's resurrection; whereas the day of Pentecost is clearly indicated by v. 13. *supra*. In v. 26. the case is different; for Christ is there speaking of his intercession with the Father: and we may remark, by the way, that his words do not imply *non-intercession*, which would contradict his promise in *John* xiv. 16., the fulfilment of which appears from *John* xvii. 9. *Rom.* viii. 34. *et alibi*; but they represent

the love of God as abundantly ready to accept his mediation. The purport is, *I do not say, that I will pray the Father for you*; for you already know that I will intercede for you, and *the Father loveth you*, and will grant my prayer. In the words ἐν τῷ ὀνόματί μου, however understood, the mediatorial character of Christ is also ultimately implied; and our Lord's repeated injunction to the Apostles to offer up their petitions *in his name*, should impress mankind with a deep sense of their own unworthiness to approach the divine presence *directly*, and of the merit and efficacy of Christ's death, by which alone they have access to God. Hence, in the very form of our devotions, this great doctrine is continually inculcated; and it is only thus that *our joy will be full*, and our prayers fulfilled. HAMMOND, WHITBY, DODDRIDGE, LAMPE, KUINOEL, TITTMAN, ROSENMULLER, &c.—[GROTIUS, LE CLERC, LINDSEY, &c.] Of v. 28. see on *John* iii. 13.

Ver. 29. ἴδε, νῦν παρησῆα κ. τ. λ. See on *John* vii. 4. x. 1. This earnest acknowledgment of the disciples was evidently elicited by the knowledge of their thoughts which our Lord manifested in v. 19. *supra*. Of this profession of faith he takes advantage in order to caution them against too strong a confidence in its steadfastness, and to predict the shock which it was shortly about to receive, when they should see him seized, condemned, and crucified. Compare *Matt.* xxvi. 56. At the same time he softened the reproof with the assurance that this prediction was intended eventually for their consolation; and, by strengthening their reliance upon him, to engage them to follow his example in maintaining a victorious conflict with the world. In reference to the last verse *Luther* observes, in a letter to *Melanchthon*:—*Such a saying as this is worthy to be carried from Rome to Jerusalem on our knees.* With τὰ ἴδια there is an ellipsis of δώματα or οἰκήματα. See on *John* i. 11. KUINOEL, A. CLARKE.

CHAPTER XVII.

CONTENTS:—*Christ concludes his discourse with a prayer for himself, for his disciples, and for all believers, vv. 1—27*

Verse 1. Πάτερ, ἐλήλυθεν ἡ ὥρα κ. τ. λ. Having finished his instructive and consolatory address to his disciples, closed his ministry with a solemn prayer to God, which the entire scheme of the Christian dispensation. It begins

called his *intercessory* prayer, being considered an emblem, as it were, of the intercession which he now makes for his people in heaven, and analogous to that which the Jewish high-priest was accustomed to offer for *himself*, for the *priesthood*, and for the *people*, on the day of *expiation*. In the first five verses our Lord prays for *himself*,—that, having finished the glorious work of man's redemption, and the time of his departure being at hand, the Father would glorify the Son; and that so the glory of the Father himself might be more abundantly manifested in the propagation of his revealed will, in the knowledge of the one true God, and of Jesus Christ, whom he had sent into the world, that all who believe in him should not perish, but have life everlasting. By the *glory* of the Son is principally meant, as it appears by v. 5., his restoration to that state of glory which he had in heaven from all eternity; which was to be illustrated in the sight of men by all those circumstances attendant upon his departure from the world;—by the ministration of the angel in the garden, by his striking to the ground those who were sent to apprehend him, by the cure of the ear of Malchus, by Pilate's declaration of his innocence, by the dream of Pilate's wife, the conversion of the thief on the cross, the supernatural darkness, and all the other prodigies that attended his death, his resurrection, and ascension, and by the descent of the Holy Ghost, and the miraculous success of the Gospel. The import of *ἵνα* is here the same as in *John* vii. 30. Of the import of v. 2. see on *John* vi. 37. With respect to the construction, the neuter singular *παῦν*, in conjunction with *αὐτοῖς* in the plural masculine, is a common Hebraism; and *παῦν* is the accusative, in agreement with the relative *ὃς*, instead of the dative. Compare *Matt.* xxi. 42. *Mark* vi. 16. *John* vi. 30. and similar changes are not unfrequent in classical writers. The adverb *καθὼς* is to be rendered *since*, as in *Acts* vii. 17. *Rom.* i. 6. 1 *Tim.* i. 3. Of *αἰώνιος ζωῇ*, v. 3., see on *John* xi. 24. MACKNIGHT, WHITBY, GROTIUS, HALES, DODDRIDGE, TITTMAN, CAMPBELL, &c. Three distinct modes of construction have been suggested in the clause *ἵνα γινώσκωσιν σε, κ. τ. λ.* in addition to that which the E. T. has adopted, and which fully conveys the sense of the original. 1. *That they may know thee, and Jesus Christ whom thou hast sent, as the only true God.* 2. *That they may know thee to be the only true God, and Jesus, whom thou hast sent, to be the Christ.* 3. *That they may know that thou art the only true God; and that Jesus Christ is he whom thou hast sent.* Now the two latter interpretations are at variance with the doctrine of the article, the insertion of which before *μόνον* in the first clause, and its omission in the latter, is decisive against an identity of construction. In the third instance, moreover, the syntax is so involved and unnatural, that nothing like it will be easily found in any Greek writer whatsoever. A similar objection will apply to the first

method, though the use of the article does not there interfere ; and it should seem to have originated with Chrysostom, in a wish to elude the inference which the Socinians endeavour to build upon the passage. But the opposition is evidently between the one true God and the false gods of Pagan worship ; so that the Unitarian commits the common mistake of interpreting phrases rather from opinions subsequently adopted, than from those which prevailed when the words were spoken. Compare 1 *Thess.* i. 9. 1 *John* ii. 8. v. 20. *Rev.* iii. 7. The controversy in our Saviour's days was not, as at present, about the *nature* and *essence* of the one true God : but the dispute then was, whether there were a *plurality* of Gods, or only *one* ; the Jews holding the latter opinion, and the whole Pagan world the former. Hence our Saviour tells his hearers that eternal life is to be obtained only by a knowledge of the one true God and Jesus Christ ; thus at once directing the mind to the truths of natural and revealed religion ; and in this sense only could our Lord's hearers have understood him. It is, therefore, perfectly frivolous to introduce this passage into the Trinitarian dispute ; and the stress which is laid upon it, as well as the futile attempt to explain away the assertion of Christ's pre-existence in v. 5., can only be accounted for by the extreme difficulty of giving to the Unitarian hypothesis the sanction of Scripture. It is there maintained that the verb *ἔχον* does not denote *actual possession*, but merely the *predestination* of the Messiah to his future glory. Supposing such an interpretation possible, *παρὰ σοι* could then only signify *from thee*, i. e. *by thy counsel or decree*. But that *παρὰ σοι* can have no such meaning is evinced from its connection with *παρὰ σεαυτῷ*, where *παρὰ* in any other sense than *apud*, or *in the presence of*, would make the expression altogether redundant ; not to mention that there is a manifest allusion to our Lord's repeated declaration in his parting discourse, that he was about *to return to the Father*. Compare the note on *John* viii. 58. WHITBY, TITTMAN, SCHOETTGEN, MIDDLETON, LAMPE, &c.—[GROTIUS, ROSENMULLER, PEARCE, LINDSEY, CARPENTER, &c. &c.]

Ver. 6. σοι ἦσαν. Some understand by this expression that the Apostles had been elected by God from all eternity unto everlasting life ; and others, that they had been his sincere worshippers under the Jewish dispensation ; and others, again, that they were, in general, pious and good men. These two last interpretations virtually coincide ; and that they convey the true import of the phrase, rather than the former, is evident from the sense of the following words, *καὶ ἐμοὶ αὐτοῦς δέδωκας*, as explained in the note on *John* vi. 37. Our Lord's prayer for them, comprised in vv. 6—19., would be useless on the supposition of their irreversible destiny ; which is also plainly at variance with

the treachery of Judas, mentioned in v. 12. Having spoken of his revelation of the divine will to his commissioned ministers of the New Covenant, and their acknowledgment, upon conviction, of his divine mission, he prays for their preservation in the faith, for their protection from the power of Satan, and for their continuance in unity and godly love. For these, on whose success the spread of his Gospel more immediately depended, his first intercession was made; but by the expression in v. 9. he did not mean to exclude the world in general from any interest in his prayers. The negation is only comparative, as in *Matt.* ix. 13.; for afterwards, in v. 21. *infra*, he intercedes generally for all believers. WHITBY, GROTIUS, MACKNIGHT.—[LAMPE.]

Ver. 11. ἐν τῷ ὀνόματι σου. The expression *ὄνομα σου*, in relation to God, occurs four times in this chapter, vv. 6. 11. 12. 26. In the first and last of these places *the name of God* is generally allowed to be put, by a very common periphrasis, for *God himself*; and thence, by an easy transition, for that revelation of himself and his will, which he made by Jesus Christ. In this and the following verse, however, some would understand it of the *attributes*, and more particularly of the *power* of God, rendering ἐν, *by*; others of the *decrees of God*, and render ἐν, *according to*; and others, again, simply of the *person of God*, and render ἐν, *for*. But if the connection of the prayer be attentively considered, it will be abundantly manifest that the expression denotes throughout the same thing; and that if in vv. 6. 26. it denotes the great principles of the Christian dispensation, the import of vv. 11, 12. can be nothing else than a prayer for the disciples' continuance in the faith and practice of the same. CAMPBELL, GROTIUS.—[LAMPE, TITTMAN, KUINOEL, &c.] Instead of οὗς δέδωκας, in this verse, several MSS. read ᾧ δέδωκας, referring the relative by a common idiom to ὄνομα. Many of the best critics have adopted this variation; but the received text is amply supported by the identity of phrase in vv. 6. 9. 12. WHITBY, MILL.—[GRIESBACH, A. CLARKE, &c.]

Ibid. ἵνα ᾖσιν ἐν, καθὼς ἡμεῖς. The union which Christ here prays for is *an unity* of profession, of purpose, and of love; and this so cordial and complete as to be fitly represented by the unity which subsists between the Father and the Son. Of the same import is the expression *τετελειωμένοι εἰς ἐν*, in v. 23. See on *John* x. 30. and compare *Acts* iv. 32. *Rom.* xii. 5. *Phil.* i. 27. ii. 2. *Ephes.* iv. 3. In v. 12. the sense of *υἱὸς* is the same as in *Matt.* xxiii. 15. *Luke* x. 6. Compare also *Isaiah* lvii. 4. *Ephes.* ii. 3. 2 *Pet.* ii. 14. The prophecy to which our Lord alludes, unless perhaps the prophecies are intended which relate to his passion, is that from the Psalms already cited at *John* xiii. 19. It may be observed, by the way, that he speaks of his departure, which was now so near at hand, in the *past* tense instead of the

future, according to an idiom already frequently noticed; and its imminent approach is assigned as a reason for his intercession with the Father in behalf of the disciples, who were about to be deprived of his own presence and protection. GROTIUS, WHITBY, DODDRIDGE, A. CLARKE, MACKNIGHT. With the following verses compare *John* xv. 11. 18, 19.; and of the expression ἐκ τοῦ πονηροῦ, v. 15., see on *Matt.* v. 37. In the same verse αἶρεν ἐκ τοῦ κόσμου is generally interpreted *to remove out of the world*, i. e. *from life*; but as the expression ἐκ τοῦ κόσμου εἶναι occurs before and afterwards, in the same context, in reference to men of *evil* and *worldly* dispositions, the sense ought doubtless to be retained throughout. Our Lord did not pray that his disciples should keep aloof from unbelievers, but that they should endeavour to bring them to a sense of their sins, and to the reception of the Gospel. KUINOEL, TITTMAN.

Ver. 17. ἀγιάσον αὐτοὺς κ. τ. λ. One meaning of the verb ἀγιάζειν is *to set apart, to consecrate to any sacred office*. See on *Matt.* vi. 9. Thus the Father is said to *consecrate* the Son, ἀγιάσαι, to the work of redemption: and our Lord here prays him to consecrate the disciples to the work of Evangelists; or rather, perhaps, that they might remain firm and stedfast in the cause to which they had been consecrated. After ἀγιάσον the dative σοι is supplied in *Exod.* xiii. 2. *Num.* iii. 13. and it is here also understood; and ἐν τῇ ἀληθείᾳ must be rendered *in respect to the truth*; i. e. in order to its propagation by their means. In v. 19. some commentators adopt another signification of ἀγιάζειν, translating it *to sacrifice*; so that the sense would be, *I offer my life a sacrifice for them, that they also may be ready to lay down their lives for the truth*. But there can be no reason for altering the sense of the word in the same context; and our Lord's dedication of himself to his mediatorial office will equally explain the passage. TITTMAN, KUINOEL.—[GROTIUS.]

Ver. 20. οὐ περὶ τούτων κ. τ. λ. The prayer of Christ now extends itself throughout all ages, and includes all believers generally to the end of time: and in interceding for the prevalence of unity and concord in the Church, he insinuates the disastrous consequences which are likely to ensue from schism and dissension. By δόξα in v. 24. many commentators understand *the power of working miracles*, as in *John* ii. 11. and elsewhere; but as this does not belong to Christians generally, for whom Christ was now praying, it should rather seem that *eternal glory* is intended, as it evidently is in v. 24. where the prayer reverts to the Apostles. In respect to the punctuation of this verse, a comma should be placed at με, so as to connect the words πρὸ καταβολῆς κόσμου with ἔδωκας, rather than with ἡγάπησας. Compare v. 5. *supra*. We may remark, also, that the verb θέλω

expresses no more than a petition or request, as in *Matt.* xii. 38. xxvi. 39. *Mark* vi. 25. x. 35. It was spoken by our Lord in prayer to his heavenly Father, to whom he was obedient even unto death. KUINOEL, CAMPBELL.—[HAMMOND, WHITBY.]

CHAPTER XVIII.

CONTENTS :—*Christ betrayed and apprehended, and Peter's resistance*, vv. 1—11. [*Matt.* xxvi. 47. *Mark* xiv. 43. *Luke* xxii. 47.] *Christ taken to Annas*, vv. 12—18. [*Matt.* xxvi. 57. *Mark* xiv. 51. *Luke* xxii. 54.] *Christ examined and condemned*, vv. 19—24. [*Matt.* xxvi. 59. *Mark* xiv. 55.] *Peter's first denial of Christ*, vv. 25—27. [*Matt.* xxvi. 69. *Mark* xiv. 16. *Luke* xxii. 56.] *Christ before Pilate*, vv. 28—40. [*Matt.* xxvii. 11. *Mark* xv. 1. *Luke* xxiii. 1.]

Verse 1. ἐξῆλθε. *He went out*; viz. from the room in which the Eucharist was instituted. See on *John* xiv. 31. All the MSS. except three have τῶν κέδρων in this passage; and so also the LXX. in 2 *Sam.* xv. 23. 1 *Kings* xv. 13. But the majority of modern critics agree with Jerome, who is followed by other versions, in reading τοῦ for τῶν; and the internal evidence in this instance is certainly more than a counterbalance for the strong external evidence against them. *Kedron* is the Hebrew name of a brook near *Jerusalem*; of which see Horne's *Introd.* Vol. III. p. 38. Josephus uses κεδρώνος in the genitive in *Ant.* VII. 12. IX. 7. 3.: but the word is always undeclined in the LXX. and N. T. The received reading might originate in a mistake of the copyist, or even in design; for we know that the Greeks were frequently accustomed to give a Greek appearance to barbarous names; as, for instance, in the *Persæ* of Æschylus. The name is supposed to be derived from ῥηρ, so that Κεδρῶν, as it should be accented, will mean *the black torrent*. It is curious that a similar corruption has happened in the name of the river *Kison*, which Suidas, in v. Ἱαβὴν, has called χειμαρρόους τῶν κισσῶν, *the torrent of ivy*; just as the common reading would here be *the torrent of cedars*. GRIESBACH, MIDDLETON, CAMPBELL, KUINOEL.—[GROTIUS.] Of the words σπείρα and χυλίαςχος, vv. 3. 12. see on *Matt.* xxvi. 47. and Horne's *Introd.* Vol. III. p. 222. The article seems to be definitive, as denoting a body of men belonging to a particular *cohort*. It should seem, from the old grammarians, that the word φανός anciently signified a *torch*, but was more recently used to signify a *lantern*. Hesych. Ἀττικοὶ λυχνοῦχον ἐκαλοῦν, δὲ ἡμεῖς νῦν

φάνον. Probably it was a sort of travelling lantern, similar to those which the Egyptians still use, and which are made with linen extended on hoops of wire, so that, when pressed together, they serve for candlesticks. Hence λαμπάδες must here mean *torches*. Dion. Hal. IX. p. 720. φανούς ἔχοντες καὶ λαμπάδας. WETSTEIN, HARMER, PARKHURST.

Ver. 4. εἰδὼς πάντα τὰ ἐρχόμενα. John has introduced the circumstances here narrated, which are omitted by the other Evangelists, in order to shew that Christ gave his life *voluntarily* into the hands of his enemies. He smote the guards to the ground with a look, and restrained their vengeance against Peter's rashness; and consequently, had he chosen, he could have equally preserved himself from their malice. On the other hand, St. John has given no account of our Lord's agony in the garden, which is described at length in the other Gospels; and there is a coincidence of manner in the diversity of narrative, which is strongly indicative of veracity on the part of the respective historians. From a comparison, for instance, of v. 11. with *Matt.* xxvi. 52. it is clear that Matthew and John have each related one of two expressions, both of which were spoken by our Lord; and the prayer of resignation in *Matt.* xxvi. 42. coincides so exactly with the sentiment here delivered, and it was so natural that the frame of mind induced by the one should give vent to the other, that they are mutually confirmed by the *undesignated* consistency. The metaphoric use of the word ποτήριον is the same as in *Matt.* xx. 22. GROTIUS, A. CLARKE, PALEY. It should perhaps be observed, that many of the German critics account for the effect produced upon the guards by the dignified demeanour of Christ, upon natural grounds; and maintain that their prostration was a voluntary act of reverence. In support of this opinion it is alleged, that many of them were in all probability *believers*, who had witnessed his miracles; and that when it appeared that he was the person whom they were sent to apprehend, of which the officers of the party had alone been informed by the Sanhedrim, they were awed into respect, and hesitated to perform their orders. Passages are also produced in which πῦπτεν χαμαὶ denotes *an act of worship*, as in *Job* i. 20. *Matt.* xxvi. 39. *Mark* xiv. 35. and the following instance is cited as parallel from Val. Max. VIII. 9. 2. *Missi a sævissimis ducibus milites ad M. Antonium obtruncandum, sermone ejus obstupesci districtos jam et vibrantes gladios cruore vacuos vaginis reddiderunt.* Compare also Vell. Patern. II. 19. 3. Arrian. Exped. V. 31. It is plain that this hypothesis is entirely conjectural, and wholly unsupported by the context. The ellipsis of the verb προσεκύνησαν, which is supplied in the examples cited above, is harsh and unfounded; and the citations from profane writers are not in point; not to mention that the words ἀπηλθεν εἰς

ὁπίσω would be thus wholly out of place. The ancient Fathers looked upon the transaction as *miraculous*. TITTMAN, LAMPE, WOLF, &c.—[KUINOEL, ROSENMULLER, &c.] The reference in v. 9. is to *John* xvii. 12.

Ver. 13. πρὸς Ἀνναν πρῶτον κ. τ. λ. See on *Matt.* xxvi. 57. *Luke* iii. 2. *John* xi. 49. There is some difficulty in accounting for the article before ἄλλος μαθήτης in v. 15., but upon the whole it seems to accord with the received opinion that St. John himself is the disciple intended. Some of the critics maintain that the article is frequently redundant, and adduce the present, among other instances, in proof of the assertion. But it never can be admitted that ὁ ἄλλος and ἄλλος may be used indifferently, even though it may be difficult to account for the difference in a satisfactory way. In a few MSS. the article is omitted; the Vulgate has *alius* instead of *alter*; and *Griesbach* has prefixed the mark of possible spuriousness. The concert, however, of the best copies is altogether in favour of its insertion. Now ὁ ἄλλος obviously implies *the remaining one of two persons*; so that if it can be shewn that *Peter* and *John* stood to each other in some closer relation than that which subsisted between them and the other disciples, the term, *the other disciple*, might not unfitly be used immediately after the mention of *Peter* to designate *John*. That a particular and even exclusive friendship did exist between these two disciples will immediately appear from *John* xxi. 21. and other passages; and it may also be observed, that the same expression, with some additions indeed, recurs in *John* xx. 2, 3, 4, 8. It may be inferred, therefore, that the phrase, when accompanied with the mention of *Peter*, was readily in the earliest periods of Christianity understood to signify *John*; and it is possible that it may have been intended to remind the reader, that of the twelve Apostles two were distinguished from the rest by their closer friendship and connection. MIDDLETON. —[GROTIUS, SCHLEUSNER, CAMPBELL.] The word ἀνθρακία, *a fire of coals*, occurs in *Ecclus.* xi. 32. *2 Macc.* ix. 20. *Hom.* II. I. 213. *Arist. Equit.* 777.; and ψύχος, as here applied, in *Xen. Cyr.* IV. 9. 15. *Mem.* IV. 3. 8. About the season of the year at which the Passover was celebrated the nights are very cold in Palestine. WETSTEIN, SCHLEUSNER, LAMPE. The incident recorded in vv. 19—23. is mentioned by St. John only. It should seem that the questions put to Jesus by the high-priests were intended either to substantiate against him a charge of sedition, or an attempt to overthrow the national religion. In v. 20. the MSS. vary between πάντοθεν, πάντοτε, and πάντες. The latter seems to be correct, though πάντοτε is retained by some, and rendered *frequently*. Our Lord's expression in v. 21. must mean that he had said nothing in private which was at variance with his public teaching. Compare *Matt.* x. 27. *Luke*

xii. 3. Of the word *ῥάπισμα*, v. 22., see on *Matt.* xxvi. 67.; and of *δέρειν*, v. 23., on *Matt.* xxi. 35. The phrases *κακῶς λαλεῖν*, and *καλῶς λαλεῖν*, will imply either *falsehood* and *truth*, or *reproach* and *reverence*, respectively. Perhaps the latter is more in accordance with *Exod.* xxii. 28. LXX. *Acts* xxiii. 5. So *Eur. Fragm.* 372. Ἡ δὲ μ' ἐλέγχειν, ἦν τι μὴ καλῶς λέγω. Ἡ τοῖσιν εὖ λεχθεῖσι συγχωρεῖν λόγοις. It is evident that v. 24. is a parenthetical mention of what the Evangelist had omitted to insert after v. 13., unless, indeed, the verse has been transposed by the carelessness of the copyists. KUINOEL, MILL, GRIESBACH, WETSTEIN, GROTIUS, &c.

Ver. 28. ἦν δὲ πρώτη. See on *Matt.* xxvii. 1.; and of the *Prætorium* see Horne, as cited on *Matt.* xxvii. 27. The defilement which the Jews pleaded on this occasion, was that arising from the presence of Gentiles; against which, as it appears from Maimonides, they were more than ordinarily cautious on occasions of especial purity, such as the Passover. Compare *Acts* x. 28. xi. 3. By *πάσχα* some understand the victims which were offered throughout the whole paschal week; but this metonymy is unnecessary, on the hypothesis that the Passover had not yet been generally kept. See on *Matt.* xxvi. 17. HAMMOND.—[LE CLERC.] Of the extent of judicial authority among the Jews, as connected with their reply in v. 31., see Horne's *Introd.* Vol. III. p. 110. Some, however, are of opinion that the power of life and death was still retained by the Jews; and it should not only seem, from *John* xix. 7. *Matt.* xxvi. 6., and the former part of this verse, that the laws involving capital punishment were still in existence, but from *Acts* vii. 57, 58. xii. 2. xxiv. 6. and elsewhere, that they were occasionally put in force. Hence it is proposed to limit the expression in question to the season *of the festival*; during which time it was not lawful for them to enter the judgment-hall, v. 28. Others suppose that the power to punish capitally had only been much interrupted; or that the Jews had voluntarily resigned it; or that it was only left to them in matters of religion. But Pilate's words in *John* xix. 10. claim at all events this power to himself; and it may therefore be fairly inferred, perhaps, that his sanction was necessary to confirm their judgment. This seems clear from v. 30., where they consider their sentence as wanting nothing but Pilate's approval; so that the ellipsis may be thus supplied:—*It is not lawful for us to put any man to death*, without your sanction. The instances cited, as in the case of Stephen, may possibly have been usurpations of an authority to which they had no positive title. It is objected, however, that the prediction of our Lord in *John* xii. 32. which is here said to have been fulfilled, was no prophecy at all, if the Jews had lost the power of life and death; inasmuch as there could be no difficulty in specifying the mode of exe-

cution among the Romans. But it was very possible that he might have been slain *tumultuously*, without any appeal to the governor. LARDNER, DODDRIDGE.—[BRISCOE, KREBS, KUINOEL, LIGHTFOOT, &c.]

Ver. 33. σὺ εἶ ὁ βασιλεὺς τῶν Ἰουδαίων; Jesus had already replied publicly to this question in the affirmative, in *Matt.* xxvii. 11.; and Pilate seems to have repeated it privately in the *Prætorium*, with a view to extract something from his answer which he might be able to turn to advantage in effecting his release. In asking whether the question proceeded from Pilate himself, or from the suggestion of others, our Lord seems to have intended to place the malice of the Jews in a more conspicuous light, and to caution Pilate against the sin of yielding to their iniquitous demands. Pilate could not but be aware that the charge of sedition was unfounded; in fact, he enquires of Jesus himself the grounds of accusation against him: and when our Lord's reply repelled the charge of sedition, by disclaiming an earthly kingdom, he may possibly, by the further enquiry in v. 37. have wished to hint at the danger of asserting his kingly claims at all. The purport of the passage is not very clear; but perhaps the connection may thus be traced. TITTMAN, KUINOEL. Of the phrase σὺ λέγεις, in v. 37., see on *Matt.* xxvi. 25. It is this declaration which St. Paul in 1 *Tim.* vi. 13. calls *the good confession* which Jesus witnessed before Pilate. Hegesippus relates, that when the relatives of Christ were brought before Domitian, and interrogated respecting their descent from David, and the nature of Christ's kingdom, they replied, "That his kingdom was neither of this world, nor of an earthly nature; that it was altogether heavenly and angelical; and that it would be established at the end of the world." See Euseb. *Hist. Eccl.* III. WHITBY, GROTIUS, A. CLARKE.

Ver. 38. τί ἐστὶν ἀλήθεια; By the word ἀλήθεια, in the preceding verse, our Lord evidently meant that *true religion*, which he had come into the world to *establish by his testimony*; in which sense the verb μαρτυρεῖν is used in *John* i. 8. iii. 26. *et ulibi*. But the import of Pilate's question is not so readily determined. Some suppose that it was the governor's real wish to learn from Jesus the nature of that doctrine which he called *truth*; in other words, to enquire into the truth of the Gospel. This, however, is inconsistent with his turning away without an answer; and with the absence of the article. Others maintain that Pilate, regarding Jesus as a harmless fanatic, merely echoed the word *sneeringly*, and again attempted to release him. Others, again, supply ἐμοί, — *What is truth to me?* I have other things of more importance than your teaching to attend to. Perhaps the most probable opinion is, that Pilate

alluded to the various conflicting opinions of the philosophers respecting *truth*; being himself one of the sect of the Academics, who maintained that it was altogether beyond the reach of human investigation. This notion is somewhat confirmed by the little importance attached by him to Christ's assumption of the title of *King*; which he may have understood of that chimerical royalty which was attributed to the sages. He might think that he was claiming to himself the prerogative of the *sapiens*, though in terms somewhat new. Compare Hor. Sat. I. 3. 123. sqq. MACKNIGHT, KUINOEL, &c.—[ROSENMULLER, TITTMAN, &c.]

CHAPTER XIX.

CONTENTS:—*Christ scourged, and delivered up to be crucified*, vv. 1—16. [Matt. xxvii. 26. Mark xv. 15. Luke xxiii. 25.] *The crucifixion, and some circumstances attending it*, vv. 17—37. [Matt. xxvii. 33. Mark xv. 22. Luke xxiii. 33.] *The burial of Jesus*, vv. 38—42. [Matt. xxvii. 57. Mark xv. 42. Luke xxiii. 50.]

Verse 5. ἴδε ὁ ἄνθρωπος. Commentators are not agreed as to the sense in which this expression was intended. Some are of opinion that it was spoken in derision both of Christ and his accusers, who were weak enough to believe that a person so situated could have any design upon the government. But there is nothing in Pilate's conduct to sanction such an interpretation. It should seem that he rather intended to point to our Lord as an object of pity; and thus to effect his release. He had been scourged probably with the increased severity of the Roman discipline; and the governor hoped that this would have satisfied the malice of his inveterate persecutors. Compare *Luke* xxiii. 16. His disappointment vented itself in the words of irritation and disgust, λάβετε αὐτὸν, κ. τ. λ. which are not to be regarded as a *legal assent* to their demands. The Jews had already declared their inability to put Christ to death of themselves; and so far from taking Pilate's words in the light of a permission, they immediately varied the charge into an accusation of *blasphemy*; which, by the Mosaic Law, was a capital offence. See *Levit.* xxiv. 16. and compare *Matt.* xxvi. 65. *Mark* xiv. 64. *Luke* xxii. 71. It has been thought, that the law alluded to in v. 7. is that against *false prophets*, in *Deut.* xviii. 20., but the application is less obvious. Of the sense of the phrase *ὐδὲν θεοῦ*, which is the correct reading, see on *Matt.* iv. 3. xiv. 33. Some MSS. read *τοῦ θεοῦ*, with the article. GROTIUS, WHITBY, MACKNIGHT, KUI-

NOEL. For much illustration of this chapter see Horne's *Introd.* Vol. III. pp. 157. sqq. and the notes on the parallel passages in the other Gospels.

Ver. 8. μᾶλλον ἐφοβήθη. It is not perfectly clear from what cause Pilate's fear arose. He might dread a commotion among the Jews, unless he complied with their clamorous importunities, and his inability to prevent their excesses. But, acquainted as he was with the miraculous power of Christ, staggered by his wife's dream, and conscious of the innocence of the accused, his unwillingness to condemn him seems rather to have been increased into an apprehension that he might possibly be in truth the Son of God, or at least some extraordinary personage. His own religion directed him to acknowledge the existence of demigods, or men descended from the gods; indeed, the heathens believed that the gods themselves sometimes appeared upon earth in human form. See *Acts* xiv. 11, 12. Hence the question in v. 9. πόθεν εἶ σὺ; which could not have respect to his country, since Pilate well knew that he was a Galilæan. Compare *Luke* xxiii. 25. GROTIUS, DODDRIDGE, MACKNIGHT, LAMPE, KUINOEL, KYPKE, ROSENMULLER.—[WHITBY, &c.] A strange notion has been entertained, that Christ declined giving a reply to Pilate, lest he should have any apprehensions similar to those of Herod, respecting his predicted birth at Bethlehem. See *Matt.* ii. 4. sqq. Pilate probably knew nothing of that prophecy; and our Lord's former answers place all idea of *fear* out of the question. He knew that the assertion of his claims would be of no avail; and the governor's unsteady conduct had rendered him unworthy of any further information. Some have also thought that the word ἀνωθεν indicates *the Sanhedrim*, because the reference contained in διὰ τοῦτο is otherwise obscure. But *divine permission* is evidently intended; and the adverb signifies *from heaven* in *John* iii. 31. *James* i. 17. iii. 15. 17. It should therefore seem, that something is to be supplied in the reasoning, to which διὰ τοῦτο refers. Our Lord admits Pilate's authority as legitimate, but *tacitly* denies that of the Sanhedrim; therefore their sin was greater in proportion to their presumption in passing a sentence to which they were not competent, and requiring Pilate to sanction its execution. The term ὁ παραδιδούς is used *collectively* of the whole Sanhedrim. WHITBY, GROTIUS, DODDRIDGE, KUINOEL, MARKLAND.—[LOCKE, MACKNIGHT, SEMLER.] Of Pilate's subsequent conduct, and of the *judgment-seat* (βῆμα, v. 13.), see Horne's *Introd.* Vol. III. p. 131. The word Γαββαθᾶ, from גבב, *to raise*, signifies *an elevated place*. Other derivations have been suggested, upon the supposition that it is synonymous with λιθόστρωτον. This Greek word, however, is not the translation of the Hebrew; but the Evangelist merely intimates that the same place was called by the two names,

in Hebrew and Greek, respectively. With *λιθόστρωτον* there is an ellipsis of *ἰδαφος*, which is supplied in 2 *Chron.* vii. 3. LXX. By *Ἑβραϊστὶ* is to be understood *Syriac*, or rather, *Syro-Chaldaic*. Nonnus: *Γαββαθᾶ παφλάζοντι Σύρω κελήσκειτο μύθοι*. HAMMOND, LIGHTFOOT.

Ver. 14. παρασκευὴ τοῦ πάσχα. The word *παρασκευή*, taken absolutely, implies, as explained in *Mark* xv. 42., *the day before the Sabbath*; and those commentators who suppose that our Lord did *not* anticipate the Jewish passover, maintain that nothing more is meant in this place, *τοῦ πάσχα* being added because this year the preparation of the Sabbath happened on the eve of the Passover. But the simple sense of *παρασκευή* occurs afterwards in vv. 31. 42. in relation to the following day; and that other feasts as well as their Sabbath had their *eves* is clear from the Rabbinical writers. Of the apparent discrepancy between this passage and *Mark* xv. 25. see Horne's *Introd.* Vol. II. pp. 505. 510. Most probably, however, the two Evangelists used different modes of computation: St. John, who wrote after the destruction of Jerusalem, adopting the custom which then prevailed among the Romans, of reckoning time from midnight to midnight, *a media nocte in mediam*: Plin. N. H. II. 77. See *John* iv. 6. where the *sixth hour*, according to the Jewish computation, would be mid-day; at which time it was not usual in hot climates for the women to draw water. According to John, therefore, the condemnation of Christ by Pilate took place at *six* in the morning; and he was crucified, according to Mark, at *nine*. The procession from the tribunal, and the necessary preparations for the crucifixion, may easily be supposed to have occupied the interval. TOWNSON.—[LE CLERC, WHITBY, DODDRIDGE, KUINOEL.] Some have thought that the words *ἰδε ὁ βασιλεὺς ὑμῶν* were spoken by Pilate, as the somewhat similar expression in v. 4., to excite commiseration; but the circumstances are different. It should rather seem that the governor, provoked at their obstinacy, used them in derision; and the superscription on the cross, which in the same contemptuous spirit he refused to alter, strongly favours this interpretation. The form *δ γέγραφα, γέγραφα*, (v. 22.) is analogous to many in the Rabbinical writings, implying, that what is done shall remain unaltered; but there is a degree of irritation, mingled with contempt, in the manner of its use by Pilate. He seems, indeed, almost to speak *prophetically*; as in this king their expectation of a Messiah would alone be realized. In declaring, indeed, that they had *no king but Cæsar*, they were themselves led by their infatuation virtually to renounce their hope of Messiah, and even to acknowledge their subjection to the Romans, though they considered it a point of religion to own no foreign allegiance whatsoever. See Josephus, *passim*. The word *τίτλος*, vv. 19, 20. is the Latin *titulus*; which

was a term denoting the *inscription* appended to a criminal, or to the instrument by which he was condemned to suffer, and indicating the cause of his punishment. Sueton. Calig. 34. *Titulo, qui causam pœnæ indicaret*. LIGHTFOOT, KUINOEL, WETSTEIN, DODDRIDGE, MACKNIGHT, WHITBY.

Ver. 23. χιτὼν ἄρραφος. It has been thought that a garment with sleeves could not have been woven without a seam. But *Baumus* (de Vest. Sacr. Hebr. I. 16.) has not only proved that such things were done by the ancients, and are still done in the East, but procured a loom in which such tunics were made. Aaron's vest is similarly described in Joseph. Ant. III. 7. 4., and there is evidence of the fact in *Sebachim*, p. 851. *The priest's garments are not made with the needle, but by the weaver.* The similarity of our Lord's coat to that of the high-priest may have respected his office of the great high-priest of the New Covenant. WETSTEIN, WILLAN, A. CLARKE. Of the phrase ἵνα πληρωθῇ see on Matt. i. 22. The reference is to *Psalms* xxii. 19. Many modern commentators, however, maintain that this Psalm is not *prophetic*, but that the passage is here accommodated to Christ, being in reality applicable only to David and his servants. But we are nowhere told that David's garments were thus divided; and there are other passages in the Psalm, particularly that in which mention is made of piercing his hands and his feet, to which no circumstance in David's life had any resemblance. Indeed, with any but neologian interpreters, the mere fact that the Evangelist cited the passage as a prophecy would be sufficient to silence every doubt on the subject. DODDRIDGE, TITTMAN.—[ROSENMULLER, KUINOEL.]

Ver. 25. ἡ τοῦ Κλωπᾶ. Scil. γυνή. This *Clopas* must not be confounded with *Cleophas*, mentioned in *Luke* xxiv. 18. See Horne's Index, under the name; and also, for the women here spoken of, under *Mary*. Our Lord's affectionate recommendation of his mother to the care of his beloved disciple is a striking example of filial love, and a lesson of Christian duty to all who bear his name. Of the appellation γύναι, which has even here been misinterpreted, see on *John* ii. 14. The expressions ἰδοὺ δὲ υἱός σου and ἰδοὺ ἡ μήτηρ σου, which imply that each was to regard the other in the light of a son and mother respectively, are analogous to Virg. *Æn.* IX. 296. *Namque erit ista mihi genitrix;* i. e. *pro genitrice*. With the sentiment compare Lucian. *Tox.* 22. ἀπολείπω Ἀρεταίῳ μὲν τὴν μητέρα μου τρέφειν καὶ γεροκομεῖν. This is the last we hear of the Virgin Mary, except that she remained in holy fellowship with the Apostles after the ascension, *Acts* i. 14. The sword of grief which now pierced her soul, according to Simeon's prophecy in *Luke* ii. 35. rendered her incapable perhaps of visiting the sepulchre, since we do not

hear that she went there with the other women. Andreas Creten-sis, indeed, a writer of the seventh century, says that she lived with St. John at Ephesus, and died many years after this of extreme old age; but, while some assert that she was buried at Ephesus, others pretend to shew her sepulchre at Jerusalem. All certainty on this point was possibly intercepted, in order to the exposure of the absurd legends which the Romanists have fabricated respecting her, and to discountenance the worship which they pay to her. DODDRIDGE, TILLOTSON, TITTMAN, KUINOEL, WETSTEIN. Of τὰ ἴδια, *scil.* δώματα, v. 27. see on John i. 2.

Ver. 28. τετέλεσται. Both here and in v. 30. the sense of this verb is questioned by the critics. It is regarded by some as analogous to the Homeric formula τὰ δὲ νῦν τὰδε πάντα τελεῖται, and indicative of instant death; but the context clearly points to the *accomplishment of all those prophecies* respecting the Messiah which were contained in the Scriptures. That from *Psal.* lxix. 22. alone remained unfulfilled; and that this passage is pronounced by the Evangelist to be prophetic of Christ, ought, as already observed, to be a sufficient answer to the speculative theories of neologian interpreters. HAMMOND, WHITBY, &c.—[GROTIUS, ROSENMULLER, &c.] Of the two following verses see on *Matt.* 48. 50. The verb περιτίθεναι means simply *imponere*, as in Arist. *Therm.* 387. So Suidas: περίθου· δπερ ἡμῖν συνήθεις ἐπίθου λέγειν. In the expression οἱ δὲ πλησαντες the article is not indefinite, but retains its original pronominal use, the predicate being omitted as superfluous. Some think there is an ellipsis of οἱ μὲν, or what is equivalent; in this case οἱ δὲ would be *others*, as in *Matt.* xxviii. 17.; but here the *bystanders* only can be intended; and so in *Luke* v. 33. The plural, however, is used for the singular, as appears from the parallel passage in Matthew. With the phrase κλίνας τὴν κεφαλὴν, compare Ovid, *Met.* x. 194. *Sic vultus moriens jacet, et defecta vigore Ipsa sibi est oneri cervix, humeroque recumbit.* Sil. Ital. XII. 245. *Ambrosiæ cecidere comæ, cum lactea cervix Marmoreum in jugulum collo labente recumbit.* LAMPE, GROTIUS, KUINOEL, MIDDLETON.—[ELSNER.]

Ver. 31. ἦν γὰρ μεγάλη κ. τ. λ. There is considerable variety in the readings of this place. A majority of MSS. have ἐκείνου, not ἐκείνη; and some omit the article before ἡμέρου. The former part of the variation is adopted by *Griesbach*: and it should seem that the latter is also correct, and analogous to ἦν παρασκευή. Thus the sense will be, *It was a high-day on that Sabbath.* MIDDLETON. This day was peculiarly a high-day, as it included three solemnities in one. It was not only the Sabbath, but the day of the offering of the first fruits, according to

the injunction in *Levit.* xxiii. 10, 11., and that on which all the people presented themselves in the Temple, as commanded in *Exod.* xxiii. 17. That the bodies therefore might be removed, in compliance with the law, as expressed in *Deut.* xxi. 22, 23., the death of the two thieves was hastened by breaking their legs. *Lactantius* (IV. 26.) observes that this was a common practice: and such also appears to have been the case from *Cic. Phil.* XIII. 12. *Plaut. Pœn.* IV. 2. 64. The instep was fractured by a mallet; and the increase of pain would speedily put a period to the sufferer's existence. Though it was so clear that our Lord was already dead, as to render this act unnecessary, still, to ascertain the fact beyond a doubt, a soldier pierced his side, "and forthwith came thereout blood and water." This phenomenon is explained upon pathological principles; and medical writers afford numerous instances of an effusion of blood in the pericardium, particularly in cases of violent death. It is therefore recorded by St. John, who states himself to have been an eye-witness of the fact, as proving the *reality* of the death of Christ; and he records it with such solemn emphasis, because upon his *dying* for mankind depended the salvation of the world. Some modern commentators, after Chrysostom and Augustine, consider the *blood* and *water* as emblematic of the *Eucharist* and *Baptism*, respectively; and other mystical notions have been assigned to the passage. There is no certainty in these conjectures; but see *Heb.* ix. 19. 1 *John* v. 6. 8. The circumstance, however, was unquestionably an accomplishment both of *typical* and *direct* prophecy; though here also the neologians have resorted to their favourite scheme of *accommodation*. The references are to *Exod.* xii. 46. *Numb.* ix. and to *Zech.* xii. 10. Compare *Psaln* xxii. 16. xxxiv. 20. Of the LXX. version of *Zech.* xii. 10. see Horne's *Introd.* Vol. II. p. 216. The difference may have arisen from a mistake of the copyists, who interchange the verbs רָקַר and רָקַר. LIGHTFOOT, GROTIUS, WILLAN, A. CLARKE, HAMMOND, WETSTEIN.—[ROSENMULLER, KUINOEL, &c.] It is related in the Popish Legends, that the individual who pierced our Lord's side afterwards became a convert, and a martyr, to the faith. His name is said to have been *Longinus*; and the following inscription is asserted to have been written to his memory in the church of St. Leon, in France: *Qui salvatoris latus in cruce cuspidē fixit, Longinus hic jacet*. Probably the word λόγχη, in v. 34., originated the tradition. LAMPE, A. CLARKE.

Ver. 38. δ' ἰωσήφ κ. τ. λ. See on *Matt.* xxvii. 57. sqq. *John* iii. 1. and Horne's *Introd.* Vol. III. p. 520. 528. The *aloes* mentioned in v. 39. was not the plant so called, but a bitter gum extracted from it. With respect to the objection against the quantity employed on this occasion, which has been thought

sufficient for the embalming of fifty bodies, it may be replied that a vast profusion of spices were not unfrequently used at the funerals of persons of distinction. At Herod's funeral, according to Joseph. Ant. XVII. 10., there were fifty ἀρωματοφόροι, *spice-bearers*; and it is stated in the Talmud (*Mesachoth Semach. 3.*) that at that of R. Gamaliel eighty pounds of opobalsamum were used. That *myrrh* was also an ingredient in the work of embalming appears from Herod. II. 87. WILLAN, KYPKE, KUINOEL.

CHAPTER XX.

CONTENTS:—*The visits of Mary Magdalene, Peter, and John to the sepulchre*, vv. 1—10. *A vision of angels, and Christ's first appearance to Mary Magdalene*, vv. 11—18. [Mark xvi. 9.] *The appearance of Christ to all his disciples except Thomas*, vv. 19—23. [Luke xxiv. 36.] *The incredulity of Thomas*, vv. 24, 25. *Christ appears to the eleven, and convinces Thomas*, vv. 26—29. [Mark xvi. 14.] *General statement of other manifestations*, vv. 30—31.

Verse 1. μιὰ τῶν σαββάτων. See on *Matt.* xxviii. 1. It appears from the other Evangelists that *Mary* the mother of James, and *Salome*, accompanied Mary Magdalene on this visit to the sepulchre; and hence, perhaps, the plural verb οἶδαμεν in v. 2. Some MSS. indeed have οἶδα, and it has been proposed to read οἶδα μὲν; but on no account is any change necessary, inasmuch as, even though there is no allusion to the rest of the party, the enallage of plural for singular is not unfrequent. In v. 13. *Mary*, standing alone, uses οἶδα. There was probably an affectionate interest between Mary Magdalene and the Virgin Mary, originating in our Lord's regard for the former, which induced the beloved disciple to give a more detailed account of her proceedings, than of the conduct of her companions. From her he derived the information contained in vv. 11—18.; and from his own personal knowledge he records the incidents of the rest of this chapter and the whole of chapter XXI. In the removal of the stone there is a reference to *Matt.* xxvii. 60. See on *Mark* vii. 30. That the other disciple (v. 4.) is the Evangelist himself is sufficiently clear from the whole tenor of the narrative. His *motive* for not entering the sepulchre has been attributed either to *timidity* or to a fear of pollution. Perhaps the former opinion is preferable; for Peter would have guarded against pollution equally with John, though his more ardent tem-

perament would not be deterred by any superstitious dread from descending into the tomb. In v. 7. the preposition εἰς is generally supposed to be used for ἐν. But there is possibly an idea of *motion* comprised in the participle ἐντετυλιγμένον, which may imply *folded up, and removed to a separate place*. ROSENMULLER, LAMPE, KUINOEL, LE CLERC, WETSTEIN. Of the word σουδάριον see on *Luke* xix. 20.; and for a harmonized table of the resurrection, at Vol. I. p. 366. See also on *Luke* xxiv. 12.

Ver. 8. καὶ εἶδε καὶ ἐπίστευσεν. It is here asked, What did John believe? Some have maintained that, from what he now saw, he was led to believe the reality of our Lord's resurrection; and the origin of his belief in what he saw, is contrasted with his slowness of heart in understanding the Scripture. But this is surely a very forced interpretation of the passage. The more natural import of the Evangelist's words in v. 8. is a confession of the continued ignorance both of himself and the other disciples of those Scriptures which foretold our Lord's resurrection; nor will any other interpretation agree with the subsequent incredulity of the Apostles in *Mark* xvi. 11. Though John was present at Mary's recital of her interview with Christ, he did not dissent from the general opinion of regarding her story as an "idle tale;" which he certainly would have done if he had been now persuaded of the truth of the resurrection. What he believed, therefore, was Mary's report, above recited, of the removal of the body, which had caused the visit of Peter and himself to the sepulchre. The Scripture alluded to in v. 9. is *Psalms* xvi. 9, 10. Christ also himself had referred to the history of Jonah in *Matt.* xii. 40. as typical of his resurrection; but the strong national prejudices of the disciples prevented them from making the proper application. WHITBY, MACKNIGHT, TITTMAN, &c.—[DODDRIDGE, LAMPE, &c.] Of the expression πρὸς ἑαυτοὺς, *to their home*, (v. 10.) see on *Luke* v. 8. xxiv. 12.

Ver. 12. δύο ἀγγέλους. One angel only is mentioned in *Matt.* xxviii. 5. *Mark* xvi. 5., but the appearances are not the same. The present incident is coincident with *Mark* xvi. 9. Of the *white garments* see on *Matt.* xxviii. 3. With λευκοῖς there is an ellipsis which frequently occurs, of ἱματίοις. Aristoph. *Plut.* 1200. ἔχουσα δ' ἤλθεις ποικίλα. Arrian. *Epict.* III. 12. ἐν κοκκίνοις περιπατοῦντα. The noun κηπουρός, (*Attic* ἐκπυρός) denotes a *bailiff* rather than a *gardener*; from κῆπος and ὄρω. See *Jul. Poll. Onom.* I. 222. VII. 140. *Polyb.* XXII. 6. 4. *Diod. Sic.* I. 59. It may be remarked that βασιάζειν is not unusually applied to the *bearing away of a corpse for burial*. Eurip. *Alcest.* 724. γέροντα βασιάζων νεκρόν. *Elect.* 1223. εἴπερ γ' Ὀρέστου σῶμα βασιάζω τόδε. So αἶρω is also used in

Mark vi. 29. It should seem from the participle *στραφεῖσα*, in v. 16., as opposed to the words *ιστράφη εἰς τὰ ὀπίσω*, in v. 14., that Mary, having turned aside her head, to weep perhaps, after addressing the supposed *κηπουρὸς*, turned again towards the sepulchre on hearing her name emphatically pronounced by Jesus. WETSTEIN, LAMPE, KUINOEL, KYPKE. Of the word *Ῥαββωνί*, see Horne.

Ver. 17. *μή μου ἅπτου κ. τ. λ.* There are different opinions respecting the import of this passage. It is most probable that Mary had embraced Jesus with affection and reverence; from which he desired her at present to desist, for the purpose of carrying the tidings of his resurrection to the disciples, as she would have frequent opportunities of testifying her regard for him before his ascension. Some understand an ellipsis of *γονάτων* after *ἅπτου*; but to this it is objected, without any reason perhaps, that clasping the knees was the act of suppliants only. The verb *ἅπτεσθαι*, however, denotes *to cleave to* in *Job xxxi. 7*. *Ezek. xli. 6*. LXX., and expresses simply an act of reverence in *Luke viii. 38*. So Eurip. *Hec. 339*. *ἅψαι μητρός*. It has been thought that Mary had endeavoured to convince herself of the reality of Christ's presence, by attempting to touch him; and it has also been proposed to read the clause interrogatively, as inviting such scrutiny, *Dost thou not touch me?* Conjectural emendations have likewise been hazarded; as *μή μου ἅπτου κ. τ. λ.* *No, I am not the gardener; touch me, and satisfy yourself: or μή οὐ προοῦ, fear not.* The latter conjecture is wholly unauthorized; the former is absurd, as Mary had already recognized Christ; and a like objection applies to the interpretation last cited. Of the use of *ἀναβέβηκα* in the perfect instead of the present there are examples in *Hom. Il. A. 39. 221.*, and the present *ἀναβαίνω* for the future is an idiom no less frequent. So *ἀγγέλλουσα*, v. 18. Compare *Acts xv. 27. xxi. 3*. By *ἀδελφοί* Christ evidently means his disciples, as in *Matt. xxviii. 10*. *Mark xvi. 6.*, and in designating God as their common Father, he necessarily alludes to his own Sonship by eternal generation, and to their's by adoption into a co-inheritance with himself. WHITEBY, DODDRIDGE, CAMPBELL, SCHLEUSNER, KYPKE, MAC-KNIGHT, WOLF, TITTMAN, &c.—[MICHAELIS, BOWYER, VOGEL, &c. &c.] It seems to have been our Lord's intention in this passage to recal to the minds of his disciples the discourse he had with them three nights before; in which he explained what he meant *by going to the Father* (*John xvi. 28.*); and by twice using the word *ascend*, to indicate a *corporeal* and not merely a *spiritual* translation into heaven. WEST.

Ver. 19. *τῶν θυρῶν κεκλεισμένων.* E. T. *When the doors were shut: rather, the doors having been shut; and with this*

clause the words διὰ τὸν φόβον τῶν Ἰουδαίων are to be connected, not with *συνηγμένοι*. Hence it was that the disciples, according to the parallel passage in Luke, believed Jesus to be a *spirit*. It does not follow, however, that while the doors continued shut, our Lord entered miraculously; since they may have flown open at his command, as did the prison gates in *Acts* xii. 10. See on *Luke* xxiv. 31. The idea, therefore, of his being an aerial phantom, as the early Fathers very generally believed, is wholly without foundation; not to mention that, in that case, διὰ θυρῶν would have been used. WHITBY, LAMPE, TITTMAN, CAMPBELL. The terms in which the commission, delivered by our Lord to his Apostles in v. 21. is expressed, must of course be limited to the point of being *similarly sent*. As the Father had sent the Son to be the Saviour of the world, so the Son sent his Apostles to preach the Gospel of salvation to every creature: and, as our Lord's commission was divine, so was that of his Apostles, and of their successors in the ministry. See on *Matt.* x. 2. Christ had been inaugurated into his office by the Holy Ghost at his baptism, and they also were to be baptized with the Holy Ghost at the day of Pentecost. Some, indeed, have supposed that a partial effusion of the Spirit now took place; but Christ's *breathing upon them* (v. 22.) was merely a *symbolical act*, illustrative of the pouring out of the Spirit; and the words λάβετε πνεῦμα ἅγιον imply nothing more than that the certainty of their reception of the Spirit was no less positive, than if it had then taken place. There are similar instances of communicating ideas by signs, in *Isaiah* xx. 3. *Jer.* xxvii. 2. *Matt.* xxvii. 24. *John* xiii. 8. ROSENMULLER, WHITBY, HAMMOND, TITTMAN, &c. Of the authority conferred in v. 23. see on *Matt.* xvi. 19.

Ver. 24. δώδεκα. The number twelve is still retained, as being the original complement. The word τύπος, in v. 25., denotes properly *any mark* produced by a violent stroke, from τύπτω; and here, therefore, it signifies the *marks* of the nails. It will be observed that our Lord's address to Thomas is precisely in the same terms which himself had used; so as to afford a striking proof of *omniscience*, and thereby calculated to call forth that emphatic acknowledgment of his divinity in v. 28. The Socinians, indeed, look upon the exclamation of Thomas as a mere formula of admiration; but whether the construction is elliptical for σὸ εἰ ὁ Κύριός μου, κ. τ. λ. or the nominative is to be understood, according to a usual idiom, for the vocative, the words are personally addressed to Christ. The former syntax is generally preferred, as more suited to the context; and in any other sense than that of homage and adoration to a divine being, the address is manifestly profane. With our Lord's speech to Thomas it is usual to compare Pers. Sat. III. 106. *Tange, miser, venas, et pone in pectore dextram; Nil calet hic: summosque pedes at-*

tinge manusque. LE CLERC, WHITBY, PEARSON, &c.—[GROTIUS, WETSTEIN, KUINOEL.] Of the inclusive method of calculation in v. 26. see Horne. Hence this appearance was on the first day of the week. See on *Matt.* xxviii. 1. In v. 27. πιστὸς, opposed to ἀπιστος, as in *2 Cor.* vi. 5. has an active signification; and so also in *Acts* x. 45. xvi. 1. *1 Tim.* iv. 3. 10. 12. v. 16. vi. 2. and frequently in the Attic writers. The faith which our Lord here recommends to Thomas, and to which the blessing is attached in v. 29., is the belief of his resurrection, and consequently of his divine mission, as founded upon that event. The acknowledgment of Christ as God, on the evidence of the power displayed in his resurrection, is frequent in the early Fathers; and Pliny attests the primitive belief of this article in his letter to Trajan:—*Christo, ut Deo, carmina cecinisse.* With respect to the Apostle's incredulity, it may be remarked, that however deserving of blame, as a perverse and unreasonable rejection of evidence abundantly sufficient to produce conviction, and a wicked distrust of God's goodness and power, it was not without its use in furnishing a full and complete demonstration of the fact, which he refused to admit without the most rigid scrutiny. The progressive developement of this important event rendered its certainty at last complete and incontrovertible. An angel first announces it; the empty sepulchre confirms the women's report; Christ's appearance to Mary Magdalene shewed that he was alive; that to the disciples on the road to Emmaus proved that he was at least in a spiritual existence; that to the eleven shewed the reality of his body; and the conviction afforded to Thomas proved it to be the same body that was crucified. In his reply to the exclamation of the satisfied Apostle, which is clearly comparative, Christ did not mean to say that all who believe without seeing have, on the whole, an advantage over those who believe on the evidence of sight; but only so far as each are placed in corresponding circumstances. There is an expression closely analogous in *Tanchuma*, p. 8. 1. *A proselyte is more beloved of the Holy Blessed God than all the Israelites before Mount Sinai, for they saw and heard the thunderings, flames, and lightnings; but the proselyte has not seen this; yet, devoting himself to God, hath taken upon him the kingdom of heaven.* DODDRIDGE, STANHOPE, GROTIUS, WHITBY, KUINOEL.

Ver. 30. πολλὰ ἄλλα σημεῖα. By σημεῖα must here be understood the *proofs* of his resurrection, as synonymous with τεκμήρια in *Acts* i. 3. Of our Lord's *miracles*, John has recorded a few only, and these were exhibited publicly, not privately, ἐνώπιον τῶν μαθητῶν αὐτοῦ. The verb ποιεῖν, therefore, will have the sense of δοῦναι or παρέχειν, as in *Judg.* vi. 17. LXX. Hence ταῦτα refers to the events subsequent to the resurrection related

by St. John; for it must agree with *σημεῖα*, and cannot therefore be taken in any other sense than that of the preceding sentence. Some, indeed, would include all the facts related by St. John; but the reference here seems to be *particular*, and opposed perhaps to the concluding verse of the Gospel, which is *general*. The words *ἐν τῷ ὀνόματι αὐτοῦ* have sometimes been joined, as a periphrasis for *αὐτὸν*, with *πιστεύοντες*. In this case, however, they would scarcely have been separated; and they are used continually to signify *for the sake of* the person named. TITTMAN, KUINOEL.—[LAMPE.] It has been thought that St. John concluded his Gospel at this place; and that the following chapter was added, from his oral account, by the Church of Ephesus. The supposition, however, is very improbable. See Horne's *Introd.* Vol. IV. p. 315.

CHAPTER XXI.

CONTENTS:—*Christ's appearance to his disciples at the Sea of Tiberias*, vv. 1—14. *His conversation with Peter*, vv. 15—24. *The conclusion*, v. 25.

Verse 2. ἄλλοι ἐκ τῶν μαθητῶν δύο. It is uncertain whether these two disciples were of the seventy, or of the twelve, or merely general followers of Christ. Possibly they were Philip and Andrew; and it seems that after our Lord's death, as if unconscious of their future high destiny, the Apostles generally had returned to the occupations which they had severally followed before they were called by Christ. That *night* was considered the most favourable time for fishing appears from Aristot. *Hist. Anim.* VIII. 19. ἀλίσκονται δὲ μάλιστα οἱ ἰχθύες πρὸ ἡλίου ἀνατολῆς, καὶ μετὰ τὴν δύσιν· κ. τ. λ.; and hence, perhaps, the early dawn prevented them from recognizing Christ, unless indeed, which is very possible, their eyes were supernaturally holden. Of the verb *πιέζειν*, v. 3. see on *John* vii. 30. and of *παῖδια*, v. 5. on *John* xiii. 31. The word *προσφάγιον* seems to be confined, as *ὀψάριον* in *John* vi. 9. more particularly to fish, and our Lord might address them as if he were desirous of purchasing of them. So Arist. *Nub.* 731. ἔχεις τι; Scholiast: τῶν ἀγρευτῶν λέξει χρώμενος· τοῖς γὰρ ἀλιεῦσιν ἢ ὀρνιθαγρευταῖς οὕτω φασίν, Ἐχεις τι; LIGHTFOOT, TITTMAN, LAMPE, KUINOEL. In v. 6. the preposition signifies *on account of*, as in *Luke* xix. 3. So Dion. Hal. I. 74. ἀπὸ λύπης τε καὶ μετανοίας τῶν πεπραγμένων. ΚΥΡΚΕ.

Ver. 7. ὁ Κύριός ἐστι. Such was the natural inference from the similarity of the miracle with that recorded in *Luke* v. 1. A parallel has frequently been drawn between the draught of fishes and the wonderful success of the Apostles in making converts to the faith; but there is no positive authority for such an application of the transaction, and the attempt to elicit a mystic import from the particular number, *one hundred and fifty-three*, (v. 11) as compared with *2 Chron.* ii. 17., is fanciful in the extreme. Peter's haste to throw himself before Christ is strongly characteristic of his eager disposition. There is no reason, however, to infer from the word γυμνός, that he was actually *naked*, and, that in his haste to reach the shore, he merely threw *an apron* around him for a covering. See on *Matt.* xxv. 35. Some difference of opinion exists among the commentators with respect to the precise import of the word ἐπενδύτης. Theophylact and Euthymius describe it as a short linen garment which the fishermen in the East used to gird about them; and that it was an upper garment, though some think otherwise, is more probable. Jerome (Epist. 130.) calls it *superior tunica*; and so Suidas: τὸ ὑμᾶτιον ἐπάνω. The word occurs in *1 Sam.* xviii. 4. *2 Sam.* xiii. 18. Peter, therefore, being already clad in his ὑποδύτης, or *inner vest*, threw over himself his upper cloak, which it was usual to lay aside when engaged in any active employment, and thus waded through the lake. It should seem that the shallowness of the water, which prevented the nearer approach of the boat to the shore, would equally prevent the Apostle from swimming; in which case, doubtless, his cloak would have been an hindrance to him. LAMPE, KUINOEL.—[GROTIUS, WHITBY, HAMMOND.]

Ver. 8. τὸ δίκτυον τῶν ἰχθύων. Supply μεστόν, as in v. 11. The ellipsis is common to all languages. So Xenoph. *Cyrop.* II. ἀμάξας σίτρον. Diog. Laert. *Antisth.* §. 9. τὸ πλοῖον τῶν ταρίχων. Juv. *Sat.* VII. 19. *Vas pelamidum.* MARKLAND. It is perhaps unnecessary to contend very earnestly for a miracle in the next verse, against which the German commentators exhibit their usual aversion. The draught of fishes was no less surprising, whether the fire was kindled supernaturally or otherwise; but the idea of a miracle is strongly suggested by an unbiased perusal of the passage.—[KUINOEL.] From v. 12. it is clear that the ἄριστον denotes; as in Homer, the *earliest meal* of the day. See Horne; and my note on Hom. II. B. 381. Some of the critics regard ἐτόλμα, in the same verse, as redundant; and others render it *dared*, which is too strong a term, as it implies a degree of forbidding harshness in our Lord's demeanour. *Ventured* is better, as expressing a backwardness, not arising from fear, but from respect, and unwillingness to ask unnecessary questions. Somewhat similar is the sense of *audere* in Virg. *Æn.* VIII. 364. *Aude, hospes, contemnere opes.* LAMPE, CAMPBELL.

—[TITTMAN, KUINOEL, MICHAELIS, DODDRIDGE.] At the time when the miracle here recorded was wrought our Lord had manifested himself, according to the most probable Gospel harmony, eight times to one or other of his disciples. The reference in v. 14. therefore must be to the number of appearances to his disciples collectively; viz. on the evening of his resurrection, on the succeeding Lord's day, and on the present occasion. These are also the only appearances which St. John has recorded. LIGHTFOOT, PEARCE, WHITBY.—[LE CLERC.]

Ver. 15. ἀγαπᾷς με πλεῖον τούτων; These words admit of a double interpretation: *Lovest thou me more than these thy fishing implements, and would thou rather be employed in catching men?* or, *Lovest thou me more than these, my other disciples?* In support of the former interpretation it is argued, that Christ would not have asked a question which Peter could not answer; for, though conscious of his own love, he could not fathom that of others. But such questions are not answered from *knowledge*, but from *opinion*; and Peter had once presumptuously declared his own superior attachment to his Master (*Matt. xxvi. 33.*); and it was evidently in allusion to this declaration, and his consequent denial of Christ, that the question was now proposed. The question seems to have been repeated *thrice*, in allusion to his three denials; not indeed by way of rebuke, but with the view of formally restoring him to the Apostleship, which he had renounced: and the modesty of his answer, in which he does not add *more than these*, shews how much he was humbled, and improved by the remembrance of his fall. Hence, the charge here delivered to St. Peter gave him no superiority over the other Apostles, as the Romanists assert. So far was he from exercising any authority over them, that he acted under them (*Acts viii. 14.*); he was reprov'd by St. Paul (*Gal. ii. 11.*); and he gave the same commission to *elders* generally in *1 Pet. v. 1, 2.* so that it extends to all ensuing pastors of the flock of Christ. CAMPBELL, DODDRIDGE, KUINOEL, LAMPE, TITTMAN.—[WHITBY, PEARCE, MARKLAND.] Commentators notice the varied forms in the charge, and the difference of signification between the words ἀγαπᾷν, *diligere*, and φιλεῖν, *amare*; between βόσκειν, *to feed*, i. e. with instruction, and ποιμαίνειν, *to govern*; between ἄρνια and πρόβατα, the less and more advanced believers respectively. Possibly nothing more is intended than an elegant variety of expression; but, at all events, there is a reference to Christ himself, as the "*good Shepherd*" of the sheep. See on *John x. 10.* MICHAELIS, KUINOEL. In Peter's earnest appeal to our Lord's omniscience in proof of his sincerity, (v. 17.) there is no impatience of rebuke, but a heartfelt expression of remorse at his late defection, mixed with somewhat of distrust, perhaps, of the strength of his resolution. It was to support him, per-

haps, in this sense of his weakness, that Christ assured him that he would in future be constant, even to martyrdom; and this assurance forms the connection between this and the following verse. DODDRIDGE. Of Christ's omniscience see on *John* ii. 23.

Ver. 18. *ὅτε ἡς νεώτερος, κ. τ. λ.* From our Lord's wonted practice of deriving instruction from passing events, it should seem that this prediction was uttered while Peter was pulling off his wet clothes, and girding on his dry garments; and his stretching out his hands for this purpose suggested the idea of the extension of the hands, and the binding the body on the cross. The imperfect therefore is here used for the present, and the comparative for the positive, in anticipation, possibly, of the time when the prophecy would be accomplished. In illustration of the phrase *ἐκτείνειν τὰς χεῖρας*, as here applied, we may compare *Arrian*. *Epict.* III. 26. *ἐκτείνας σταντὸν, ὡς οἱ ἱστανρωμένοι, τριβῆ ἔνθεν καὶ ἔνθεν.* *Artemid.* I. 78. *στανρωθήσεται διὰ τὸ ὕψος καὶ τὴν τῶν χειρῶν ἑκτασιν.* The term *ζωννύειν*, however, may refer to the Roman custom of leading criminals to execution, with a yoke round their necks, and their extended arms *fastened* to each extremity. *Licinius Macer: Deligati ad patibulos circumferuntur, et cruci defiguntur.* See also *Plaut. Pers.* V. 2. 72. *Mil. Glor.* II. 4. 6. There are some, indeed, who deny the application of these expressions to crucifixion, and maintain that they are merely descriptive of the weakness of old age. Surely no other reply is necessary to these critics than the distinct assertion of the Evangelist himself in the following verse; more especially as they themselves admit the *historical fact* of Peter's martyrdom on an inverted cross. So many indeed of the ancients confirm this fact, that it cannot reasonably be doubted; and among others, *Justin*, *Irenæus*, and *Clemens Alexandrinus*, in the three first centuries. *MARKLAND, GROTIUS, WETSTEIN, &c.*—[*KUINOEL, SEMLER.*] The words *ἀκολούθει μοι*, in the next verse, were probably intended to enforce the duty of following Christ, both in his service and his suffering. Compare *Matt.* iv. 19. x. 38. The disciples perhaps understood him literally; unless by the *physical* act they intimated their readiness to comply with the *metaphorical* precept. That Peter had some presentiment of the purport may be fairly inferred from his enquiry respecting the fate of John in v. 21., where *ποιήσει*, in its frequent sense of *suffering*, must be supplied. *GROTIUS, HAMMOND, DODDRIDGE.*

Ver. 22. *ἐὰν αὐτὸν θελω κ. τ. λ.* This ambiguity of expression conveyed a mild rebuke of Peter's curiosity, though the supposed contingency did in fact take place. Some, indeed, understand the *coming* of Christ, to which he here alluded, as the day of judgment; so that the words would intimate, according

to a popular mode of speech, that it was no concern of Peter's when and how John should die, or whether he did not die at all. It is clear that the opinion which the brethren formed, and which was so prevalent in the ancient Church as to have passed into legendary fictions, originated in this interpretation; though the Evangelist apparently rejects it. Hence, it is reasonable to conclude that our Lord spoke of his *coming* to the destruction of Jerusalem; and St. John, who tells us in the next verse that he was the beloved disciple to whom the remark applies, survived that fearful event thirty years. Compare *Matt.* xvi. 27, 28. and *notes*. HAMMOND, LE CLERC, LIGHTFOOT, WHITBY. The plural *οἶδαμεν* in v. 24. is one of the main props upon which the doubts respecting the genuineness of this last chapter are founded. But the use of the plural for the singular is exceedingly common, and at all events the person who here wrote *οἶδαμεν* in the plural, wrote also *οἶμαι* in the singular in the following verse. In other respects the mode of expression is perfectly similar to that of the Evangelist himself in *John* xix. 35. 3 *John* 12.; and the style is not different from the rest of the Gospel. MICHAELIS, WHITBY, WETSTEIN, &c.—[GROTIUS, &c.]

Ver. 25. οὐδὲ τὸν κόσμον χωρῆσαι κ. τ. λ. Some would render *χωρεῖν* to *understand*; but although the verb will admit of that signification, it is but ill suited to the passage. Of the verb itself see on *Matt.* xix. 11. The expression here employed is a strong Eastern hyperbole, representing the vast number of miracles which Jesus wrought. There are many of a similar description in the Scriptures of the O. T., as, for instance, in *Numb.* xiii. 33. *Deut.* i. 28. *Dan.* iv. 11. *Eccles.* xlvii. 15.; and there is a passage in the Rabbinical writings in which *R. Jochanan* is said to have "*composed such a vast number of precepts, that if the heavens were paper, and all the trees of the forest so many pens, and all the children of men so many scribes, they would not suffice to write all his lessons.*" So *Hom.* II. γ. 246. Ἔστι γὰρ ἀμφοτέροισιν ὀνειδέα μυθήσασθαι Πόλλα μάλ', οὐδ' ἂν νηὺς ἐκατόνζυγος ἄχθος ἄροιτο. *Od.* T. 116. Οὐδ', εἰ πεντάετες τε καὶ ἑξάετες παραμυμνων, Ἐξερέοις ὅσα κείθι πάθον κακὰ δίοι Ἀχαιοί. *Eurip.* *Menalip.* fr. οὐδ' ἅπας ἂν οὐρανὸς, Διδὲς γράφοντος τὰς βρότων ἁμαρτίας, Ἐξαρκέσειε. *Cic.* *Phil.* II. 44. *Eam gloriam consecuti sunt, quæ vix cælo capi posse videatur.* *Liv.* VII. 25. *Hæ vires populi Romani, quas vix terrarum capit orbis.* Suffice it, that however numberless were the actions of our blessed Saviour which have been left unrecorded, enough has been preserved to establish our faith, and direct our practice. Since, therefore, all that is essential to salvation has been written for our learning, more would have been superfluous, and therefore inexpedient. PEARCE, A. CLARKE, TITTMAN, CAMPBELL.—[DODDRIDGE, LAMPE, WITSIUS, &c.]

A C T S.

CHAPTER I.

CONTENTS :—*The Preface*, vv. 1—3. *The Ascension*, vv. 4—14.
The election of Matthias, vv. 15—26.

Verse 1. Τὸν μὲν πρῶτον λόγον. *The former narrative.* St. LUKE, the author of the *Acts*, evidently refers to his *Gospel*, also addressed to *Theophilus*, of whom see on *Luke* i. 3. The word λόγος is used of any *book* or *treatise* generally, but more particularly of *historical* writing, as in 1 *Chron.* xxix. 29. *Jer.* xxix. 29. LXX. So *Xen. Anab.* III. 1. 1. *et passim*: ἐν τῷ ἐμπροσθεν λόγῳ. Hence *historians* are called λογοποιοὶ in *Herod.* II. 143. *Xen. Cyr.* VIII. 5. 28. *Arrian.* *Exped.* V. 6. and the phrase λόγον ποιεῖσθαι, as here employed, is found in *Diog. Laert.* VII. 1. 21. An exordium precisely similar to this of St. Luke's is prefixed to the dissertation of Philo, entitled, *Quod omnis probus liber*:—ὁ μὲν πρότερος λόγος ἦν ἡμῖν, ὃ Θεώδοτε, κ. τ. λ. Here we have the same elegant use of the particle μὲν unanswered by δέ, and placed after the first word of the sentence; and other instances may be found in *Soph. Phil.* I. *Eur. Hipp.* 1. and in the commencement of some of the speeches of *Demosthenes*. We may observe also, that πρῶτος, here replaced by πρότερος, has a comparative sense in *John* i. 15. xv. 15. So *primus liber*, in *Cic. de Invent.* II. 3. Of course περὶ πάντων is to be understood with some limitation; inasmuch as Luke has omitted in his *Gospel* not only the discourses of our Lord recorded by St. John, but other particulars which are mentioned by Matthew and Mark. The words ὧν ἤρξατο ποιεῖν τε καὶ διδάσκειν are for ἃ ἐποίησε καὶ ἐδίδασκε, the relative agreeing, *more Attico*, with the antecedent, instead of depending upon the verb. Some, indeed, would refer ἤρξατο to the beginning of our Lord's ministry; and others to the preaching of the *Gospel*, as commenced by Christ, and continued by his Apostles. But in the former case ἀπ' ἀρχῆς would rather have been used; and the latter is inapplicable to the contents of the *Gospel*. It should rather seem, therefore, to be redundant, as in *Luke* iii. 8. xxiii. 30.

John ii. 4. WHITBY, KYPKE, RAPHELIUS, KUINOEL, WETSTEIN. —[LIGHTFOOT.] Commentators are not agreed with respect to the words διὰ τοῦ πνεύματος, in the next verse. Some construe them with ἐξελέξατο, and, after producing instances of similar abruptness of construction, appeal to *Luke* iv. 18. *Acts* x. 38. in support of their opinion. Others join the words with ἀνελήθη, thus making a double transposition necessary; and compare *Rom.* vi. 4. Others, again, would render διὰ *in respect to*, and understand that our Lord's commands had a prospective dependence upon the promised effusion of the Holy Ghost; but no authority is adduced for this use of the preposition. The more correct opinion is unquestionably that which joins διὰ τοῦ πνεύματος with ἐντειλάμενος. Not only was Christ endued above measure with the Spirit, but he accompanied his commission to the disciples with a divine afflatus, of which see on *John* xx. 19. For the commission itself see *Matt.* xxviii. 19, 20. With ἀνελήθη there is an ellipsis of εἰς τὸν οὐρανόν. Compare *Mark* xvi. 19. GROTIUS, LIGHTFOOT. —[KYPKE, KUINOEL, MICHAELIS, ROSENMULLER.] For all information connected with the general contents of the *Acts*, such as the chronology of St. Paul's journeys, &c. see Horne's *Introd.* Vol. IV. pp. 325—355.

Ver. 3. ζῶντα. To the truth of this fact we have the testimony of Josephus, expressed in nearly the same words in *Ant.* XVIII. 3. 3. ἐφάνη γὰρ αὐτοῖς ζῶν. By τεκμηρία are to be understood those decisive *proofs* by which the resurrection of Christ to life could be fully ascertained: such as conversing with them, eating with them, and the like. See *Luke* xxiv. 13. 30. 39. *John* xx. 15. 20. 27. *Acts* x. 41. Aristotle explains the word by σημεία ἀναγκαῖα in *Rhet.* I. 2. 40. and Quintilian by *signa necessaria*, in *Inst. Orat.* V. 9. Hesych. τεκμήριον· σημείον ἀληθές. Compare *Wisd.* v. 11. xix. 13. 3 *Macc.* iii. 24. Xen. *Mem.* I. 1. 2. Ages. IV. 3. Isoc. *Evag.* 10. KUINOEL. Of the number *forty* see on *Matt.* iv. 2. and of our Lord's appearances after his resurrection on *Matt.* xxviii. 1.

Ver. 4. ἣν ἠκούσατέ μου. There is here a transition from the third to the first person, as if the word ἔφη were understood. So in *John* xvii. 3. xxiii. 35. but the enallage is idiomatic in most languages. Before μου also there is an ellipsis of the preposition παρὰ, as in *Herod.* II. 55. ταῦτα τῶν ἐν Θήβῃσι ἰστέων ἤκουον. *Æsch.* *Dial.* I. 4. οὐκ ἀκήκοας τῶν πρεσβυτέρων. By ἐπαγγελία is here meant the promise of the Holy Ghost, given in *Luke* xxiv. 49. *John* xiv. 16. 26. xv. 26. xx. 22. In the beginning of the verse there is a various reading, which, however unsupported by authority, has been preferred by some of the critics. For συναλιζόμενος some few MSS. have συναυλιζόμενος, evidently arising from the carelessness of copyists, inasmuch as it does not pro-

perly designate the period at which our Lord was preparing for his immediate departure into heaven. A similar confusion of these two verbs will be found in Joseph. B. J. III. 30. The received reading in this place is amply confirmed by the word *συνελθόντες* in v. 6. even if the consent of the MSS. were not almost unanimous in its favour. With respect to the meaning of the verb *συναλιζεσθαι*, there are some who would render it *to eat together*; comparing *Mark* xvi. 14. The Vulgate has *convescens*; and Chrysostom (Vol. III. p. 88. D.) *τραπέζης κοινωνῶν*. But this sense of the verb is very unusual, and altogether inconsistent with the present occasion. According to others it signifies *to be present at a meeting*, as in Herod. I. 62. V. 15.; and, wavering between this meaning and the last, the Etym. M. explains it *συναθροίζόμενος ἢ συνεσθίων*. It should rather seem to be used in the middle voice, *to call together, to assemble*; the pronoun *αὐτοὺς* being understood. This again agrees with *συνελθόντες* following, and with the use of the word in other places. Xen. Cyr. I. 4. 14. *πεζοὺς πολλοὺς καὶ ἵππεας συναλίσσας*. Hesych. *συναλιζόμενος· συναλισθεὶς, συναχθεὶς, συναθροισθεὶς*. ALBERTI, KYPKE, KUINOEL.—[WETSTEIN, KNATCHBULL.] Of the anomaly in the next verse see on *Luke* xxiv. 21.

Ver. 6. ἀποκαθιστάνεις τὴν βασιλείαν τῷ Ἰσραὴλ; It was not till after the day of Pentecost that the Apostles were freed from the influence of their national prejudices respecting the temporal kingdom of their Messiah; so that being now convinced by his resurrection of the truth of his claims, they were led to expect the immediate dissolution of the Roman yoke, and the commencement of that prosperous and independent state of the Jewish nation, predicted by the prophets. Compare *Mic.* iv. 8. Our Lord's reply does not imply ignorance on the subject of their enquiry, but merely that the "times and seasons" of this restoration were not intended by God to be revealed; and he accordingly checks their curiosity by directing their attention to the duties about to devolve upon themselves. See on *Matt.* xxiv. 36. *Luke* xiii. 23.; and for a similar sentiment compare Soph. *Fragm.* οὐκ ἔστι Πλὴν Διὸς οὐδεὶς τῶν μελλόντων Ταμίς. Of the difference between the words *καιρὸς* and *χρόνος*, and *ἐξουσία* and *δύναμις*, see on *Matt.* viii. 29. *John* x. 18. respectively. We may remark that our Lord's parting words in v. 8. contain a summary of the narrative of the *Acts*, and predict the gradual extension of the Gospel by the ministry of the Apostles, and the order of its propagation. That the expression *ἔσχατον τῆς γῆς* (subaud. μέρος) is not to be limited in its signification, is evident from *Isaiah* xlix. 9. compared with *Matt.* xxviii. 19. though the Apostles themselves confined its import to the Jews only, till enlightened by the vision of Peter in *Acts* xi. 19. In v. 9. the

verb ὑπολαβεῖν is used properly of *carrying away, by placing oneself under the object removed*, as in Herod. I. 24. τὸν δὲ δελφῖνα λέγουσι ὑπολαβόντα ἐξενεῖκαι εἰς τὸν Ταίναρον. It is also properly applied to objects which are caught up in clouds, whirlwinds, and the like. So Herod. II. 25. ὑπολαβόντες οἱ ἄνεμοι καὶ διασκιδνάντες. GROTIUS, WHITBY, KUINOEL, KYPKE. With v. 10. compare *Matt.* xxviii. 3. The verb ἀτενίζειν, which is frequently employed by St. Luke, is explained in the Gloss, ἀτενὲς βλέπειν. So Lucian. *Fugit.* p. 791. ἀτενέσι τοῖς ὀφθαλμοῖς καθορᾶν. WETSTEIN.

Ver. 11. οὕτως ἐλεύσεται. Compare *Matt.* xxvi. 64. with *Psaln* civ. 3. as proving the Godhead of Christ. It does not appear that there was any manifestation of the *Schechinah* at the ascension; though it should seem from 2 *Thess.* i. 7. that the *visible* advent of Christ to judgment will be accompanied with this display of the divine presence. In v. 12. the distance to Jerusalem from Mount Olivet is stated to be about a Sabbath-day's journey, i. e. seven furlongs and a half; whereas Bethany, whither Christ is said to have led out his disciples before his ascension (*Luke* xxiv. 50.) was, according to *John* xi. 18. *fifteen* furlongs from Jerusalem. But although Bethany was distant from the city nearly two miles, the confines of the village was not half that distance. Josephus (*Ant.* XX. 8. 6.) makes it only *five* furlongs; so that the ascension took place some little way up the ascent of Mount Olivet, in the direction of Bethany. The verb ἔχειν may be put for the compound ἀπέχειν, *to be distant*; as it is certainly harsh to refer it to the mountain itself in its simple sense, as being a mile in height. With εἰσῆλθον in v. 13. there is an ellipsis of εἰς οἶκον, and with the adjective ὑπερῶν, contracted for ὑπερώϊον (*Hom.* II. B. 514.), of θάλαμον, which is supplied in *Dion. Hal.* III. 20. Some have thought that this ὑπερῶν was one of the *upper chambers* in the temple; but it is altogether improbable that the Apostles would thus publicly have exposed themselves to the malice of the Jews. DODDRIDGE, KUINOEL.—[KYPKE.] Of the next verse see on *Matt.* xii. 46. *John* xix. 25. The word ὁμοθυμαδὸν, which occurs frequently in the *Acts*, and in *Rom.* xvi. 6. is well rendered *with one accord*. *Demosth.* *Phil.* IV. εἰν ὑμεῖς ὁμοθυμαδὸν ἐκ μιᾶς γνώμης Φίλιππον ἀμύνησθε. Compare *Herod.* VIII. 8. WETSTEIN.

Ver. 15. ἐν ταῖς ἡμέραις ταύταις. There is some difference of opinion respecting the time to which these words refer; but they are probably used indefinitely of some day between the ascension and the day of Pentecost. Of ὄνομα, signifying *a person*, there are examples in *Rev.* iii. 4. xi. 13. So Longin. *de Sublim.* §. 23. ἐν ὄνομα, *one person*. In the same way also the Latins use *nomen*; as in *Liv.* I. 10. *Nomen Cæcinum*, i. e. Cæcinenses, in

agrum Romanum impetum facit. Ovid, Am. II. 1. *Heroum clara videte nomina.* With ἐπὶ τὸ αὐτὸ we may here supply χώριον, but the phrase also denotes *unanimously* and *simultaneously* in different contexts. Compare *Psalms* xix. 10. xxxvii. 40. LXX. Hesych. ἐπὶ τὸ αὐτό· ὁμοῦ, ἐπὶ τὸν αὐτὸν τόπον. It is sometimes supposed that the prophecy of David, to which Peter alludes in the next verse, is *Psalms* xli. 9. where, in speaking of the perfidy of Ahitophel, he typifies that of Judas. See on *John* xiii. 13. A few verses onward, however, the Apostle himself makes express citations from *Psalms* lxix. 25. cix. 8. of which see Horne's Introd. Vol. II. p. 216.; and of the death of Judas, on *Matt.* xxvii. 5. sqq. That the passages in question are strictly prophetic of the traitor's fate, is sufficiently clear from the authority of St. Peter; though the 69th Psalm relates *primarily* to David's personal foes, and part of it is applied to the unbelieving Jews in general. GILL, PEARCE, BOS, RAPHELIUS, DODDRIDGE.—[SYKES.]

Ver. 17. κληρον τῆς διακονίας. The noun κληρος properly denotes *a pebble*, used in casting lots; and thence the *lot itself*, as in v. 26. *infra*. By an easy transition it signifies *an allotment*, or *appointment*; and possibly, from the manner of electing Matthias into the ministry, κληρος τῆς διακονίας became the fixed appellation of the ministerial office. Hence the word *Clerici*. So the verb λαγχάνειν, from meaning properly *to obtain by lot*, implies also simply *to obtain*. With respect to the use which has been made of this mode of proceeding in the case of Matthias, in order to sanction the right of popular interference in the election of ministers, it should be borne in mind that Peter addressed himself to the *Apostles only*, of the one hundred and twenty brethren then assembled. This will readily appear by observing the relative application of the pronoun us in vv. 17. 21, 22. and the obvious distinction in v. 21. between those out of whom the election was to be made, and those who were to elect them. Neither did the Apostles themselves, as the Spirit was not yet poured out, presume to act upon their own authority. Matthias was numbered with the eleven by virtue of the divine preference; and every trace of *popular* election is excluded. Neither does this incident, or those recorded in *Numb.* xxvi. 55. *Lev.* xvi. 8. *Josh.* xiii. 6. *Judg.* xx. 9. 1 *Chron.* xxiv. 5. *Luke* i. 9. and elsewhere in the O. T. authorize the profane presumption which has sometimes been adopted in deciding questions respecting religion. The *sortes* of the early Christians, which they drew from the Bible, and were analogous to the *sortes Homericæ* and *Virgilianæ*, were superstitions wholly unconnected with this transaction; respecting the abuse of which Jerome gives the following sensible caution: *Non statim debemus sub exemplo Jonæ sortibus credere, vel illud de Actibus Apostolorum huic testimonio copulare, ubi*

sorte in Apostolatum Matthias eligitur; cum privilegia singulorum non possunt facere legem communem. GROTIUS, MORGAN, BP. BLOMFIELD. It is clear that the next verse refers to the purchase of the Potter's field, or the *field of blood*; in Syro-Chaldaic ܡܕܬ ܕܪܬܐ, ܐܟܝܠܕܡܐ. Hence the verb κησασθαι denotes the *event*, not the *act*, as in *Prov.* ix. 7. LXX. and elsewhere. The Syriac explanation of the verb is a clear intimation that St. Luke was a Gentile, and affords an instance of *undesignated coincidence*, as compared with *Matt.* xxvi. 73. *Mark* xiv. 70. Of course v. 19. is parenthetical. With respect to the citations in v. 20. the word ἑπαυλις corresponding with the Hebrew ܬܢܝܘܬ, denotes a *shepherd's cot*; and aptly designates the office which Judas had abdicated. Hesych. ἑπαυλις· μάνδρα βοῶν, ἡ οἰκημα. Schol. ad Apoll. Rhod. I. 800. Ἰουδαῖοι κατιδόντες ἔρημον τὴν ἑπαυλιν αὐτῶν. In accordance with this meaning the noun ἐπισκοπὴν denotes the *superintendence* of a charge or trust. DODDRIDGE, KUINOEL, BEZA, WHITBY, BRISCOE. Of the phrase εἰσελθεῖν καὶ ἐξελθεῖν, v. 21. see on *John* x. 8. At the end of v. 22. the relative τούτων refers to ἀνδρῶν συνελθόντων above. Instances of similar construction are not unfrequent, as in *Herod.* III. 118. τῶν δὲ τῷ μάγῳ ἐπαναστάντων ἑπτὰ ἀνδρῶν, ἕνα αὐτῶν κατέλαβε. VIGER.

Ver. 25. εἰς τὸν τόπον τὸν ἴδιον. Some interpreters do not connect this clause with the one immediately preceding, but explain it of the successor about to occupy the place which Judas had resigned: and to avoid this unnatural construction, others understand τόπον of the *Potter's field*, in which they supposed him to have been buried. Upon the received principle, however, that the language of the N. T. is best illustrated by corresponding idioms and expressions in use among the Jews of the time, the more general opinion, that Judas went into the place appointed for the wicked after death, is undoubtedly correct. Not only had the Jews a maxim, that *he that betrayeth an Israelite has no part in the world to come*; but euphemisms precisely similar abound in their writings. In *Baal Turim*, on *Numb.* xxiv. 25. it is said that *Balaam went to his own place*; and in *Midrash Coheleth*, p. 100, 4. *that the friends of Job came to their own place.* The Gloss is, *from hell, appointed for idolaters.* Many passages from the early Fathers might be cited in support of this interpretation. Ignat. Epist. ad Magnet. §. 5. ἐπεὶ οὖν τέλος τὰ πράγματα ἔχει, ἐπικείται τὰ δύο, ομοῦ δὲ τε θάνατος, καὶ ἡ ζωὴ, καὶ ἕκαστος εἰς τὸν ἴδιον τόπον μέλλει χωρεῖν. Compare Barnab. Epist. §. 19. Clem. Rom. Epist. I Cor. p. 24. Polycarp. Epist. ad Phil. §. 9. There is something similar in *Platon. Phæd.* p. 80. ψυχῇ, καθαρῶς καὶ μετρίως τὸν βίον διεξελθοῦσα, ᾤκησε τὸν αὐτῇ ἐκάστῃ τόπον προσήκοντα. WHITBY, DODDRIDGE, LIGHT-FOOT.—[HAMMOND, LE CLERC, KNATCHBULL, &c.] There is

an hendiadys in the words *διακονίας καὶ ἀποστολῆς* for *διακονίας ἀποστολικῆς*. The verb *ἔπεσεν* is applied, as in the next verse, in *Jonah* i. 7. LXX. καὶ ἔπεσεν ὁ κλῆρος ἐπὶ Ἰωνᾶν. A reason for completing the original number of Apostles has been inferred from *Rev.* xxi. 12. 14. KUINOEL.

CHAPTER II.

CONTENTS:—*The descent of the Holy Ghost on the day of Pentecost*, vv. 1—13. *Peter's discourse upon the occasion*, vv. 14—36. *Its effects*, vv. 37—41. *Primitive union*, vv. 42—47.

Verse 1. *πεντηκοστῆς*. There is an ellipsis of *ἑορτῆς*, which is supplied in *Tobit* ii. 1. Of the feast of Pentecost, and its typical import, see Horne. It is clear that the persons here assembled *with one accord* are the one hundred and twenty disciples mentioned in *Acts* i. 15., but it is doubted whether the miracle was wrought upon the whole number, or only upon the Apostles. But as *ἅπαντες* is equally employed in v. 4. and *handmaids* as well as *servants* are included in the prophecy cited in v. 18., it should seem that the gift was imparted to them all. The seven deacons also were chosen from those already "full of the Holy Ghost" (*Acts* vi. 3.), and many of the seventy disciples who formed part of the one hundred and twenty, carried the Gospel into other countries, where their native tongues were unknown. That those who spake were *all Galileans* (v. 7.) does not necessarily exclude all but the Apostles. LIGHTFOOT, DODDRIDGE, BENSON.—[HAMMOND, BEZA.] With respect to the miracle itself, some have thought that it was exerted upon the hearers, to whom the speakers, using their own language, appealed to each respectively in the *tongue in which they were born*. But this interpretation is wholly inconsistent with the form of expression in vv. 4. 6. sqq. Others would do away with the miracle altogether, and maintain that nothing more is meant, than that the speakers, in a burst of enthusiasm, employed certain indistinct and unintelligible sounds; or else, that, excited by the occasion, they spoke with more than ordinary eloquence. A candid perusal of the simple narrative of St. Luke will be sufficient to satisfy the student of the theoretical absurdities of such speculations. With respect to the extent of the miracle, the most rational opinion is, that it continued in the Church as long as its early exigences required; gradually abating into those ordinary influences which the Spirit still exerts upon the Christian. See

on *John* xiv. 16. In the manner of its communication it corresponded with the giving of the law on Mount Sinai; and also with Elijah's summons into the presence of God (1 *Kings* xix. 11.); when the Divine presence was indicated by a *great and strong wind* and a *fire*. Some understand *φωνή*, in v. 6., of *thunder*, with which such manifestations were usually accompanied; a sense which it frequently bears. But though the E. T. is certainly incorrect, the reference may only be to the *sound* mentioned in v. 2. It may be remarked, in conclusion, that as the efforts of man's wickedness in the cause of idolatry were frustrated at Babel by the *confusion of tongues*, so was the propagation of the true religion of the Gospel to be effected by the miraculous diffusion of tongues on the day of Pentecost. KUIPERS.—[EICHHORN, SEMLER, &c.] The scene of the miracle has given rise to some discussion. That it was not the temple, as some have thought, compare note on *Acts* i. 11.; not to mention that an *upper room*, set apart for Christian devotion, would seem to be a more appropriate place for the occurrence than the temple, which, together with its prefigurative services, was shortly to be destroyed. The word *οἶκος* will admit of this sense; and conjecture, however uncertain, has alternately suggested the house of Mary, the mother of John, Simon the Leper, Nicodemus, and Joseph of Arimathea, as the probable place of rendezvous. See also on v. 42. *infra*. MEDE, SCHOETTGEN, WAHL, ROSENMULLER.—[KREBS.] The word *διαμεριζόμεναι* in v. 3. does not signify *cloven*, as the E. T. renders it, but *distributed among them*; so that the fanciful theories which have been built upon the *supposed* form of the fiery tongues are utterly groundless. In that case *σχιζόμεναι* would have been more properly used. It may be observed also, that a *tapering flame* was frequently by the Jews called a *tongue*, as in *Isaiah* v. 24.; and a similar idea is found in Cæs. B. G. III. 12. *oppida posita in extremis linguis promontoriisque*. In this instance, however, the tongue-like flame gives a particular propriety to the miracle. The word *ἐκάθισε* in the singular must be understood *distinctively*, as fixing one tongue to each speaker; or, perhaps, *πνεῦμα* may be supplied from the following verse. WOLF. Of the verb *φέρεισθαι*, applied as in v. 2., there are frequent examples in the classic writers. Ælian. Hist. An. VII. 24. *ἐπειδὴν τὸ πνεῦμα βλαίον ἐκφέρηται*. Compare Virg. *Æn.* I. 57. ΚΥΡΚΕ.

Ver. 6. κατοικοῦντες. *Sojourning*; as in 1 *Kings* xvii. 20. *Jerem.* xlii. 15. LXX. Of the Jewish dispersions see Horne; and with the hyperbole *ἀπὸ παντὸς ἔθνους κ. τ. λ.* compare *Gen.* xi. 4. *Deut.* i. 28. ii. 25. ix. 1. *Judg.* xx. 16. *Psalm* cvii. 26. and see Joseph. B. J. II. 16. 4. It was ordered, by Divine wisdom, that the promise of the Comforter should be fulfilled at Jerusalem, because at the feast of Pentecost not only the dis-

persed Jews, but proselytes and devout men, assembled thither in great numbers. In vv. 6. 8. the word διάλεκτος is synonymous with γλώσσα in vv. 4. 11. denoting, not a *dialect*, but a *language*. In this sense it is always used in the N. T. Compare also *Esth.* ix. 26. LXX. So Joseph. Ant. XX. 11. 2. πολλῶν ἑθνῶν διάλεκτον ἐκμαθόντας. Polyb. I. 67. τὸν μὲν γὰρ στρατηγὸν εἰδέναι τὰς ἐκάστου διαλέκτους ἀδύνατον. After ἀκούομεν in v. 8. there is an ellipsis of λαλούντων αὐτῶν, to be supplied from the preceding verse. WOLF, KUINOEL, PARKHURST, RAPHELIUS. In v. 13. χλευάζειν signifies *to scoff*, as derived perhaps from the Hebrew צַחַץ. The noun χλευασμός occurs in *Psalms* lxxix. 4. *Jer.* xx. 8. LXX. The ἑτεροὶ here referred to were the inhabitants of Judea and Jerusalem; to whom Peter addresses himself more particularly, as being, in all probability, better acquainted with the prophecy of Joel, which he was about to quote, than those Jews who were dispersed abroad. It has been proposed, instead of γλεύκους (from γλεύκος, *must*) to read Γλευκοῦς, in this sense, *These men are under the influence of the goddess Gleuco*. But the men who spake were foreign Jews, or proselytes, and would scarcely allude to the deities of Pagan mythology. The word γλεύκος, as explained by the etymologists, is *the juice which distils of itself from the grape*; and, to account for its existence at the time of Pentecost, it may be observed, that Plutarch mentions a method by which the ancients kept their wine sweet for a considerable time. Its effects were, of course, more potent and intoxicating. Hesych. γλεύκος· τὸ ἀπόσταγμα τῆς σταφυλῆς, πρὶν παρῆθῃ. Had they intended to refer the effects of the Holy Spirit to any supernatural agency, they would rather have pointed to a demon, mentioned in their own traditions, which was supposed to possess those who were drunk with new wine, and gave them not only wit and gaiety, but the power of speaking other languages. WETSTEIN, KUINOEL, LIGHTFOOT, SCHOETTGEN.—[MARKLAND.]

Ver. 15. ἔστι γὰρ ὥρα τρίτη τῆς ἡμέρας. The *third hour*, or *nine in the morning*, was the hour of morning sacrifice, which was always attended fasting; not to mention that on the solemn festivals it was customary to eat nothing till noon. See Horne. In the preceding verse ἐνωτίζεσθαι (from οὖς, ὠτός, *an ear*,) signifies *to listen attentively*. Hence Chrysostom, on *Psalms* xlix. ἐνωτίζεσθαι οὐδὲν ἑτερόν ἐστιν, ἢ τὸ μετὰ σπουδῆς ἀκοῦσαι καὶ συντεταμένῃ διανοίᾳ. The active verb is rendered *surdos inaurire* by Lactantius. It appears from the Jewish traditions in *Tanchuma*, p. 65, 3. and *Bemidbar R.* §. 15. that the prophecy cited in vv. 17—21. from *Joel* ii. 28. was applied by the Jews themselves to the time of the Messiah; and that the *last days*, by which the end of the Jewish Church and polity are denoted, was also a Jewish mode of designating this period, may be seen

in *Sohar Genes.* pp. 13, 52, 126, 499. The phrase *πᾶσα σὰρξ* denotes, in the style of Scripture, *all mankind*, as in *Psalms* cxlv. 21. *Isaiah* lxvi. 23., though it must here be restricted to some of all nations, including Gentiles as well as Jews, contrary to the Jewish expectation. It was not intended that the extraordinary gifts of the Spirit would be universally imparted (1 *Cor.* xii. 29.); however unlimited the sense of the prediction with respect to spiritual influence generally. Of the verb *προφητεύειν*, see on *Luke* i. 67.; and of vv. 19, 20. on *Matt.* xxiv. 29. with which they are parallel. The completion of this part of the prediction may not be entirely accomplished till the final consummation of all things. *Calling on the name of the Lord* (v. 21.) is a term expressive of the *whole Christian character*; since those who reject *Christ* cannot *pray to him* from a true principle of faith, and therefore not in an acceptable manner. Compare *Acts* ix. 14. 21. xxii. 16. *Rom.* x. 12, 13. 1 *Cor.* i. 2. GROTIUS, WHITBY, LIGHTFOOT, SCHOETTGEN, DODDRIDGE.

Ver. 22. ἀποδεδειγμένον. Shewn forth, manifested; in reference to the evidence from miracles. That God's pre-determination and foreknowledge of Christ's sufferings did not impose any irresistible necessity upon the Jews to crucify him, see on *Matt.* xxvi. 24. The idea expressed in the words *τῇ ὀρισμένῃ βουλῇ*, which corresponds with *κατὰ τὸ ὀρισμένον* in *Luke* xxii. 22., is found in *Diod. Sic.* II. p. 116. οὐχ ὥς ἐτυχεν οὐδ' αὐτομάτως, ἀλλ' ὀρισμένην τιμὴν καὶ βεβαίως κεκυρωμένην θεῶν κρίσει. Some would render *ἐκδοτον given*, i. e. as a Saviour; but the word always denotes *surrendered*, as to an enemy, or to punishment. Compare *Eurip.* *Ion.* 1250. *Polyb.* III. 20. 8. With *προσπῆξαντες* there is an ellipsis of *σταυρώ.* KYPKE, WETSTEIN, WOLF, RAPHELIUS, KUINOEL. In v. 24. Theophylact and others understand an allusion to the *pains of child-birth*, and *Vüringa* thus explains the metaphor: *Invictæ erant rationes, quæ urgebant resurrectionem Christi Jesu ex mortuis; ut proinde terra et terræ viscera, quæ faciunt regionem mortis, non magis tenere possent cadaver Christi Jesu, quam prægnans femina partum, qui secundum naturæ legem erumpere nititur: ut eum potius ejiciat, quam emittat.* The Hebrew word, however, to which *ὠδὴν* refers, signifies *a cord*, as well as *a pang*; and the former meaning is here perhaps more apparently appropriate. Compare *Psalms* xviii. 4. cxvi. 3. LXX. But *λύειν* has a similar metaphorical application in *Job* xxxix. 2. LXX. ὠδὴνας δὲ αὐτῶν ἔλυσας. So also *Ælian.* *Hist. An.* XII. 5. *Solvit dolorum vincula.* There is no occasion, therefore, to limit the metaphor to child-birth. WETSTEIN, PARKHURST.

Ver. 25. εἰς αὐτόν. For *περὶ αὐτοῦ*, as in *Ephes.* v. 32. *Heb.* i. 7, 8. The citation is from *Psalms* xvi. 8. and it is observable,

that, although the application of this Psalm to the Messiah is not recognized by the Rabbinical writings, and it cannot without difficulty be explained as spoken entirely in his person, the Apostle in v. 31. expressly refers this part of it to Christ. It should seem, therefore, that the transition is made immediately after the seventh verse of the Psalm, since Peter proves, by an irrefragable argument, that the following clause could only have been fulfilled in him. DODDRIDGE, SCHOETTGEN. The verb *προωρώμην* implies *trust* or *confidence*, and here, as connected with the phrase *ἐκ δεξιῶν*, refers to a covenant between God and the speaker; the right hand denoting a pledge of faith. Hence the verb *σαλεύειν* is opposed in the sense of *mental fluctuation*; in which figurative usage it is common in the best writers. See my note on Soph. Ant. 163.; and compare 2 *Thess.* ii. 2. For ἡ γλῶσσά μου, in v. 26., the Hebrew word denotes *my glory*; but as glory to God is given with the tongue, the meaning is synonymous. The words *σὰρξ* and *ψυχή* denote respectively the *body* and the *soul*; and with *εἰς ἄδου* there is the usual ellipsis of *οἶκον*. Of the import of the word *ἄδης* see on *Matt.* xi. 23. Some have thought that the verb *διδόναι* (v. 27.), in the sense of *permittere*, is an Hebraism. But so Xen. Cyr. V. αἰτοῦμαι σε, δός μοι τοὺς ἐμὲ τιμῶντας νικῆσαι εὖ ποιοῦντα. Hor. Epist. I. 16. 61. *Da mihi fallere, da justum sanctumque videri.* Compare *Mark* x. 37. *Rom.* xv. 5. Hom. II. Γ. 351. Virg. *Æn.* I. 79. According to Jerome (Epist. XVII. *ad Marcell.*) the sepulchre of David (v. 29.) was still in existence in the time of Adrian. David is here called *πατριάρχης*, as being the head of the royal family of Judea; just as Saturn is called *Patriarcha deorum* in Tertull. adv. Gentes; II. 12. With *ἔξου*, in the beginning of the verse, supply *ἔστω*; and see a similar ellipsis in Virg. *Æn.* II. 157. The oath referred to in v. 30. will be found in 1 *Sam.* vii. 12. *Psalm* lxxxix. 3. After *καθίσαι* also there is an ellipsis of *αὐτὸν*, unless, indeed, the words *τὸ κατὰ σάρκα ἀναστήσειν τὸν Χριστὸν* are an interpolation, as the best critics suppose; in which case *τινα* must be supplied with *ἐκ καρποῦ τῆς ὀσφύος αὐτοῦ*. WETSTEIN, SCHLEUSNER, KUINOEL, GRIESBACH.

Ver. 32. τοῦτον. Emphatically, *This Jesus, the Messiah*; and the relative *οὗ*, as it appears from 1 *Cor.* xv. 15., must be referred to *Θεός*. So *Acts* iii. 15. Of the import of the expression *τῇ δεξιᾷ ὑψωθείς*, see on *Matt.* xx. 20.; and of the citation in vv. 34, 35. on *Matt.* xxii. 42, 43.; and, for the custom of placing the foot upon the neck of a conquered enemy, compare 1 *Kings* v. 3. *Psalm* xvii. 38. xli. 3. So Ovid, Fast. IV. 858. *Urbs oritur (quis tunc hoc ulli credere posset) Victorem terris impositura pedem.* In v. 36. the verb *ἐποίησε* denotes *constituit*; as in the Latin phrase *facere consules, magistratus*, and the like. By *πᾶς οἶκος* must be understood, not *all Israel*

collectively, but every Israelite *individually*. When *πᾶς* in the singular denotes the *whole* of the thing implied by the substantive, with which it is joined, the article is inserted, as in Thucyd. II. 57. τὴν γῆν πᾶσαν ἔτεμον. But when *every individual* of a species is intended, the substantive is anarthrous, as in *Rom.* iii. 19. πᾶν σόμα. Hesych. πᾶς δλος, ἕκαστος. GROTIUS, WHITBY, ELSNER, MIDDLETON.

Ver. 37. κατενόγησαν τῇ καρδίᾳ. So *Psalms* cix. 16. LXX. Compare *Gen.* xxxiv. 7. *Ecclus.* xiv. 1. Properly, the verb denotes *to pierce*, or *stab*. WETSTEIN, KYPKE. Of the next verse see on *Matt.* xxviii. 19. *John* iii. 3. The promise (ἐπαγγελία) refers to the prophecy of Joel, cited above. With τοῖς εἰς μακρὰν there is an ellipsis of χώραν οὔσι; and the expression is applied to the *Gentiles*, as opposed to τοῖς ἑγγύς, the *Jews*. Compare *Ephes.* ii. 12. sqq. Hence the call of God, here mentioned, is an *universal* invitation to embrace the Gospel; and the salvation, spoken of in vv. 40. 47. denotes the state of salvation into which those who obey the call are admitted; a continuance in which depends upon their fulfilment of the conditions of the baptismal covenant. The tense employed in the latter passage shews the meaning here given to be correct; and it is remarkable that this is the only tense which excludes the Calvinistic interpretation: both the future and perfect would have favoured it. If the salvation of men were either already effected, or could be spoken of as a thing which must inevitably happen, an exhortation to be saved, or to save ourselves, would in the case of the elect, be superfluous, and in that of the reprobate, an unfeeling mockery. A similar change of tense in the verb σωθῆναι, of passive for middle, occurs in Plato: πῶς ἐσώθης ἐκ τῆς μάχης; Compare *Deut.* xxxii. 5. LXX. The adjective σκολιῶς is properly *crooked*, as in *Luke* iii. 5.; and thence *perverse*, as here, and in *Phil.* i. 15. 1 *Pet.* ii. 18. Hesych. σκολιά· οὐκ ὀρθά, ἐπικαμπῇ, ἀδικά. GROTIUS, WHITBY, MIDDLETON. In v. 41. the verb ἀποδέχεσθαι denotes *to receive with respect and attention*. So 1 *Tim.* i. 15. πασῆς ἀποδοχῆς ἄξιον. Eur. *Hel.* 838. ἦν δὲ δὴ νῦν μὴ ἀποδέξεται λόγους. With προσετέθησαν supply τῇ ἐκκλησίᾳ, as in v. 47. It is not merely a Hebraism, but an idiom common to all languages, by which ψυχή is used to signify *a person*; in which sense it recurs in v. 43. and in *Acts* iii. 23. vii. 14. xxvii. 37. *Rom.* xiii. 1. and elsewhere. Thus also *Soph.* Aj. 154. Eur. *Hel.* 25. Andr. 611. Arist. *Nub.* 49. and hence Plutarch. *Sympos.* ψυχὴν καὶ κεφαλὴν τὸν ἀνθρώπον εἰώθαμεν ἀπὸ τῶν κυριωτάτων ὑποκορίζεσθαι. ELSNER, KYPKE, RAPHELIUS.

Ver. 42. διδαχῇ. E. T. *Doctrine*; as also in *Matt.* vii. 28. *Mark* iv. 2. 1 *Tim.* iv. 13. Rather, *teaching*. Compare *Acts* v.

42. *Rom. xii. 7.* The sense is, *that they attended closely to the teaching of the Apostles.* Chrysostom, on 1 *Cor. x. 16.* unites τῇ κοινωνίᾳ καὶ τῇ κλάσει τοῦ ἄρτου in an *hendiadys*, with reference to the Eucharist; and others make κοινωνία to signify *the community of goods* mentioned in v. 44. But with this last interpretation the word προσκαρτεροῦντες seems to be incompatible; and with the former the absolute use of κοινωνία. The general acceptance of the term *fellowship* or *society*, is therefore preferable; and the *breaking of bread* may be understood of the *agapæ* or *love feasts* (1 *Cor. x. 16. sqq.*) which preceded the celebration of the Eucharist. With respect to the *community of goods*, and the *selling of possessions*, in vv. 44, 45. it is clear from his address to Ananias in *Acts v. 4.* that Peter did not command them as a duty; and, that they were not intended as a precedent, the frequent distinction between rich and poor in the Apostolical epistles, and the exhortations to the wealthy to deeds of charity, are proof sufficient. The custom therefore was temporary, and arose out of local circumstances peculiar to the present exigencies of the infant Church. BP. BLOMFIELD, GROTIUS, WHITBY.—[PEARSON, MEDE, KUINOEL.] In v. 46. κατ' οἶκον should rather be rendered *in the house*, than as the E. T. *from house to house*. Compare *Rom. xvi. 3—5.* 1 *Cor. xvi. 19. Col. iv. 15.* There is a tradition, that the room in which the Apostles were in the habit of assembling was the same in which Christ had instituted the Eucharist, and in which he made the several manifestations of himself after his resurrection. In this ὑπερῷον, or ἀνύγειον, called also by enallage οἶκος, and in Latin *cœnaculum*, the *seven deacons* are also said to have been ordained, and the Apostolic councils held; and upon its site, according to Jerome and Epiphanius, a Christian church was afterwards erected. According to this tradition, therefore, which is highly probable, this *cœnaculum*, from the time that our Saviour first hallowed it, was devoted to the celebration of Christian worship. It should be observed, also, that οἶκος is here distinctly opposed to ἱερὸν, *the Temple*; in the daily service of which, on a principle of *political* obedience, the Apostles regularly joined. See on *Matt. xxviii. 1.* MEDE, HAMMOND, WOLF, &c.

CHAPTER III.

CONTENTS :—*The cripple cured at the Temple gate*, vv. 1—11.
Peter's second address to the multitude, vv. 12—26.

Verse 2. τοῦ αἰτεῖν ἐλεημοσύνην. Subaud. ἔνεκα. In the next verse the addition of λαβεῖν to this phrase is pleonastic, as, after

words of *asking*, λαχεῖν, λαβεῖν, εὔρειν, τυχεῖν, πορεῖν, often are. Compare *Acts* vii. 46. *Soph. Aj.* 836. *Eur. Hec.* 40. *Iph. A.* 894. *Arist. Plut.* 240. So *Virg. Æn. V.* 262. *Loricam donat habere viro.* With ἐπέειπεν in v. 5. some supply the ellipsis with τὸν νοῦν, but the context rather requires τοὺς ὀφθαλμούς. *Lucian, D. D. Tom. I.* p. 187. μόνη ἐμοὶ ἐπέειχε τὸν ὀφθαλμόν. *ΚΥΡΚΕ, KUINOEL.*—[*WETSTEIN, WOLF, ELSNER.*] Of the Jewish hours of prayer (v. 1.), of the *beautiful* gate of the Temple (v. 2.), and of Solomon's porch (v. 11.), see *Horne.*

Ver. 6. ἐν τῷ ὀνόματι Ἰησοῦ. We have here the first instance of the *delegated* authority of the Apostles, in working miracles, as distinguished from the self-derived power, so often noticed, of Jesus himself. See on *John* xiv. 12. In the next verse the word βάσις properly denotes *a step*, as in *Soph. Aj.* 8.; and thence, by an easy transition, *a foot*, as in *Soph. Phil.* 692. *Joseph. Ant. VII.* 10. The noun σφυρὸν is a derivative of σφύρα, *a hammer*, from the resemblance which the ankle-bone bears to that instrument. See *Hom. Il. Δ.* 147. *Theocr. Idyl. IV.* 51. *Callim. H. Dian.* 128. *Xen. Hell. IV.* 51. The expression in v. 8. is descriptive of the cripple's joy at his recovery. So *Arist. Plut.* 288. ὡς ἡδομαι, καὶ τέρπομαι, καὶ βούλομαι χορεῦσαι ὑφ' ἡδονῆς. *ALBERTI, ELSNER, WETSTEIN, ΚΥΡΚΕ.* Of the word ἐκστασις in v. 10. see on *Luke* v. 26. and compare *Hom. Il. Δ.* 79. θάμβος δ' ἔχεν εἰσοροῶντας. In v. 11. the adjective ἐκθαμβοὶ in the plural agrees with the collective noun λαός, by a common synthetic idiom. *Lucian: ἡ πόλις ἅπαντα κεκνηότες ἀκούουσι.* *Xen. Ephes. I.* 4. ἦλθον δὲ εἰς τὸ ἱερὸν θύσαντες πᾶν τὸ πλῆθος. So again *Acts* v. 16. *KUINOEL.*

Ver. 12. ἀπεκρίνατο. See on *Matt.* xi. 25. With respect to the construction of τοῦ περιπατεῖν, it is necessary to resolve πεποιηκόσι into ποιήταις οὔσι. There is a similar instance in *Acts* xxvii. 1., where ἐκρίθη is equivalent to ἐγένετο κρίμα. Compare *Acts* xx. 3. Of the verb δοξάζειν, in the next verse, see on *John* xii. 31.; and of the pleonastic use of the relative αὐτὸν, on *Matt.* iv. 16. The verb ἀρνεῖσθαι is applied not only to *things*, but to *persons*, and signifies *to renounce*. *Callim. H. Del.* 100. Ἄλλ' ἔτ' Ἀχαιῖδες μιν ἀπηνήσαντο πόλης Ἐρχομένην. With παρεδώκατε there is an ellipsis of εἰς θάνατον; and some would supply δεῖν before ἀπολύειν. But κρίνειν not unfrequently means *to intend, to determine*. *Joseph. Ant. VII.* 1. 5. κρίνας Ἀβιήνρον ἀποκτείνειν. Of Pilate's wish to release Jesus, and the cry of Jesus for Barabbas, see *Matt.* xxvii. 18. sqq. *MARKLAND, WHITBY.* In v. 14. the phrase χαρίζεσθαι τιμὴν signifies properly *to oblige a person*; and thence, *to give up something* in order to please another. Thus it occurs in *Acts* xxvii. 21.

Philem. 22.; and in a similar sense *donare aliquem alicui* is used. Compare Flor. III. 5. 10. WETSTEIN.

Ver. 15. ἀρχηγὸν τῆς ζωῆς. Vulg. *Autorem vitæ*. Christ is so called as *having life in himself*, and power to bestow it. See on *John* v. 21. sqq. So *Heb.* ii. 10. ἀρχηγὸς τῆς σωτηρίας, which is equivalent with the hendiadys ἀρχηγὸν καὶ σωτήρα in v. 31. *infra*. Of πίστις, followed by a genitive, as in the next verse, see on *Mark* xi. 22.; and of the periphrasis ὄνομα αὐτοῦ, for *Christ himself*, on *Matt.* vi. 22. It has been proposed to point at ἐστερέωσε, and join τὸ ὄνομα αὐτοῦ with the next clause; but not only would this refer to the *Father* what is evidently intended of the *Son*, but the sense would be impeded by the alteration. The meaning is, that *Christ strengthened him in consequence of his faith in him*: and the next clause appeals to the Jews themselves as witnesses of the fact. Some would understand the expression πίστις δι' αὐτοῦ of the *faith of the Apostles*, but it is clearly synonymous with πίστις αὐτοῦ in the preceding member. Compare *Rom.* xiv. 20. 2 *Cor.* v. 10. 2 *Pet.* iii. 5. The word ὁλοκληρία denotes *perfect soundness of the limbs*, and is opposed to πῆρωσις, precisely as ὑγίεια is to νόσος. In *James* i. 4. the adjective ὁλόκληρος denotes *moral or spiritual* perfection; with a reference, however, to that *bodily soundness* which the law required in the typical priest of God. WHITBY, GROTIUS, PARKHURST.—[LIGHTFOOT.]

Ver. 17. ὥστερ καὶ οἱ ἄρχοντες ὑμῶν. After these words it has been proposed to supply ἐπραξαν, so that the rulers are not excused on the plea of ignorance. But this meaning is somewhat forced; and the ignorance, to which the Apostle attributes the condemnation of Jesus, influenced the whole Jewish nation alike. Be it observed, however, that St. Peter only urges this ignorance *in extenuation* of their crime, and with a view to induce them *to repent*; for their ignorance was voluntary, and therefore inexcusable; though the Almighty employed it, without forcing their wills, to work out his own purposes. They had seen the miracles of Christ, which ought to have led them to interpret the prophecies aright, rather than by their erroneous views respecting them, to crucify the Lord of Life. That this is the *ignorance* intended is clear from the following verse; though some have thought that the place of our Lord's birth, and their notion of a temporal kingdom, were the stumbling-block to which the Apostle alluded. Peter, in all probability, refers to Christ's prayer for his murderers on the cross, *Luke* xxiii. 34. In v. 18. the adjective πάντων must be limited, as in *Matt.* x. 22. *All* the prophets did not predict the sufferings of Christ. Compare also v. 21. KUINOEL, WHITBY, GROTIUS.—[WOLF, LIGHTFOOT.]

Ver. 19. καιροὶ ἀναψύξεως. This term has been referred to the destruction of Jerusalem, to the end of the world, and to the eventual completion of the happiness of mankind by the universal establishment of Christianity; and a similar variety of opinion has been entertained respecting *the restoration of all things*, ἀποκατάστασις πάντων, in v. 21. The last opinion is more generally received, though perhaps, in the latter passage especially, the *final judgment* may be included. See on *Matt.* xxiv. 3. and also on *Matt.* xvii. 11. Some commentators would render *ὥτως ἄν*, *so that*, as in *Matt.* v. 5. *Luke* ii. 35. and even in this very verse; but the sense of *when* is more usual, and may be retained. WHITBY, SCHLEUSNER.—[LIGHTFOOT, HAMMOND, GROTIUS.] The verb ἐξαλείφειν signifying properly to *obliterate*, as a name or inscription. Xen. *Hell.* II. 3. 20. Θηραμένην ἐξαλείφω ἐκ τοῦ καταλόγου. Hence metaphorically, as here, *to forgive*; and so *Psalms* li. 10. cix. 14. *Isaiah* xliii. 25. *Jerem.* xviii. 23. So also Lysias: *ὥτως ἐξαλειφθήη αὐτῷ τὰ ἁμαρτήματα ἄλλα.* Compare *Col.* ii. 14. WETSTEIN, PARKHURST. In v. 20. for προκεκηρυγμένον nearly forty MSS. have προχειρισμένον, which is unquestionably the correct reading. The phrase προχειρίζεσθαι τινι denotes to *set one apart to some office or appointment*, as in Plutarch, *Vit. Orat.* p. 848. προχειρισθείς ἐξ πάντων. GRIESBACH, KUINOEL. Of ἀπ' αἰῶνος, v. 21. see on *Luke* i. 70.

Ver. 22. ὡς ἐμέ. Of the typical resemblance between Moses and Christ, see Horne's *Introd.* Vol. I. p. 538. It is a sufficient reply to the objection that *Deut.* xviii. 15. sqq. does not refer to the Messiah, but to the whole succession of prophets after Moses, that not only Peter, in this place, but Stephen in *Acts* vii. 37. expressly apply it to Christ. The verb ἐξολοθρεῖν, *to destroy*, occurs frequently in the LXX. and Josephus, but is found nowhere in the classic writers, and in the N. T. only in the following verse. With respect to *Samuel*, it may be remarked, that he is mentioned next to Moses, as being the first after the Jewish lawgiver who committed his predictions to writing; not to mention, that in the interval prophecy was extremely rare. He was also the head of the schools of the prophets. See *1 Sam.* iii. 1, 2. xix. 20. LIGHTFOOT, WHITBY, GROTIUS.—[MICHAELIS.] The *sons of the prophets*, v. 25. are those to whom the prophets were immediately sent. See on *Matt.* viii. 12.; and of the word διαθήκη, *Prel. Obs.* Vol. I. p. 2. Compare also *Luke* i. 72. In v. 26. there is an ambiguity in the usage of the verb ἀποστρέφειν. St. Luke, for the most part, employs it actively; but an intransitive application is best suited to the present passage. At the same time, either construction will amount to nearly the same thing. KUINOEL.

CHAPTER IV.

CONTENTS:—*Imprisonment of Peter and John*, vv. 1—4. *They are examined by the Sanhedrim, and released*, vv. 5—22. *The prayer of the brethren*, vv. 23—30. *The concord and charity of the primitive Church*, vv. 31—37.

Verse 1. στρατηγός τοῦ ἱεροῦ. See Horne's *Introd.* Vol. III. p. 245. In the next verse the preposition ἐν is expressive of the evidence afforded by Christ's resurrection to that of mankind generally. So 1 *Cor.* iv. 6. ἵνα μάθῃτε ἐν ἐμοί, *learn by me*, i. e. by my example. The noun τήρησις, which properly denotes *custody*, is here put by metonymy for φυλακή. Thucyd. VII. 86. ἀσφαλεστάτην εἶναι νομίσαντες τὴν τήρησιν. Schol. τήρησιν, ἡγουν φυλακὴν. WETSTEIN. There is some difference of opinion respecting the number of converts made upon this occasion. While some suppose that those mentioned in *Acts* ii. 31. are here included, others maintain that five thousand new members were now added to the Church. The use of the verb ἐγεννήθη, rather than προσετέθη, as in *Acts* i. 15. is greatly in favour of the former opinion. KUINOEL.—[WHITBY, BENSON.] Of the *rulers*, and others enumerated in v. 6. see Horne; and the note on *Luke* iii. 2. It is by no means impossible that *John* and *Alexander*, who were evidently persons of note, might be the celebrated Rabbi *Jochanan Ben Zacchai*, and the *Alabarch* of the Jews of Alexandria. The former is frequently mentioned in the Talmud as a disciple of Hillel, and president of the Sanhedrim; and the latter, a man of great wealth and influence, was the brother of Philo-Judæus, the historian, and a friend of Claudius Cæsar. See Joseph. *Ant.* xviii. 7. xix. 5. Such was the powerful opposition against which the first Christians had to contend. LIGHTFOOT, SCHOETTGEN, BRISCOE.

Ver. 7. ἐν πολὺ δυνάμει κ. τ. λ. We have here a striking instance of that perversity of mind which is frequently induced by rooted prejudice and blindness of heart. The rulers, by this very question, admit that a miracle had been wrought; but, assuming that no evidence could set aside their preconceived notions of the Messiah's kingdom, and the perpetuity of Judaism, they would fain attribute its operation to magical, or perhaps medical, art. See on *Matt.* xii. 27.; and of the prophecy in v. 11. from *Psal.* cxviii. 22. on *Matt.* xxi. 42. In v. 9. the particle εἰ should be rendered *since*, as in *Mark* ix. 22. *Acts* xi. 17. *Rom.* viii. 31.; and the verb ἀνακρίνειν is a forensic term, signifying *to call to account*. So Cic. *Or. pro domo*: *Quis me unquam lege ulla interrogavit?* Compare *Acts* xxviii. 18. SCHLEUSNER,

WETSTEIN, KUINOEL. It has been urged that the *salvation* intended in v. 12. is merely the *healing of diseases*, in which sense *σώζειν* is frequently used, as in *Matt.* ix. 22. *Mark* v. 23., and consequently, that the Popish miracles, wrought in the name of saints, are impostures. But the clause *ἐν ᾧ δεῖ σωθῆναι ἡμᾶς* proves that the salvation must be *general*, and therefore eternal, unless perhaps both senses are included. Compare *Luke* xix. 9. *Acts* xiii. 26. *Rom.* xiii. 11. *Heb.* ii. 3. *et alibi*. DODDRIDGE, KYPKE.—[WHITBY.] Of the word *ὄνομα*, denoting a *person*, see on *Acts* i. 15. But it should rather seem, perhaps, to signify here the *Christian profession*, being used in a sense precisely similar by Celsus (ap. Origen.):—*τί παθόντες, ὦ πολῖται, κατέλιπετε τὸν πατριον νόμον; καὶ ὑπ' ἐκείνου (scil. Χριστοῦ) ψυχαγωγηθέντες, ἀφ' ἡμῶν ἀπηντομολήσατε εἰς ἄλλο ὄνομα, καὶ εἰς ἄλλον βίον;* Compare vv. 17, 18. RAPHELIUS.

Ver. 13. ἀγράμματοι καὶ ἰδιῶται. Illiterate and rude in speech, as in Shakspeare's *Othello*, Act I. Sc. 3. *Rude am I in speech*. Though *ἰδιώτης* is the root of our word *idiot*, it does not imply *deficient in understanding*: for, though joined with *γνώσει* in *2 Cor.* xi. 6. it there signifies one of *ordinary* or *common* capacity. Xen. *de Venat.* ἐγὼ δὲ ἰδιώτης μὲν εἰμι. Schol. Arist. *Ran.* ἰδιώτης ὁ πρὸς γένος ἴδιος, καὶ ἀμαθής. Cic. *Phil.* 7. *Quæ non modo istum ingeniosum atque intelligentem, verum etiam quemvis nostrum quos ille idiotas appellat, delectare posset.* Though Celsus and the early adversaries of the Gospel object against Christians, their mean attainments in literature, nothing could be a stronger proof of the hand of God in establishing the religion of Jesus. RAPHELIUS, WOLF, LIGHTFOOT, WHITBY. In the next verse *ἔχειν*, as frequently, signifies *to be able*; and with *συνέβαλον*, in v. 15. there is an ellipsis of *βουλὴν* or *βουλεύματα*, which is supplied in Eur. *Phœn.* 744. With the pleonasm in v. 17. compare *Matt.* ii. 10. The nominative understood before *διανεμηθῇ* is τὸ σημεῖον, and the conjunction *ἀλλὰ* should be rendered *nevertheless*, as in *Mark* xiv. 36. *John* xi. 15. and elsewhere. ELSNER, KUINOEL.

Ver. 19. εἰ δίκαιον κ. τ. λ. Compare the defence of Socrates in Epictet. I. 9. So also Herod. V. 63. τὰ τοῦ Θεοῦ πρεσβύτερα ἵποιούντο, ἢ τὰ τῶν ἀνδρῶν. Liv. XXXIX. 37. *Veremur quidem vos, Romani, et, si ita vultis, timemus; sed plus et veremur et timemus Deos immortales.* The Apostles make a similar appeal in *Acts* v. 29. Of *ἀκούειν*, *to obey*, see examples in *Luke* x. 16. xvi. 31. *John* viii. 47. and of the article τὸ, in v. 21. agreeing with the clause *πῶς κολάσονται αὐτοὺς*, see on *Luke* ix. 46. Hence, there is no necessity to supply *αἴτιον*, as some suppose. The age of the man upon whom the miracle had been performed is mentioned in v. 22. as marking its reality more strongly.

Of the phrase οἱ ἴδιοι, v. 23. see on *John* i. 11. xiii. 1. WETSTEIN, VIGER.—[BOS.]

Ver. 24. Δέσποτα, σὺ ὁ Θεὸς κ. τ. λ. Compare *Psalm* xcvi. 4, 5. cxlvi. 6. So Joseph. Ant. IV. 3. 2. Δέσποτα τῶν ἐπ' οὐρανοῦ τε καὶ γῆς καὶ θαλάσσης. In the construction some supply the substantive verb εἶς, but the sense is evidently suspended at v. 26., the two next verses being parenthetical, and containing the Apostolic application of *Psalm* ii. 1. to the rage of Christ's persecutors. That the Jews themselves also applied this Psalm to the Messiah is evident from several passages in their Rabbinical writers. We are not, however, to understand that the Jews and Romans (*Gentiles*, v. 28.) were not free agents, but that, through their perverse disobedience, the prophecy in question was fulfilled. It may be observed, that this prayer of the Apostles, in which they all joined, was either a premeditated form, or uttered under the immediate inspiration of the Holy Ghost. The former alternative will perhaps suit better with v. 31. MARKLAND, LIGHTFOOT, GROTIUS. Of the noun παῖς, v. 25. see on *Matt.* viii. 6. The verb φρονάσσειν is properly applied to *high-mettled* horses, as in Callim. Lav. P. 2, 3. Plutarch. V. Lycurg. T. I. p. 43. D. Compare *Job* xxxix. 20. 25. Hence it is transferred, by an easy metaphor, to insolent and overbearing men, as in 3 *Macc.* ii. 2. θράσει καὶ σθένει πεφροναγμένου. So Philo de Char. p. 716. τὸν αὐχένα μετέωρον ἐξαίρει φρονατόμενος. Hesych. ἐφρύαξαν· ἐκινήθησαν, ἐπήρθησαν, συνήχθησαν. WETSTEIN, KYPKE. Of Χριστὸς, v. 26. see on *Matt.* i. 16. In v. 28. some would render χεῖρ *wisdom*, but it evidently denotes *power*, as in *Luke* i. 71. 74. *Acts* xi. 21. Of the verb δδς, v. 29. see on *Acts* ii. 25. PARKHURST.—[WHITBY.]

Ver. 32. ψυχὴ μία. A proverbial phrase, expressive of the closest union and concord. Hom. Od. Γ. 128. ἕνα θυμὸν ἔχειν. Aristot. ap. Diog. Laert. V. I. 11. φίλος ἐστὶ μία ψυχὴ δύο σώμασιν ἐνοικοῦσα. Ovid, Trist. II. 4. 72. *Qui duo corporibus, mentibus unus erant.* In the next verse some would understand δύναμις in the sense of παρρησία, *freedom of speech*; comparing 2 *Tim.* i. 7. and χάρις they render *eloquence*. But the usual signification of the words will suit the passage equally well:—They preached the resurrection with *effect*; and *spiritual grace* abounded in them. Others understand χάρις of *popular favour*. The word κήτορες, v. 34. is ἀπαξ λεγόμενον in the N. T. and rarely found elsewhere. It occurs, however, in Diod. Sic. X. p. 102. The phrase τιθέναι παρὰ πόδας, v. 35. signifies *to place at the disposal* of any one. So Heliod. IV. πάντα τὰ ἑαυτοῦ τιθέναι παρὰ τοὺς πόδας τοῦ βασιλέως. Cic. Orat. pro Flac. *Ante pedes Prætoris in foro expensum est auri pondo centum.* Off. III. 14. *Pro se quisque, quod ceperat, afferebat;*

at ante pedes Pythii pisces abjiciebantur. WETSTEIN, KUINOEL.
—[SCHLEUSNER.]

Ver. 36. υἱὸς παρακλησίως. So called from his superior qualification for the ministerial duties of comfort and exhortation. Chrysostom: δοκεῖ ἀπὸ τῆς ἀρετῆς εἰληφέναι τὸ ὄνομα, ὡς πρὸς τοῦτο ἱκανὸς ὦν καὶ ἐπιτήδειος. See on *John* xiv. 16. This Barnabas was one of the five Apostolic fathers, and an epistle, attributed to him by Origen and others, is still extant. He is possibly selected for mention among those who sold their possessions, as having made perhaps the greatest sacrifice, or having set the example. That, as a Levite, he was a proprietor of land, does not militate against the law of *Numb.* xviii. 20. sqq. which merely related to the Levites as a tribe, in which capacity they were excluded from a portion in the division of Canaan. They were not prevented, as individuals, from holding lands, by purchase, or otherwise, in Judea or in foreign countries. Samuel, who was a Levite, was born on his paternal estate, purchased by his grandfather, Zuph. Compare *1 Sam.* i. 1. ix. 5, 6. and see also *Josh.* xviii. 7. *Jerem.* xxxii. 8. Probably the estate of Barnabas lay in Cyprus, of which island he was a native. LIGHTFOOT, WHITBY, PEARCE. The singular χρήμα is not very usual to denote money. It occurs, however, in Herod. III. 38. εἶρετο ἐπὶ κόσῳ ἂν χρήματι βουλομένο τοὺς πατέρας ἀποθνήσκοντας καταστρέψαι. Compare *Acts* xviii. 18. 20. xxiv. 26. WETSTEIN.

CHAPTER V.

CONTENTS:—*Death of Ananias and Sapphira*, vv. 1—10. *The state of the Church*, vv. 11—16. *The Apostles imprisoned, delivered by an angel, and brought before the Sanhedrim*, vv. 17—28. *Peter's address*, vv. 29—32. *The counsel of Gamaliel*, vv. 33—42.

Verse 3. ψεύσασθαι σε τὸ Πνεῦμα τὸ ἅγιον. The sin of Ananias was not an ordinary act of deception, but a complication of vain-glory and covetousness, impiety and fraud. He pretended a devotion to the cause of the Gospel, which he did not feel; and attempted, by giving up a part of the purchase-money only, and declaring it to be the whole, to obtain a credit for liberality, and secure a maintenance from the common stock. His offence was levelled against the Holy Ghost, inasmuch as the Spirit had but recently been poured out; enabling the Apostles to search the hearts of professing believers. The ad-

mission of such hypocritical pretenders into the Christian Church would have greatly impeded the interest of the Gospel; and an awful display of Divine vengeance was accordingly manifested to prevent it. That it had the desired effect is recorded in vv. 11. 13, 14. *infra*. DODDRIDGE, HAMMOND, WHITBY, KUINOEL, BP. BLOMFIELD. The use of the verb πληροῦν in this passage is Hebraistic, and similar to *Esth.* vii. 5. *Eccles.* viii. 11. in the former of which places the LXX has ἐτόλμησε. It should seem, therefore, that Satan had *emboldened* him to perpetrate the deed, which had in the first instance (v. 4.) suggested itself to his own mind. With νοσφίσασθαι there is an ellipsis of τί or μέρος. The verb itself in the middle voice is appropriately used of *purloining for one's own purpose*, as in *Josh.* vii. 1. *2 Macc.* iv. 32. LXX. *Tit.* ii. 10. *Xen. Cyr.* IV. 2. 42. *Polyb.* X. 16. *Hesych.* νοσφίζεται ἰδιοποιεῖ, κλέπτει. WETSTEIN, ΚΥΡΚΕ. Of the phrase τιθέναι ἐν καρδίᾳ, v. 4. see on *Luke* i. 65. Between τί δτι insert γέγονε, and again at v. 9. *infra*. Bos.

Ver. 5. ἐξέθυξε. Scil. βλον. So *vitam exhalare* in *Virg. Æn.* II. 562. The ellipsis occurs in *Soph. Aj.* 1656. *Eur. Orest.* 496. Of νεώτερος (v. 6.), signifying *an inferior* or *servant*, see on *Luke* xxii. 26. The verb συστέλλειν denotes *to wind in burial clothes*; and so *Eur. Troad.* 376. οὐς δ' Ἄρης ἔλοι Οὐ παῖδες εἶδον, οὐ δάμαρτος ἐν χερσὶν Πέπλοις συνεστάλησαν. More commonly, however, περιστέλλειν is so used, as in *Ezek.* xxix. 5. *Tobit* xii. 13. *Hom. Od.* Ω. 292. Of ἐκφέρειν, also a *funeral* term (vv. 6. 9, 10.), see *Lex. Pent. Gr.* in v. ἐκφορά. That it was usual with the Jews to bury on the day of death, see *John* xi. 39. In v. 8. ἀπεκρίθη, as in *Acts* iii. 12. The verb ἀποδίδοσθαι, in the middle voice, signifies *to sell*; i. e. *to give from oneself for a price*. *Ælian.* V. H. XI. 9. οὐδὲν οὔτε ἐπράτο, οὔτε ἀπέδοτο. Compare *Acts* vii. 9. *Heb.* xii. 16. *Xen. Hell.* I. 6. 9. *Polyb.* III. 22. 9. In v. 9. the use of πόδες is quite in the Hebrew idiom. Compare *Isaiah* lii. 7. *Nahum* i. 15. Somewhat similar is *Hom. Il.* I. 518. τῶν μὴ σύγε μῦθον ἐλέγχε, Μῆτε πόδας. *Schol.* τὴν ἐνθάδε ἀφίξιν. GROTIUS, WETSTEIN, PARKHURST, RAPHELIUS, KUINOEL.

Ver. 13. λοιπῶν. As opposed to πάντες, *the whole company of believers*, in the foregoing verse, *the rest* must imply those who, like Ananias, would willingly, had they dared, have joined themselves, from worldly motives, to the Apostles. As the text now stands, the passage καὶ ἦσαν ὁμοθυμαδὸν κ. τ. λ. to the end of v. 15. must be read parenthetically in order to connect the sense. Commentators, however, are of opinion that there has been a transposition in these verses, and that the first clause of v. 12. should be removed to the beginning of v. 15. More violent alterations have been suggested; but the above is sufficient to pre-

serve the connection. Of the verb *κολλᾶσθαι* see on *Matt.* xix. 5. A. CLARKE, KUINOEL. The distinction between *κλινῶν* and *κραββάτων*, in v. 15. is also preserved in Cic. de Divin. 63. *Deosne immortales concursare omnium mortalium non modo lectos, verum etiam grabatos.* The latter was a meaner sort of bed or couch. WETSTEIN. It does not appear that any cures were actually effected by Peter's shadow; and, at all events, no argument could thence be derived in favour of his superiority over the other Apostles. WHITBY.

Ver. 17. αἵρεσις. A sect. Properly, the word denotes simply a choice; but in our Lord's time it was used to denote a religious party or sect. It was so used without conveying the idea either of censure or commendation; as Josephus (Ant. XIII. 5. 9.) speaks of the αἵρεσις of the Pharisees, Sadducees, &c. This notion of the word prevailed also among the heathen philosophers. Arrian. Epict. II. 19. εὐρήσατε τίνας ἐστὶ αἵρεσις. Diod. Sic. p. 82. καὶνὰς αἵρεσις κτίζειν. Cic. Parad. Præf. In ea est hæresi, quæ nullum sequitur florem orationis. CAMPBELL, WETSTEIN. In v. 20. τὰ ῥήματα τῆς ζωῆς ταύτης are parallel with λόγος τῆς σωτηρίας ταύτης in Acts xiii. 26. signifying the words of eternal salvation, as opposed to the Sadducaical disbelief in the resurrection. Compare John xii. 50. xvii. 3. WHITBY, GROTIUS. The word γερονσία (v. 21.) is applied to the Jewish Sanhedrim by Josephus frequently. See also Horne. Of the ellipsis after ἀπέστειλαν, see on *Matt.* ii. 16.

Ver. 28. παραγγεῖλα παρηγγειλαμεν. See on *Luke* xxii. 15. Of the next verse, on Acts iv. 19.; and of v. 31. on Acts ii. 32. iii. 15. The relative οὗτος, in the next verse, is expressive of the most sovereign contempt: and so again in Acts vii. 13. ix. 21. and elsewhere. In v. 31. the expression δοῦναι μεταβολάν κ. τ. λ. implies the object of Christ's exaltation. With διεπρόνοντο in v. 33. there is an ellipsis of ἐν καρδίαις, which is supplied in Acts vii. 54. The verb signifies properly to cut with a saw, and is thence applied to any violent exasperation of the mind. So findor is used in Pers. Sat. III. 9. WHITBY, KUINOEL.

Ver. 34. Γαμαλιήλ. The Talmud speaks of R. Gamaliel the Old, "at whose death the honour of the law failed, and the purity of Pharisaism ceased." He died eighteen years before the destruction of Jerusalem, A.D. 52. and was therefore, in all probability, the son of Simeon, grandson of the famous Hillel, and the preceptor of St. Paul, Acts xxii. 3. From the part which he took upon this occasion, some have thought that he was a Christian, but no such suspicion appears to have occurred to the Sanhedrim, as in the case of Nicodemus (John vii. 52.); and his advice was in all probability followed, from aver-

sion to the Sadducees. LIGHTFOOT, WETSTEIN, BP. BLOMFIELD. With βραχύ τι there is the usual ellipsis of διάστημα. The phrase έξω ποιῆσαι is one of those in which ποιεῖν takes its sense from the adverb with which it is connected; the reverse of which, εντος ποιεῖν, occurs in Thucyd. V. Thus Xen. Cyr. IV. 1. 3. έξω βελών την τάξιν ποιήσας. So also in Latin: Apul. Met. V. 27. Intra limen se fecit. ELSNER. Of Theudas and Judas of Galilee, (vv. 36, 37.) see Horne. The *taxing* here mentioned is perfectly distinct from the *census*, in Luke ii. 1. In v. 36. some MSS. insert μέγαν from the margin: but τις of itself includes the sense of μέγας. Soph. Elect. 939. ἤρχεις τις εἶναι, τοῖσι χρήμασι σθένων. So aliquis in Latin. Cic. Ep. Att. III. Ad me perscribas, neque ut facis velis esse aliquem. Juv. Sat. I. 73. Si vis esse aliquis. The phrase γενέσθαι εἰς οὐδέν also is pure Greek. Thus Eur. Hec. 622. εἰς τὸ μηδὲν ἤκομεν. Of ἀφίστημι, to cause to revolt, in an active sense, there are examples in Deut. xiii. 10. Ecclus. xix. 2. LXX. So Herod. I. 154. τοὺς Λύδους ἀπέστησεν ἀπὸ Κύρου. WETSTEIN, KYPKE, GRIESBACH, RAPHELIUS.

Ver. 38. ἐὰν ᾗ ἐξ ἀνθρώπων ἡ βουλὴ κ. τ. λ. It was a maxim of the Jews, that *every thing, undertaken for God's glory, was certain of success*. Compare also Herod. IX. 16. Hom. II. E. 606. Of the verb δέρειν (v. 40.) see on Matt. xxi. 35.; and of the phrase κατ' οἶκον (v. 42.) on Acts ii. 46. An expression similar to v. 41. will be found in Senec. de Prov. 4. Digni visi sumus Deo, in quibus experiretur quantum humana natura posset pati. For the cause of the Apostles' joy, see Matt. v. 11, 12. Luke vi. 22, 23. SCHOETTGEN, WETSTEIN, KUINOEL.

CHAPTER VI.

CONTENTS:—*The appointment of the seven deacons*, vv. 1—7.
The accusation of Stephen, vv. 8—15.

Verse 1. Ἑλληνιστῶν. See Horne's Introd. Vol. III. p. 265. It is well known, however, that a severe controversy exists respecting these *Hellenists*; some making them *proselytes of righteousness* exclusively, as Pearson, Wolf, Salmasius, and others; while Hammond, Grotius, Le Clerc, Lightfoot, Heinsius, &c. contend that they were *foreign Jews, who spoke the Greek language*. In all probability both these classes of persons are included in the appellation; an *Hellenist* being properly one who has

adopted Grecian habits, whether of *speech* or *manners*. Phavorinus: Ἑλληνίζω Ἑλληνικῶς φθέγγομαι, καὶ τὰ τῶν Ἑλλήνων φρονῶ. So Περσίζειν, *Persicè loqui*, in Xen. Anab. IV. 5. 23. Whereas, on the other hand, Suidas: Μηδίζω τὰ τῶν Μηδῶν φρονῶ. Now the Jews of Palestine treated both foreigners and proselytes with nearly equal contempt; whence perhaps arose the suspicion, though probably unjust, that their widows were neglected in the daily distribution of alms, which had been hitherto administered, as in the Jewish synagogue, by officers appointed for the purpose. They were *three* in number, and called *Parnasim*. See Maimon. in Sanhedr. c. 1. To remove, therefore, all appearance of partiality, the persons nominated to the office in v. 6. were evidently, from their names, *Hellenists*, and the last a proselyte of Antioch. KUINOEL, BP. BLOMFIELD. Of the word γογγυσμός, see on John vii. 11. and with πληθυνόντων supply *ἑαυτοῖς*. It is used, however, *intransitively* in Exod. i. 20. 1 Sam. xiv. 19. Herodian. III. 8. 14. In παραθεωρεῖν the preposition, as in other compounds, bears the sense of *perperam*; and this rare use of the verb, which generally signifies *to compare by observation*, occurs in Diod. Sic. X. p. 139. Demosth. p. 1414, 22. Hence Hesych. παραθεωροῦντο· κατεφρονούντο. WETSTEIN, RAPHELIUS, KYPKE. The *daily ministrations*, διακονία ἡ καθημερινή, is explained by the phrase διακονεῖν τραπέζαις in v. 2. (of which see on Matt. iv. 11.) as referring to the daily distribution of alms, or provisions, to the poor. Many of the commentators render τραπέζα, *a money-table*; and so Matt. xxi. 12. xxv. 17.; but either this, or the general acceptation, will obtain. KUINOEL.

[OF THE OFFICE OF DEACON.]

It has been contended that the office of deacon, the institution of which is here recorded, was of a secular and temporary nature, and wholly confined to the distribution of alms in the early Church. But although, in relating the circumstance, St. Luke briefly mentions the immediate cause which led to their appointment, it is otherwise evident that the *ministry of the tables* was not their sole employment. For this alone the gifts of the Spirit, conferred by imposition of hands, would have been unnecessary; and of the seven who were chosen, Stephen and Philip certainly exercised spiritual offices, the former preaching (*Acts* vii. 2.), and the latter (*Acts* viii. 12. 38.) baptizing. St. Paul also (*Phil.* i. 1.) speaks of it as an established spiritual office, preparatory to that of Presbyter (1 *Tim.* iii. 8. 13.); and requires in those who undertake it similar qualifications with those ordained to the higher functions of a bishop. In the primitive Church a deacon was always attendant upon the bishop, whom he assisted in the administration of the Eucharist (Justin.

M. Apol. I. p. 97. Epiphan. Hær. p. 50, 4. Cyprian, Epist. 65.); and Ignatius (Epist. Trall.) calls them *διακόνους μυστηρίων Χριστοῦ Ἰησοῦ*. The greatest caution was also used by the Apostles to prevent the admission of improper persons into the office, reserving to themselves the power of receiving or rejecting those selected for ordination: and, after their example, persons approved by the heads of the Church are still set apart by prayer and laying on of hands to this, as to every, sacred function. The laity had no part in the appointment. As to the body of men from whom the first deacons were selected, Epiphanius asserts that they were of the number of the seventy; but these had already been set apart by Christ himself to the preaching of the Gospel, and were, in all probability, native Jews. Others suppose them to have been taken from the one hundred and twenty disciples (*Acts* i. 15.); but it should rather seem that τὸ πλῆθος τῶν μαθητῶν refers to the *whole community of Christians*. Various fanciful conjectures respecting the symbolical import of the number *seven* have been hazarded, and among the rest, that in the appointment the Apostles had in view the seven Churches of Asia; but it is far more natural to refer the number to the particular state of the Church at the time. Probably the Christians were then divided into seven classes, each of which had a separate place of assembly; so that a deacon was attached to each communion. Nicolas, the last of the seven, is said by some to have been the founder of the *Nicolaitan* heresy; but it is surely incredible that a person filled with the Holy Ghost should have apostatized so far from the true faith, as to have propagated such disgusting doctrines. It appears, indeed, that the *Nicolaitans* and *Balaamites* were an identical sect (*Rev.* ii. 14, 15.), the former being the Greek synonym of the latter, and both denoting *deceivers of the people*; so as to indicate the *principles* rather than the *origin* of the heresy.

Besides the deacons, there were also *deaconesses* for the female part of the community, by means of whom the Gospel might be brought into the inmost recesses of private life. In the East, where the sexes are so carefully separated, such an institution was necessary: and so Clem. Alex. Strom. III. p. 448. δι' ὧν καὶ εἰς τὴν γυναῖκα κωνίτιν ἀδιαβλήτως παρεισδύετο ἡ τοῦ Κυρίου διδασκαλία. *Phæbe*, mentioned in *Rom.* xvi. 1. was one of the order. Originally they were required to be widows, of sixty years of age; but Epiphanius speaks of some who were virgins. Their office consisted in assisting at the baptism of women, in instructing female catechumens, attending the female sick, visiting the martyrs in prison, and keeping order among the women in Church. Pliny, in his Epistle to Trajan, calls them *Ancillæ*, quæ ministræ dicebantur. They were totally excluded, however, from taking any part in the public service; and the order was completely extinct in the eleventh century.

WHITBY, HAMMOND, BINGHAM, KUINOEL, DODDRIDGE, MOSHEIM, &c.—[LIGHTFOOT, GROTIUS, &c.]

Ver. 2. οὐκ ἀρεστόν ἐστι. *It is not expedient.* Of the verb μαρτυρεῖν, *to approve* (v. 3.), see on *Luke* iv. 11. So *1 Tim.* iii. 7. τὴν μαρτυρίαν καλὴν ἔχοντες. The word *χρεῖα*, denoting *an office* or *appointment*, is sanctioned by *Judith* xii. 10. *1 Macc.* x. 37. LXX. Polyb. VIII. 22. Dion. Hal. IV. p. 635. and so Josephus: ἐπίστησαν ταῖς χρεῖαις. Of the imposition of hands (v. 6.) see on *Acts* viii. 16. WETSTEIN, KYPKE, ELSNER. It has been thought surprising that so great a number of priests, as the expression in v. 7. is supposed to suggest, should have embraced Christianity. But when it is recollected that no less than 4289 of that order returned from the captivity (*Ezra* ii. 36.), and that this number must have gradually increased, the term will not appear exaggerated. Besides ὄχλος, as the Latin *turba*, does not necessarily imply a *great* multitude. Compare *John* xii. 17. *Acts* i. 15. To read therefore πολὺς τε ὄχλος καὶ τῶν ιερῶν (scil. τινές) is altogether unnecessary. DODDRIDGE, KUINOEL.—[BEZA.] For the vulgar reading πίστεως, in v. 8. several of the best MSS. read χάριτος, *divine grace*, which is received by the best commentators. In this sense the word is used in *Acts* xviii. 27. *Rom.* v. 21. and elsewhere frequently. GRIESBACH, WETSTEIN. Of the *synagogue of the Libertines* (v. 9.) see Horne's *Introd.* Vol. III. 251. That the second opinion, however, is correct, the position of the word proves decidedly. Of the verb συζητεῖν, see on *Mark* viii. 11.

Ver. 10. σοφία. It is clear, from Stephen's address in the ensuing chapter, that *σοφία* here implies a perfect acquaintance with the Mosaic Law and the history of the Jews; and πνεῦμα, notwithstanding the article, which is inserted in reference to ᾧ ἐλάλει, immediately subjoined, is not to be taken in a personal sense, but signifies *spiritual influence*, or *inspiration*. The verb ὑποβάλλειν in v. 11. signifies *to suborn*; and so ὑπόβλητος is used in Joseph. B. J. V. 10. 4. For συγκινεῖν τὸν λαόν (v. 12.) Luke has employed the synonymous expressions ὀχλοποιεῖν and συγχέειν τὸν ὄχλον in *Acts* xvii. 5. xxi. 27. and to the same effect we have in Phæd. Fab. I. 2. 2. *miscere civitatem*. WETSTEIN, ELSNER, KUINOEL. Of the syntax of παύεται λαλῶν, see *Matt. Gr. Gr.* §. 549, 8.

Ver. 15. ὡσεὶ πρόσωπον ἀγγέλου. Some regard this expression as proverbial of a majestic beauty of countenance, arising from the transport of exultation within the breast of Stephen; and compare *Gen.* xxxiii. 10. *1 Sam.* xxix. 9. *2 Sam.* xiv. 7. xix. 27. *Esth.* v. 2. From the effect, however, which it had of drawing uni-

versal attention towards him, it should rather seem that the face of Stephen, like that of Moses (*Exod. xxxiv. 29.*), was illuminated with a *supernatural splendour*. WHITBY, DODDRIDGE. —[GROTIUS, KUINOEL, BEAUSOBRE, &c.]

CHAPTER VII.

CONTENTS:—*Stephen's defence before the Sanhedrim*, vv. 1—53.
The stoning of Stephen, vv. 54—60.

Verse 1. ταῦτα. The accusations, namely, which had been brought against him in *Acts vi. 14.* of having predicted the destruction of the Temple, and the abolition of the Law. There is considerable difficulty, however, in developing Stephen's design in his speech; and different opinions have been offered respecting it. It seems most probable, that, foreseeing their impatience at his defence, he went out of his way to claim the attention of the Sanhedrim by a relation of the principal events of the Jewish history, which might ultimately be made to bear upon the charge; and that he was prevented from making the application by the fury of his assailants. That the Jews had a peculiar taste for such relations may be inferred from *Psalms lxxviii. cv. cvii. cxxxv. cxxxvi. Jerem. vii. Ezek. xx. Acts xiii. 17. sqq.* And so Cic. *de Orat. 24. Commemoratio antiquitatis exemplorumque relatio summa cum delectatione et auctoritatem orationi affert et fidem.* Hence, therefore, the apparent want of art and eloquence, for which the address has been censured, but which strongly indicates the fact of its being reported as it was spoken. If Luke had given, as some suppose, merely the substance of Stephen's speech, he would have written it with greater elegance and perspicuity; so that he doubtless obtained, from some of the inspired Apostles, an exact account of it. Had Stephen been allowed to bring it to a conclusion, he would have vindicated himself against the charge of blasphemy by shewing, that before the Law was given, Abraham and the patriarchs pleased God, that Moses himself had foretold the coming of Christ to abrogate the Law, and that the Law, good as it was, had not sanctioned their idolatrous practices. With respect to the Temple, it did not exist till long after the time of Moses; that God did not *dwell in temples made with hands*; and that their opposition to Jesus was only of a piece with their persecution of the prophets, who had foretold his coming. KUINOEL, BP. BLOMFIELD.

Ver. 2. ὡφθην. Namely, at *Ur, of the Chaldees* (*Gen. xi. 31.*);

but all that part of Chaldæa above the junction of the Tigris and Euphrates, in which *Ur* was situated, formed also part of Mesopotamia. See Joseph. Ant. I. 8. Plin. N. H. VI. 26. Xen. Anab. IV. 3. 4. Abraham, therefore, passed from the eastern to the northern part of Mesopotamia, in which *Harar*, or *Charran*, was situated. This *Charran*, called Χάρραι της Μεσοποταμίας in Herodian, IV. 137. was afterwards ennobled by the defeat of Crassus. Lucan, Phars. I. 105. *Assyrias Latio maculavit sanguine Charras*. It appears, however, from Gen. xi. 31. xii. 1. that Abraham left *Ur* at the suggestion of his father, Terah, and received his call on his arrival at Charran. The best solution of the difficulty rests upon a Jewish tradition, founded upon Gen. xv. 7. *Nehem.* ix. 7. that Abraham was *twice* called; which tradition Stephen has followed. Philo, *de Abrah.* T. II. p. 11. 16. ἅμα τῷ κελυσθῆναι μετανίστατο· τὸ μὲν πρῶτον, ἀπὸ τῆς Χαλδαίων τῆς εὐδαίμονος χώρας εἰς τὴν Χαρραίων χώραν· ἔπειτα οὐ μακρὰν ὕστερον, καὶ ἀπὸ ταύτης εἰς ἕτερον τόπον. Compare Joseph. Ant. I. 7. 1. *Judith* v. 7. GROTIUS, WHITBY, KUINOEL. Of the apparent error in v. 4. see Horne's Introd. Vol. II. p. 508. The most probable solution is, however, that the *moral*, not the *natural death*, of Terah is intended; the Jews being accustomed to regard his defection to idolatry (*Josh.* xxiv. 4. *Judith* v. 6, 7.) in this light. MICHAELIS, ROSENMULLER. Here and at v. 43. the verb μετοικίζειν is to *cause one to change his abode*; and thus differs from μετοικεῖν, to *settle abroad*. Compare 2 *Sam.* xv. 19. LXX. Thucyd. I. 12. KUINOEL.

Ver. 5. βῆμα ποδός. A proverbial expression, as in Gen. viii. 9. *Deut.* ii. 5. So Cic. Attic. Epist. XIII. 2. *Pedem ubi ponat in suo non habet*. By right of purchase Abraham had possessions at Hebron (*Gen.* xxiii.); but his faith led him to go thither *before* he had made this purchase. Hence ἔδωκεν should be rendered *dederat*. The word κατάσχεσιν denotes *an estate or possession* in Gen. xlvii. 11. *Numb.* xxxiii. 54. xxxvi. 3. LXX. Joseph. Ant. IX. 1. 2. See on v. 44. *infra*. The promise is made to Abraham in Gen. xii. 7. xiii. 15. KUINOEL. Of the citation and the chronological difficulty in the following verses, see Horne's Introd. Vol. II. pp. 220. 504. 510.; and of the *covenant of circumcision*, see Vol. III. p. 27. The word τόπος in v. 7. denotes *a country*, as in Xen. Anab. IV. 4. 2. ὁ τόπος οὗτος Ἀρμενία ἐκαλεῖτο. After ἀπέδοντο in v. 9. there is an ellipsis of ὥστε ἀπάγεσθαι αὐτόν. So Hom. Od. P. 442. αὐτὰρ ἔμ' ἐς Κύπρον ξείνῳ δόσαν ἀντιάσαντι. Herod. II. 56. τὴν μὲν αὐτέων ἐς Λιβύην, τὴν δὲ ἐς τὴν Ἑλλάδα ἀπέδοντο. ELSNER, WOLF. Of the phrase εἶναι μετὰ τινος, see on *Matt.* xxviii. 20.; and of χορτάζειν, whence χορτάσμα in v. 11. on *Matt.* v. 6. With δευτέρῳ supply χρόνῳ in v. 13., and compare Gen. xliii.

Ver. 14. ἐν ψυχαῖς ἑβδομήκοντα πέντε. Scil. συνισταμένην. The same ellipsis occurs in *Deut. x. 20.* LXX. Bos. Of the difficulty respecting the number of Jacob's family, see Horne's *Introd. Vol. II. p. 505. 541.*; and of the error in v. 16. at p. 220. In v. 18. ἕτερος denotes not simply *another*, but of a *different family*, as it appears from Joseph. *Ant. II. 9. 1.* Αἰγύπτιοι, ὧν ἦσαν εὖ ὑπὸ Ἰωσήπου τετυχότες, διὰ χρόνου μῆκος λήθην λαβόντες, καὶ τῆς βασιλείας εἰς ἄλλον οἶκον μετεληλυθυίας, δεινῶς ἐνύβριζον τοῖς Ἰσραηλίταις. Compare *Exod. i. 8.* The verb εἶδειν must imply *to regard, to esteem*, as in *1 Thess. iv. 4. v. 12.*; and κατασοφίζεσθαι, in v. 19. is *to deal treacherously*, in reference to Pharaoh's covert attempts at the destruction of the Israelites, by over-working the parents and drowning the male children. Phil. *Jud. Vit. Mos. I. p. 603.* E. τὴν ἰσχὺν αὐτῶν ἀφαιρεῖν ἱπποσίαις ἀνοσιουργοῖς ἐμψυχάτο. Compare *Judith v. 11.* The phrase ποιεῖν ἑκθερα, for ἐκτιθέναι, is by no means an unusual idiom. See *Matt. xii. 16. John vii. 23.* Xen. *Cyr. VIII. 4. 33.* So in Latin, Ov. *Met. V. 480. Vitiataque semina fecit*; i. e. *vitiavit.* KUINOEL, WETSTEIN, KYPKE, LOESNER, &c. Of ζωογονεῖν, see on *Luke xvii. 32.*

Ver. 20. ἀστέιος τῷ Θεῷ. So Phil. *Vit. Mos. I. p. 604.* and Josephus (*Ant. II. 9. 7.*) calls him παῖδα μορφῇ θεῖον. Compare also *Ant. II. 5.* Justin. XXXVI. 2. Properly the adjective ἀστέιος denotes *civic*, as opposed to ἀγροικὸς, *rustic*; and thence *polite, elegant*, as the inhabitants of cities usually are in comparison of countrymen. So *urbanus* in Ovid, *Pont. I. 8. 29.* Terent. *Adelph. I. 1. 17.* In the N. T. it signifies *beautiful*; as also in *Judith xi. 23. LXX.* Of the Hebrew use of τῷ Θεῷ, as a superlative adjunct, see on *Mark xi. 21.* There are instances in *Gen. xxx. 8. Psalm xxxvi. 6. lxxx. 10. Jonah iii. 3.* Suidas: ἀστέιος· εὐ-πρόσωπος, χαριεὺς, καλός. Of αὐτὸν, redundant in the next verse, see on *Matt. iv. 16.* The verbs ἐκτιθέναι and ἀναιρεῖν are appropriately used of the exposition of children, and the preservation of those who had been exposed. Arist. *Nub. 531.* ἰξέθηκα· παῖς δ' ἑτέρα τις λαβοῦσ' ἀνείλετο. WETSTEIN, DODDRIDGE, KREBS, KUINOEL.

Ver. 22. πάσης σοφίας Αἰγυπτίων. Macrob. *Saturn. I. 16. Egyptus mater artium*; which are thus enumerated by Philo in *Vit. Mos. I. p. 606.* Ἀριθμοὺς μὲν οὖν καὶ γεωμετρίαν, τὴν τε ῥυθμικὴν καὶ ἁρμονικὴν καὶ μετρικὴν θεωροῦσαν, καὶ μουσικὴν τὴν σύμπασαν, Αἰγυπτίων οἱ λόγοι παρῑδωκαν· καὶ προσέτι τὴν διὰ συμβόλων φιλοσοφίαν, ἣν ἐν τοῖς λεγομένοις ἱεροῖς γράμμασιν ἐπεδείκνυντο. Compare *1 Kings iv. 30. Isaiah xix. 11, 12.* Herod. *VII. 164.* Diod. *Sic. p. 46.* D. Macrob. *Somn. Sap. I. 21.* Val. *Max. VIII. 7. 2.* A discrepancy has been pointed out between the last clause of the verse, and the description which Moses gives of

himself as ἰσχυρόφωνος καὶ βραδύγλωσσος, in *Exod.* iv. 10. vi. 12. That this defect was miraculously removed, as some have inferred from Philo, is scarcely probable from the fact that Aaron spoke what Moses suggested (*Exod.* iv. 16.); so that δυνατὸς ἐν λόγοις εἶναι should rather be referred to *God's being with his mouth, and teaching him what he should say* (*Exod.* iv. 12.). It is anticipating the order of the narrative to understand ἔργα of the miracles in Egypt; and it is therefore probable that Stephen alludes to a Jewish tradition recorded in Joseph. Ant. II. 5. that Moses headed an Egyptian army against the Ethiopians; unless, indeed, the phrase is a general expression, denoting *a wise and active statesman*. HAMMOND, TILLOTSON, KUINOEL, &c.—[ROSENMULLER, KREBS, &c.] In the next verse also the age of Moses depends upon tradition, and moreover upon a varying tradition, since it is nowhere mentioned in the O. T. but the following occurs in *Bereschith R.* p. 115, 3. *Moses lived in the palace of Pharaoh forty years, in Midian forty years, and served Israel forty years.* According to *Schemoth R.* p. 118, 3. there existed another opinion, that he was at this period only twenty years old. Before ἀνέβη there is an ellipsis, which is supplied in *Luke* xxiv. 38. of the nominative διαλογισμός. Of ἐπισκέπτεσθαι, see on *Luke* i. 68. The verb πατάσσειν (v. 24.) as in *Exod.* ii. 12. LXX. signifies *to inflict a mortal stroke*; and so Plut. Alcib. p. 205. παράξαντος ἐγχειρίδιω καὶ διαφθείραντος. Now the same verb is used of the Egyptian's attack upon the Israelites; so that not only is the conduct of Moses justified by the word of God in *Gen.* ix. 6. but by a particular law of Egypt, which bore directly upon the point, as thus stated in Diod. Sic. I. 77. εἰὰν δέ τις ἐν ὁδῷ κατὰ τὴν χώραν ἰδὼν φονευόμενον ἄνθρωπον, ἢ καθ' ὁδοῦ βιβαίνοντι πάσχοντα, μὴ ῥύσαιο, δυνατὸς ὢν, θανάτῳ περιπέσειν ὀφείλειν. With respect to the notion entertained by Moses, that the Israelites would have understood the object of his appearance among them, it is probable that it was founded upon the promise to Abraham (v. 6. *supra*), which was now approaching its completion. WOLF, KUINOEL, DODDRIDGE. Properly, συναλύνειν (v. 26.) denotes *to compel together*, as in Plut. Cæs. p. 728. A. συναλυνόμενος ἄκων εἰς εἰρήνην. But, like ἀναγκάζειν, it frequently implies *persuasion* only. See on *Luke* xiv. 23. With v. 27. compare *Luke* xii. 14. In v. 28. the preposition ἐν is put for διὰ, as in *Matt.* vi. 7. and elsewhere. From *Exod.* ii. 15. it should seem that Moses fled into the land of Midian in consequence of Pharaoh's intention to put him to death. WETSTEIN, ROSENMULLER.

Ver. 30 ἐτῶν τεσσαράκοντα. This is traditional. See last note. Of Mount *Sinai*, or *Horeb* (*Exod.* iii. 1.), see Horne's *Geog. Index*; and of ἄγγελος Κυρίου, the *Angel Jehovah*, on *John* i. 1. The expression φλογὶ πυρὸς is put for φλογὶ πυρου-

μένω. Compare *Psalms* civ. 4. LXX. 2 *Thess.* i. 8. *Heb.* i. 7. Xen. Mem. IV. 3.7. Diod. Sic. XVII. 114. Polyb. V. 8.9. Some have thought that the appearance was a *meteor*, but it was doubtless the *Schechinah*. WETSTEIN, WHITBY, &c.—[ROSENMULLER.] Of the notion which caused the alarm of Moses in v. 32. see on *Luke* v. 8. With reference to v. 33. the Rabbins observe, in *Schemoth R.* p. 937. that *wherever the Divine Majesty is displayed, to tread with sandals is prohibited; since (Josh. v. 15.) the priests do not minister in the sanctuary unless they be unsandaled.* Thus also, speaking of the Jews, Juv. Sat. VI. 158. *Observant ubi festa mero pede sabbata reges.* Pythagoras also thus enjoined his followers: θύειν χρή ἀνυπόδετον, καὶ πρὸς ἱερά προσιέναι. See Jamblich. Vit. Pyth. §§. 89. 105. KUINOEL, WETSTEIN. The repetition of the participle with the verb from which it is derived, as in v. 34., is emphatic. Compare *Exod.* iii. 7. So 1 *Macc.* v. 40. δυνάμενος δυνήσεται. *Heb.* vi. 14. εὐλογῶν εὐλογήσω σε, καὶ πληθύνων πληθυνῶ σε. But though peculiarly an Hebraic idiom, it is not unusual in the Greek writers. Herod. IV. 25. καταφεύγων καταφύγῃ. Arrian. Indic. IV. 15. ὦν τοὺς μὲν αὐτὸς ἰδὼν οἶδα. In v. 35. χειρὶ is redundant; and the preposition ἐν is put for διὰ. Compare v. 25. *supra*. There is here and throughout a tacit comparison between the wickedness of those who rejected Moses, and those who denied Christ. With v. 37. compare *Acts* iii. 22. GLASS, RAPHELIUS, WHITBY.

Ver. 38. λόγια ζῶντα. In reference, it should seem, to *Deut.* xxxii. 47. where the *Law of Moses* is called ζῶη, *life*. It appears, however, from *Gal.* iii. 21. that the epithet does not imply *life-giving*; nor is there any support to the opinion that it means *proceeding from God*. Some therefore would render it *powerful, effective*; comparing *Heb.* iv. 12. where, however, ζῶντα rather denotes *sure, certain*: as in Soph. CEd. T. 481. μαντεῖα ζῶντα. The preferable meaning is *salutary*. Compare *Deut.* vi. 1. xxx. 6. 1 *Pet.* i. 33. Of the word ἐκκλησία, see on *Matt.* xvi. 18. Here it denotes the *multitude assembled at the foot of Mount Sinai*. Suidas: ἐκκλησίαν συναγωγὴν ὄχλου. Some have inferred from v. 39. that the people desired to return to Egypt; but that it was the idolatry of the Egyptians to which their hearts reverted, the context clearly indicates. It is not indeed stated in the Mosaic records that the Israelites worshipped idols in Egypt, but the fact is sufficiently confirmed by *Ezek.* xx. 7, 8. 24. KUINOEL, ALBERTI, RAPHELIUS, ROSENMULLER. In v. 40. there is an anacoluthon in the construction, similar instances of which will be found in my note on Hom. Il. B. 353. and *Matt.* Gr. Gr. §. 610.

Ver. 41. ἐμοσχοποίησαν. This verb, of which the etymology

is obvious, was coined by *Stephen*; and others of like formation occur in the LXX. Of the idol alluded to, and of those mentioned in v. 43. see Horne's *Introd.* Vol. III. pp. 344. 348. 358. Instead of *Ῥεμφάν*, for which the LXX have *Ῥαιφάν*, the Hebrew name in *Amos* v. 25. is *Chiun*; but it is generally supposed that *Saturn*, who was worshipped under the image of a *star*, is intended; the former being the *Coptic* and the latter the *Jewish* name of the same divinity. The phrase *ἀνάγειν θυσίας*, which has been thought rare, occurs in Philo repeatedly; and so 1 *Kings* iii. 15. LXX. ἀνήγαγεν δλοκαυσώσεις. 2 *Chron.* xxix. 21. ἀνήγαγε μόσχους. Herod. II. 60. ἐορτάζουσι μεγάλας ἀνάγοντες θυσίας. Probably the verb is used with reference to the *leading* of the victim *up* the steps of the altar. ELSNER, SCHLEUSNER. There is an ellipsis in v. 42. after ἐστρεψε, which some supply by *γνωμῆν*, as in Joseph. *Ant.* VI. 7. 5. and others by *τρόπους*, as in Arist. *Nub.* 88. Rather understand *ἐαυτὸν*, which is frequently omitted; or τὸ πρόσωπον αὐτοῦ, which is added in *Isaiah* lxiv. 7. LXX. God is said to *turn away his face* when he is angry with his people, as in *Deut.* xxxi. 17. *Psaln* xxi. 26. xxvi. 14. *Wisd.* iv. 4. *Tobit* iv. 4. KUINOEL.—[KREBS, LOESNER.] *The book of the Prophets* is the roll of the twelve minor prophets, of which *Amos* is one. See *Wisd.* xlix. 10. In the interrogative form of the passage a *negation* is clearly implied; for, though it appears from *Exod.* xxiv. 4. sqq. *Numb.* vii. 9. that the Israelites did sacrifice to God in the wilderness, there is clearly an ellipsis of the adverb *μόνον*. So again in 1 *Cor.* ix. 9. μὴ τῶν βοῶν μέλει τῷ θεῷ; The notion that *free-will offerings* only are intended is altogether improbable. ROSENMULLER.—[LIGHTFOOT, MICHAELIS.] In v. 43. some would render ἀναλαβεῖν *to borrow, to adopt*; but the corresponding Hebrew verb denotes *to elevate*; and the allusion is plainly to the pompous elevation of the shrine in which the image of the idol was placed. Compare *Acts* xix. 24. From the transition to the *tabernacle of witness*, in the next verse, it seems that that of *Moloch* was an idolatrous imitation of it. The noun *τύπος* denotes *an image* in Joseph. *Ant.* I. 19. 11. and so Polyb. V. 9. 3. θεῶν τύπους. In the adverb ἐπείκεινα, which is compounded of ἐπὶ and ἐκείνα, the word *μέρη* is understood. Herod. III. 115. τὰ ἐπέκεινα τῆς Εὐρώπης. Of the variation from the Hebrew and LXX, see Horne's *Introd.* Vol. II. p. 220. KYPKE, MUNTHE, KUINOEL.—[RAPHELIUS.]

Ver. 44. ἡ σκηνὴ τοῦ μαρτυρίου κ. τ. λ. See *Exod.* xxv. 40. and compare *Heb.* viii. 5. Of the *tabernacle*, see Horne's *Introd.* Vol. III. p. 232. It may here be called the *Tabernacle of Witness*, either from the presence of the *Schechinah*, which attested the Divine presence; or as containing the *ark of the covenant*. Some, indeed, maintain that *σκηνή* is here syno-

nymous with *κιβωτός*, and that *μαρτύριον* and *νόμος* are often interchanged; comparing *Deut.* iv. 45. vi. 17. 20. and other passages. But the LXX have translated *תַּבְּרַח לְהִתְכַּלֵּל*, *the tabernacle of the congregation*, by the phrase here employed, in *Exod.* xxix. 42. 44. and elsewhere; apparently deducing *τῷ* from *τῷ*, *to witness, to teach*, instead of *τῷ*, *to assemble*. The designation may therefore allude to the *instruction* which God gave his people from the Tabernacle; in which sense *μαρτυρεῖν* is sometimes used. Compare *John* xv. 26. *1 Cor.* i. 6. Still it is probable, from *Numb.* i. 50. where *μαρτύριον* is the proper rendering of the Hebrew, that the term was used indifferently, without reference to the immediate sense of the passage. With regard to the structure of the Tabernacle, the Jews have a tradition in *Menachoth*, p. 29, l. that a fiery model descended from heaven, according to which Moses was directed to fashion it. But it is sufficient that a mental impression of the appointed form was communicated to him from above. In the next verse some would render the participle *διαδεξάμενοι*, absolutely, *successors*; viz. of those who perished in the wilderness; but, with the accusative of the thing, the verb denotes *to receive in succession*, and is therefore more readily referred to *ἡν* (*scil.* *σκήνην*), than to *αὐτοῦς* understood. *Ælian.* H. V. III. 26. *διαδέχασθαι τυραννίδα*. Since the Israelites had not completely obtained possession of Canaan till the time of David, it has been proposed to render *ἐν τῇ κατασχέσει*, *while they were taking possession*. But *κατάσχεσις* rather denotes the *land possessed* than the *act* of occupation; and the preposition *ἐν* seems to be put for *εἰς*, as frequently elsewhere. *Numb.* xxxii. 5. LXX. *δοθήτω ἡμῖν ἡ γῆ ἐν κατασχέσει*. Hence the comma should be removed after *ἡμῶν*, and the clause *ἕως τῶν ἡμερῶν Δαβὶδ* referred to *ἔξωσεν*, not to *εἰσήγαγον*. KUINOEL, KYPKE, GROTIUS.—[WOLF, BRENTSCHNEIDER.] Stephen's argument goes to prove that the appointed place of divine worship had been repeatedly changed; so that the Temple might also, in its turn, be deprived of its peculiar sanctity. Of *Ἰησοῦς*, which is the Hebrew *Joshua*, see on *Matt.* i. 16. Horne's *Introd.* Vol. IV. p. 39. The verb *εὑρεῖν* in v. 46. signifies *to build*; and the expression is taken from *Psalms* cxxii. 8. Compare *2 Sam.* vii. Any abode is designated by the word *σκήνωμα*, which, in reference to the Temple, is interchanged with *οἶκος* in v. 47. Hesych. *σκήνωμα· οἶκημα, οἶκος, τόπος*. KUINOEL.

Ver. 48. *προφῆτης. Isaiah* lxvi. 1, 2. The citation is directed against the national prejudices of the Jews, who prided themselves on the magnificence of the Temple and the ceremonies of religion, while they neglected the pure devotion of the heart, which God, whose temple was the universe, would accept wherever offered. In this verse many of the best MSS. omit *ναοῖς*, and,

as χειροποιητός is frequently used absolutely in the LXX in the sense both of an *idol* and a *sanctuary*, it should probably be rejected. See *Isaiah* xvi. 12. xxi. 9. With the sentiment compare 1 *Kings* viii. 27. *Acts* xvii. 24. MILL, GRIESBACH. The concluding part of Stephen's discourse in vv. 51. sqq. bears a striking resemblance to that of our Lord's in *Matt.* xxiii. 35. sqq.; but its connection with the preceding verses is not readily discernible. Some suppose that a portion of it was omitted by St. Luke for the sake of brevity. It should rather seem, from his abrupt transition into a strain of severe reprehension, that the martyr's address was interrupted by the rising impatience of the populace, who only waited for the opportunity now afforded them of putting him to death. KUINOEL. The epithet σκληρο-τράχηλος, *stiff-necked*, is frequently applied, as in *Exod.* xxxiii. 5. *Deut.* xi. 6. *Prov.* xxix. 1. to the perverse Israelites, and evidently alludes to unbroken oxen, who refuse to submit their necks to the yoke. See *Jerem.* xxvii. 8. *Hos.* iv. 16. Of the expression ἀπερίτμητοι τῇ καρδίᾳ, it may be remarked, that the rite of circumcision being emblematic of inward holiness, the term περιτομή is frequently applied in the sense of *mental purity*. Philo, *de Abrah. Migr.* T. I. p. 450. τὸ περιτέμνεσθαι ἡδονῶν καὶ παθῶν πάντων ἐκτομὴν σημαίνει. Compare *Levit.* xxvi. 41. *Jerem.* iv. 4. *Ezek.* xlv. 7. 9. *Rom.* ii. 29. *Phil.* iii. 3. The metaphor is rendered more forcible by the pride of the Jews, who considered circumcision as a badge of national eminence. In Herodian, VI. 3. 13. ἀντιπίπτειν is used of *warlike resistance*; and hence it here signifies generally *to resist, to reject*. PARKHURST, RAPHELIUS, WETSTEIN. Of the ellipsis of οὕτω in the last clause, see on *Matt.* vi. 10.

Ver. 52. τοῦ δικαίου. This term is evidently used κατ' ἐξοχὴν, to signify *Christ*; and it should seem that the name was used by the Jews to denote the Messiah. By an easy and very probable emendation of the text in *Psalms* xxxiv. 20. we not only obtain the precise appellation, but the passage will thus exactly correspond with *John* xix. 36. and remove the difficulty with which the citation is embarrassed. A similar alteration is not unlikely in *Isaiah* xli. 2. liii. 11. and evidence to the same effect is deducible from the Talmud. There is reason to believe that the article should be inserted before δίκαιος, or, at least, that the word is emphatic in *Luke* xxiii. 47. and that the centurion alludes to this appellation, which he was aware that the Jews applied to their expected Messiah. Compare *Acts* iii. 14. *James* v. 6. 1 *Pet.* iii. 18. MIDDLETON. There is considerable difference of opinion respecting the expression εἰς διαταγὰς ἀγγέλων, in the next verse. One point at least is clear; viz. that εἰς διαταγὰς is put for διὰ διαταγῶν; for we have in *Gal.* iii. 19. ὁ νόμος διαταγὰς δι' ἀγγέλων. *Heb.* ii. 2. δι' ἀγγέλων λαληθεὶς λόγος.

So Joseph. Ant. XV. 5. 3. τὰ σοῦτάτα τῶν ἐν τοῖς νόμοις δὲ ἀγγέλων παρὰ Θεοῦ μαθόντων. Now some understand these passages as referring to the *angels* which attended at the delivery of the Law on Mount Sinai (*Deut.* xxxiii. 2. *Psalms* lxviii. 17.); and there is a Jewish saying in *Midrasch. Talm. Sim.* II. p. 118. that *Moses ascended to the angels, who neither eat nor drink, with whom therefore he neither ate nor drank.* Others would interpret the passage with reference to lightning and thunder, sometimes called God's *messengers* or *ministers*, by which the giving of the law was accompanied; and others again suppose that the *prophets* of the O. T. are intended. But, whatever part each and all of these agents bore in the promulgation of the Law, it is manifest from *Exod.* xx. 9. that God himself was the giver of it; and the particular person of the Trinity, by whom it was immediately ordained, was always considered by the Jewish Church to have been the Λόγος, or *Angel Jehovah*. It is highly probable, therefore, that the *plural* is here used *Hebraicè*, as denoting *eminence*, for the singular; and that the same divine person is meant, whom the martyr, in vv. 30. 38. *supra*, has denominated ἄγγελος Κυρίου. The verb διατάσσειν undoubtedly signifies *to set in array*, as *Judith* ii. 16. LXX. Xen. Cyr. VI. 3. 12.; but, in a forensic sense, it signifies *to enact*, or *promulgate*. Hesiod, Op. D. 276. τόνδε γὰρ ἀνθρώποισι νόμον διέταξε Κρονίων. ALLIX, ELSNER.—[GROTIUS, WHITBY, PARKHURST, SCHOETTGEN, MICHAELIS, &c.] Of the verb διαπρίσθαι, in v. 54. see on *Acts* v. 33.

Ver. 55. δόξαν Θεοῦ. The *Schechinah*, or manifestation of the divine presence. It is not necessary to suppose, however, that the heavens actually opened and disclosed the glorious appearance of the Godhead; at the same time that the words cannot possibly be taken figuratively, as expressive of the sure and certain prospect of eternal glory, with which the mind of the dying martyr was impressed. Some would identify δόξαν Θεοῦ with τοὺς οὐρανούς ἀνεργμένους, and maintain that *lightning* only is intended, as in Virg. *Æn.* IX. 20. *Video medium discedere cælum.* But in this case the by-standers would have been equally sensible of the flash, and the solemn exclamation of Stephen altogether unwarrantable. It is probable, that under the influence of the Holy Spirit he enjoyed an inward vision of the glories of heaven; as Peter also *fell into a trance, and saw the heavens opened* (*Acts* x. 10.). Compare also *Isaiah* vi. *Ezek.* viii. 2. *Rev.* iv. 2. This is the only passage in the N. T. in which Christ is represented as *standing* at the right hand of God. The following is the observation of Gregory the Great, in Hom. 19. *on the ascension*:—*Sedere judicantis et imperantis est; stare vero pugnantis vel adjuvantis; Stephanus stantem vidit, quem adiutorem habuit.* Compare *Matt.* xxvi. 64. *Luke*

xxii. 69. GROTIUS, KUINOEL, ROSENMULLER.—[MICHAELIS, KREBS.] Of the circumstances attending the stoning of Stephen, see Horne's *Introd.* Vol. III. pp. 110. 121. 153. 163. and compare the note on *John* xviii. 28. The witnesses threw off their clothes, in order to cast the stones with greater ease; and they were laid at Saul's feet, who undertook the charge of them. Compare *Acts* iv. 32. By *νεανίας* is generally understood a person of about thirty years of age. So David, at the time of his combat with Goliath, is called *νεανίσκος* in Joseph. *Ant.* VII. 9. 2. Cicero also calls Anthony *adolescens*, in Philipp. II. 21. Compare Xen. *Cyr.* VIII. 3. where *ἄνθρωπος* and *νεανίσκος* are interchanged. Hence Phavorinus: *νεανίσκος ἂν' ἑτῶν ἑκοστικῶν ἕως ἑτῶν τριακονταεσσαῶν*. Paul may therefore have been near sixty at the time of writing his Epistle to Philemon, so that there is no occasion to render *πρεσβύτερος*, *an ambassador*, in v. 9. This passage, however, affords no data for discovering St. Paul's age at this time. KUINOEL, WHITBY.—[BENSON.]

Ver. 59. ἐπικαλούμενον. Scil. τὸν κύριον Ἰησοῦν. Some would supply Θεόν, but the words following clearly suggest the mode of filling up the ellipsis. Had Stephen called upon *God the Father*, the Evangelist would have written κύριε τοῦ Ἰησοῦ. Compare *Rev.* xxii. 20. Stephen evidently died a martyr to the vital doctrine of the deity of Christ. He was stoned for asserting the divinity of the *Just One*; he persisted therein to his death; and his dying prayer for his murderers was addressed to Christ, in precisely the same terms which Christ himself on the cross had addressed the *Father*. This was a solemn act of worship; an acknowledgment that Jesus, as God, was *mighty to save*. HORSLEY, KUINOEL, BOWYER.—[HAMMOND, SCHLEUSNER] In the words δέξαι τὸ πνεῦμά μου, there is a distinct recognition of the existence of the soul in a separate state from the body after death. See *Wisd.* iii. 1. WHITBY. The verb ἰσάναί (v. 60.) is here rendered *to repay*; but possibly, in allusion to the practice of paying money by *weight*, the petition may signify, *weigh not out to them this sin*; i. e. the punishment due to it. See on *Matt.* xxvi. 5. God is frequently represented in Scripture as weighing men's actions, as in 1 *Sam.* ii. 3. *Job* xxxi. 6. *Prov.* xvi. 2. *Isaiah* xxv. 7. *Dan.* v. 27. and both Jews and Mahometans entertained a belief that at the end of the world good and bad deeds will be weighed in two scales, and that, according as the one or the other preponderated, will be the final destiny of the doer. A similar notion is found in Virg. *Æn.* XII. 725. *Jupiter ipse duos æquato examine lances Sustinet, et fata imponit diversa duorum*. Compare Hom. II. X. 209. In this sense of ἰσάναί there is an ellipsis of ζυγῶ or σταθμῶ, as supplied in *Jerem.* xxxi. 10. LXX. Herod. II. 65. DODDRIDGE, ELSNER, WETSTEIN, RAPHELIUS. Of the verb κοιμᾶσθαι, see on *John* xi. 11.

CHAPTER VIII.

CONTENTS:—*The first general persecution*, vv. 1—3. *Philip preaches in Samaria, and converts Simon Magus*, vv. 4—13. *Peter and John also proceed to Samaria*, vv. 14—17. *Peter's reproof of Simon*, vv. 18—25. *The Ethiopian eunuch*, vv. 26—40.

Verse 1. Σαῦλος δὲ κ. τ. λ. According to his own confession in *Acts* xxvi. 10. The verb *συνευδοκεῖν* signifies *to approve, to sanction*, as in *Diod. Sic.* p. 161. τότε πρώτως συνευδόκησε. In the disposition of the first verses of this chapter, in which the burial of Stephen is introduced parenthetically into the account of the persecution, there seems to have been some confusion; and v. 2. following immediately after the first clause of v. 1. ought, in all probability, to have closed the preceding chapter. That the persecution originated with the Sanhedrim, encouraged at their success in directing the popular fury against Stephen, may be inferred from *Acts* xxii. 5. xxvi. 10. Of course πάντες, in v. 2. is to be received with limitation, as in *Acts* ii. 5. and elsewhere. The verb *συγκομίζειν* is properly used of *gathering fruits*, as in *Job* v. 26. LXX. So also *Xen. Mem.* II. 8. 3. συγκομίζοντα καρπούς. Hence it seems to have been applied metaphorically to the ceremonies attending funerals, and *carrying the dead to the grave, as a shock of corn ripe for harvest.* *Soph. Aj.* 1047. Οὔτος, σὲ φωνῶ, τόνδε τὸν νεκρὸν χειροῖν Μῆ ξυγκομίζειν. Schol. συγκομίζειν, ἀπὸ τῶν συναγομένων καρπῶν εἰς τὰς ἀποθήκας. Compare *Luke* vii. 11. Of the word εὐλαβῆς, see on *Luke* ii. 25. It is doubtful whether the persons intended were Jews or Christians; but they were probably devout Jews, who secretly favoured the Gospel, as the raging persecution would have deterred the brethren from removing the body; while the Jews, on the other hand, esteemed it a religious duty to bury those who perished innocently. See *2 Sam.* ii. 5. *Tobit* i. 20. ii. 3, 4. iv. 17. xii. 12. sqq. Of κόπτειν, whence κοπιετός, see on *Matt.* xi. 17. *Hesych.* κοπιετός θρηνηός μετὰ ψόφου χειρῶν. Compare *Gen.* i. 10. *Numb.* xx. 29. *Deut.* xxxiv. 8. LXX. *Ovid, Met.* II. 584. IX. 636. In v. 3. *λυμαίνειν* denotes the *rapacity of a beast of prey.* *Psalms* lxxix. 14. LXX. ἐλυμνήνατο αὐτὴν ὡς ἐκ δρυμοῦ. *Dan.* vi. 22. λέοντες οὐκ ἐλυμνήναντό μοι. *Ælian.* V. H. IV. 5. *λυμαίνοντων αὐτῶν τὰ ἔργα ἐχειρώσατο λέοντα.* So *Callim. H. Dian.* 155. *Xen. Econ.* V. 6. *Palæph. Incred.* XXXVIII. 1. Probably κατὰ τοὺς οἴκους should be explained as in *Acts* v. 42. The verb *σύρειν* is properly used of *dragging to prison*, as in *Arrian, Epict.* I. 29. σύρη εἰς τὸ δεσμωτήριον. Thus *Senec. Epist.* 107. *Trahimur*

inviti, ducimur volentes. See also on *Luke* xii. 58. ALBERTI, KUINOEL, WHITBY, WETSTEIN, WOLF.

Ver. 5. Φίλιππος. As the Apostles remained in Jerusalem (v. 1.), this must have been *Philip the Deacon*; who, though he had authority to baptize, could not give the Holy Ghost by imposition of hands. See vv. 14. sqq. He afterwards returned to Cæsarea (v. 40.), where he received Paul as a guest (*Acts* xxi. 8.). According to some of the Fathers the Apostles remained at Jerusalem twelve years superintending the affairs of the Church. See Clem. Alex. Strom. VI. Euseb. Hist. Eccl. V. 18. GROTIUS, WHITBY, DODDRIDGE. The city of Samaria here mentioned is probably the capital, which was afterwards called Σεβαστή, in honour of Augustus. See Joseph. Ant. XV. 7. 7. and Horne's *Geog. Index*, v. *Samaria*. With προσείχον, in v. 6. there is the usual ellipsis of τὸν νοῦν, and so used it is frequently equivalent with πιστεύειν, as in Joseph. B. J. VI. 5. 3. and thus μὴ προσέχειν and ἀπιστεῖν are united in Joseph. c. Apion. I. 1. Compare 1 *Tim.* i. 4. *Heb.* ii. 1. 2 *Pet.* i. 19. So also Demosth. c. Leochar. p. 677. ποτέρῳ προσέχειν ὑμῶν ὡς ἀληθῆ λέγουσι. This meaning is here confirmed by vv. 12. 14. so that simply to *listen*, as some render it, is greatly below the sense. KUINOEL.—[MUNTKE, KYPKE, ROSENMULLER.] After ἐχόντων, in v. 7. supply αὐτά. GLASS.

Ver. 9. Σίμων. Josephus (Ant. XX. 5. 2.) mentions a sorcerer of this name, who was a *Cypriot* by birth; but *Simon Magus*, the celebrated founder of Gnosticism, is universally admitted to be the individual here intended; who was a native, according to Justin (Apol. II. p. 69.), of *Gitton*, in Samaria. His opinions are stated at large, and refuted by *Irenæus*, who speaks thus of the *lying wonders* by which he and his followers deceived the populace (Hær. I. 23, 4.):—*Horum mystici sacerdotes libidinose quidem vivunt, magias autem perficiunt, quemadmodum potest unusquisque eorum: exorcismis et incantationibus utuntur; amatoria quoque agogima, et qui dicuntur paredri et oneiropompi, et quæcunque sunt alia perierga, apud eos studiose exercentur.* Some recent commentators observe that it is not clear from St. Luke's words that this arch-heretic is here intended; but the Fathers are unanimous in favour of the received opinion. WHITBY, GROTIUS, &c.—[KUINOEL, WOLF, &c.] Of the appellation *Magus*, see on *Matt.* ii. 1. From the profound skill of these philosophers, the vulgar were led to entertain an opinion of their supernatural powers; and thus, by degrees, conjurors and impostors assumed the name to themselves, which came thereby to be applied in a bad sense, as in *Acts* xiii. 6. 8. Hesych. μάγον· τὸν ἀπατεῶνα. Hence μαγεύειν here denotes to *use magical arts*. Judæa abounded with deceivers of this description, though the

law was express against them; and the Roman edicts to the same effect seem to have been equally set at defiance. Compare *Exod.* xxii. 18. *Levit.* xx. 27. *Deut.* xviii. 10, 11. Tacit. Hist. I. 22. Ann. II. 32. Of the phrase *εἶναι τινα μέγαν*, see on *Acts* v. 36. and of *ἑξιστάναι*, which here signifies *to perplex*, see on *Matt.* xii. 23. *Mark* iii. 21. In the next verse the expression *ἀπὸ μικροῦ ἕως μεγάλου* is equivalent to *μικροί τε καὶ μεγάλοι*, *old and young*, i. e. *every one*. Compare *Gen.* xix. 4. 11. 1 *Sam.* v. 9. 2 *Chron.* xv. 13. *Jerem.* xxxi. 34. 1 *Macc.* v. 45. *Heb.* viii. 11. Hom. Od. B. 314. Σ. 216. So also Plaut. Pseud. III. 1. 10. *A minimo ad maximum*. WETSTEIN, SCHLEUSNER. For οὐτός ἐστιν κ. τ. λ. might have been written ἐν τούτῳ ἐνεργεῖται ἡ δύναμις κ. τ. λ. as in 1 *Cor.* ii. 4.; and it has been thought that Simon was accustomed to use words to this effect when he exhibited his performances. According to Jerome (T. I. p. 70.) his works abounded with such declarations as the following: *Ego sum sermo Dei, ego sum speciosus, ego paracletus, ego omnipotens, ego omnia Dei*. In the best MSS. and versions the reading is ἡ καλουμένη μεγαλή, which is most probably correct. KUINOEL, GRIESBACH.

Ver. 17. ἐπετίθουν τὰς χεῖρας. See on *Matt.* ix. 11. It appears that Philip, who was only a deacon, had not the power of communicating the Spirit in its *visibly* miraculous efficacy (v. 18.); this being a privilege which belonged exclusively to the Apostles. Hence, in the rite of *Confirmation*, the expediency of which is justly inferred from this passage, the bishops confer the ordinary gifts of the Spirit by the imposition of hands, as the Apostles conferred the extraordinary gifts. Simon Magus was evidently passed over in this communication of spiritual influence, from his own conceited rejection of the appointed means whereby it was conveyed; and it was not till he perceived its visible effects that he was induced to offer money for a share of that power which the Apostles manifested. From this act of the impostor arose the term *Simony*, in reference to the illicit purchase of an ecclesiastical office or preferment. The accustomed zeal of St. Peter kindled at the offer, which he rejects, not as some suppose, with an imprecation, but with an expression of just indignation and disdain. At the same time he holds out a hope of pardon on repentance; though the particles εἰ ἄρα, *si forte*, v. 22. imply the little expectation which he entertained of the success of his admonition. The word ἐπίνοια signifies generally *a design*, and is used in a good sense in 2 *Macc.* xii. 45. ὅσα καὶ εὐσεβῆς ἐπίνοια. But it here denotes, as elsewhere, *a fraudulent purpose*; and so *Wisd.* xv. 4. κακότεχνος ἐπίνοια. KUINOEL, KYPKE, LOESNER, WHITBY, &c. In v. 23. the expression *χολή πικρίας*, is understood by some as applied metaphorically with reference to food, which has been rendered bitter

by the contact of *gall*; but there is an evident allusion to *Deut.* xxix. 18. LXX. μή τις ἐστὶν ἐν ὑμῖν ῥίζα ἄνω φέουσα ἐν χολῇ καὶ πικρίᾳ. Parallel with this is the term ῥίζα πικρίας in *Heb.* xii. 15.; and in both places the *bitter root* is clearly meant of one who, immersed in vice himself, seduces others by his example. The construction is the same as in *Matt.* xix. 5. *Heb.* i. 5. viii. 10., where the accusative with εἰς is used for the simple case after the verb substantive; so that Simon himself is represented by the words χολῇ πικρίας καὶ συνδεσμός ἀδικίας. In illustration of the latter term compare *Isaiah* lviii. 6.; and so *Cic. Pison.* §. 9. *Ex omni scelerum importunitate concretus.* Of the word χολῇ, see on *Matt.* xxvii. 34. GROTIUS, KUINOEL.

Ver. 27. εὐνοῦχος. Eustathius (on *Hom.* II. K. 44.) resolves this word, with reference to the sense which it almost universally bears, into εὖνις ὀχλείας, *destitute of cohabitation*; and the LXX use it for ⲉⲛⲓⲛ, which denotes *a castrated man*. Others, however, derive it from εὐνή, *a bed*, and ἔχειν, *to keep*; and maintain that the other is only a secondary sense, which originated in the Eastern custom of emasculating all officers of the household. In support of this interpretation it is urged that a *castrated* person could not properly be called ἀνὴρ, *a man*; but ἀνὴρ Αἰθίοψ, in the Greek and Hebrew idiom, is equivalent to Αἰθίοψ τις, not to mention that the word *man* might also be used as distinguished from *woman*. The eunuch, moreover, was not the *chamberlain*, but the *treasurer* of queen *Candace*; and it is remarkable that εὐνοῦχος is always accompanied with another word denoting an office, which would be unnecessary if the word itself designated an office. Compare *Plutarch*, *Vit. Alex.* T. I. p. 682. A. *Diod. Sic.* XI. p. 278. According to an old tradition the name of this Ethiopian was *Indich*; and he was either a Jew, or a Jewish proselyte, who had come to Jerusalem at the feast of Tabernacles. That he was not a Gentile is manifest from *Acts* x. 11. It appears that *Candace* had been the name of the queens of Æthiopia for many generations. *Plin. N. H.* VI. 29. *Regnare feminam Candacen, quod nomen multis jam annis ad reginas transit.* See also on *Matt.* xii. 42. BENSON, KUINOEL, WOLF, WETSTEIN. For *Gasa*, in v. 27. see *Horne's Index*.

Ibid. δς ἦν ἐπὶ πάσης τῆς γάζης αὐτῆς. Scil. τεταγμένος. With or without this participle the preposition ἐπὶ often indicates *an office* or *appointment*. *Diod. Sic.* p. 37. B. οἱ ἐπὶ τῆς θεραπείας τοῦ βασιλέως τεταγμένοι. So *Acts* xii. 20. ὁ ἐπὶ τοῦ κοιτῶνος, *a chamberlain*. The word γάζα is Persian, denoting *treasure*, and properly *the royal treasure*, as in *Nep.* V. *Datam.* §. 5. *Pandates gazæ regiæ custos.* *Q. Curt.* III. 12. 27. *pecuniam regiam gazam Persæ vocant.* *Hesych.* γάζα· πλοῦτος. ELSNER, RAPHELIUS, WETSTEIN. Of the verb κολ-

λασθαι, v. 29. see on *Matt.* xix. 5. The elegant paronomasia in v. 30. is employed also by St. Paul in *2 Cor.* iii. 2. and by Cato in the well-known apophthegm: *Legere, et non intelligere, est negligere.* With reference to the eunuch's reply, it does not follow, because he wanted a guide in order to understand an obscure prophecy, that there is need of an instructor in the plain principles of Christianity. Although there is in Holy Writ much that is "*hard to be understood,*" still, observes St. Chrysostom (*Hom.* III. on *2 Thess.*), πάντα τὰ ἀναγκαῖα δηλα. Augustin also (*Ep.* III. p. 8.) affirms that "*every one may in the Scriptures obtain that faith, without which he cannot piously and rightly live;*" and this clearness and perspicuity in all things necessary to salvation is well opposed to the alleged necessity of an infallible interpreter, by whose intervention alone, as the Romanists affirm, the knowledge of God's will can be imparted to mankind. ALBERTI, WHITBY.

Ver. 32. περιοχή. Properly, an argument, or summary. Hesych. περιοχή ὑπόθεσις. In this sense the word *periocha* is used by Ausonius to denote the arguments of the books of Homer, and by Sulpicius Apolinates to denote those of the plays of Terence. In this place, however, it signifies a passage, or section; and so also it occurs in Cic. *Epist. Att.* XIII. 25. *Ego ne titoni quidem dictavi, qui totas περιοχὰς persequi solet; sed Spintharo syllabatim.* WETSTEIN. The passage is from *Isaiah* liii. 7, 8. according to the LXX version; the difference between which and the Hebrew has given rise to considerable discussion. See Horne's *Introd.* Vol. II. p. 221. Some have thought that the reading of the Hebrew copy, employed by the LXX, differed from the text as it now stands, and that their version is a correct translation of the original. Hence the following interpretation is offered,—that the humiliation of Christ induced Pilate to sacrifice him to the people without a formal trial, as a person whose guilt or innocence were equally unimportant. But the MSS. are uniformly the same, and the E. T. is the true rendering: *He was taken from prison and judgment.* Others, therefore, explain the passage of Christ's resurrection, by which he was rescued from the confinement of the grave, and the sentence which the Jews had passed upon him. By a slight change in the punctuation, however, so as to construe the words ἐν τῇ ταπεινώσει αὐτοῦ, and the corresponding Hebrew word בעצב, with the preceding clause, the Hebrew expression "*he was taken from judgment,*" and that of the LXX and the N. T. ἐκ κρίσεως αὐτοῦ ἦρθη, will amount to the same thing, viz. that "*a just judgment was not allowed him.*" The Hebrew participle ב is sometimes causal; so that בעצב may be rendered *because of restraint, or because of affliction.* MICHAELIS.—[DODDRIDGE, WHITBY, HAMMOND, LE CLERC, L'ENFANT, &c.] The meaning of the

following clause depends upon the word *γενεά*. Some would understand it of the *origin* of Christ, either in his divine or human nature; but the corresponding Hebrew word will not admit of this signification. Others explain it of his future *eternal* existence; but this would effect a tautology with *Isaiah* liii. 10. Hence, it should rather seem that the word *γενεά* is used in the sense which it generally bears, of a *generation of men, living at a particular time*; so that the meaning will be, *that the generation among whom he lived, in respect to their iniquity, would baffle the powers of description*. Compare *Matt.* xii. 39. 45. xvii. 17. *Luke* xi. 29. sqq. and elsewhere frequently. There is another interpretation, however, which would suit the passage admirably; but the unauthorised signification which it assigns to the word *γενεά* renders it questionable. It is said in the *Mischna* (*Sanhedr.* § 4. p. 233.), that before the infliction of capital punishment a proclamation was made before the prisoner in these words, *Whoso knoweth aught of this man's innocence, let him come and declare it*; and the *Gemara* remarks upon the passage, *that before the death of Jesus this proclamation was made for forty days; but no defence could be found*. Now, although the account is certainly false, still the report confirms the custom mentioned in the *Mischna*. Maimonides also has a passage to the same effect, and possibly there are allusions to the practice in *John* xviii. 20, 21. *Acts* xxvi. 4, 5. HAMMOND, DODDRIDGE, LIGHTFOOT, WHITBY, KUINOEL. — [GROTIUS, BEZA, LOWTH, KENNICOTT.] A question analogous to that of the Ethiopian in v. 34. is still agitated among theologians. While some consider the prediction to describe the prophet himself, others refer it to the pious Jews, or to the converted Gentiles, or to Cyrus, or to Hezekiah, or to the prophets after the captivity; and the Jews themselves explain it of *the afflictions of Israel*. The preaching of Philip, however, convinced the eunuch of its relation to Jesus; and one should think that Christians at least might be satisfied with his interpretation. SCHOETTGEN, KUINOEL, MICHAELIS, &c. — [GROTIUS, HAMMOND, ROSENMULLER, SEMLER, &c.]

Ver. 37. *Χριστόν*. That *Χριστός* may here be taken as a proper name, and is therefore no argument against the genuineness of the verse, see on *Mark* ix. 41. The verse, however, is wanting in a great number of MSS. and some critics would expunge it from the Canon; but Irenæus, Tertullian, and Cyprian retain it; and it was probably omitted in later times as being opposed to the delay of baptism, which the catechumens experienced before they were admitted into the early Church. WHITBY, MIDDLETON. — [GRIESBACH, KUINOEL, MICHAELIS.] Of v. 39. see Horne's *Introd.* Vol. II. p. 202. Some suppose that the verb *ἀπαρᾶζειν* does not imply a *miraculous* removal; but

compare 1 *Kings* xviii. 12. 2 *Kings* ii. 16. *Ezek.* iii. 14. viii. 3. xi. 24. 2 *Cor.* xii. 2. 4. 1 *Thess.* iv. 17. Philip's supernatural departure would confirm the convert in the faith; and he is said to have carried the Gospel with him into Ethiopia, where a flourishing church continued for several ages afterwards. See Euseb. Hist. Eccl. II. 1. WHITBY, DODDRIDGE, &c.—[KUI-NOEL.] Of ἐνπνεσθαι, in the sense of εἶναι, (v. 40.) see on *Matt.* i. 18. and of *Axolus* and *Cæsarea*, see Horne's Index.

CHAPTER IX.

CONTENTS:—*The conversion and baptism of St. Paul*, vv. 1—19. *He preaches in the Jewish synagogues*, vv. 20—31. *Peter, at Lydda, cures Aeneas; and, at Joppa, raises Dorcas from the dead*, vv. 32—43.

Verse 1. ἐμπνέων ἀπειλῆς καὶ φόβου. The verb πνέειν and its compounds are frequently applied to persons under the influence of any violent emotion, who are made thereby to *draw the breath* quicker and stronger, from the eager desire of gratifying their passion. Hom. II. I. 8. μένεα πνέοντες Ἀχαιοί. Theoc. Idyl. XXII. 82. φόβον ἀλλήλοισι πνέοντες. Eurip. Bacch. θυμὸν ἐκπνέων. Thus Cic. Cat. II. 1. 1. *Scelus anhelantem*. Auctor ad Herenn. IV. 55. *Anhelans ex imo pectore crudelitatem*. Milton, P. L. I. 554. *Deliberate valour breathed*. Of the construction, with the genitive, see *Matt. Gr. Gr.* §. 362. So Q. Calab. XIV. 72. ἔθ' αἱματόεντος ἀναπνέων ὁρομαγδοῦ. Aristæn. Ep. I. 5. πνέων θυμοῦ. Hesych. ἐμπνέει μου' ἐργ' μου, ποθεῖ με. ALBERTI, KYPKE, WETSTEIN, LOESNER, A. CLARKE. Of the conversion of St. Paul see Horne's *Introd.* Vol. IV. p. 335. sqq. With respect to his commission from the high-priest, it may be observed, that the influence of the Sanhedrim was very great in the synagogues abroad, more especially in cases of heresy, and in the trials of false prophets, of which they were the legitimate overseers. The Romans, who were now the masters of the whole of Arabia, sanctioned the exercise of their authority in spiritual matters; and an innate ambition to continue as one people, rather than a dread of their power, induced the foreign Jews, as well as those of Palestine, to submit to their control. We may suppose, therefore, that the letters which St. Paul received from the Sanhedrim were not imperative, but persuasive, and similar in form to the specimen contained in the Talmud; *Sanhedr.* p. 18, 4. According to Josephus (B. J.

II. 20.) there were many Jews at Damascus; and it is probable that *Aretas*, who then had possession of the place, extended his favour to them, in hopes of their alliance. See 2 *Cor.* xi. 32. LIGHTFOOT, BRISCOE. In v. 2., and again in *Acts* xix. 23. xxiv. 14. ὁδὸς denotes a *sect* or *persuasion*. So *Judith* v. 8. LXX. ἐκβῆναι ἐξ ὁδοῦ τῶν γονέων. Lucian. Hermot. 46. ἀπάσης ὁδοῦ πεπειράμενος ἐν φιλοσοφίᾳ. Compare also Hor. Epist. 1. 8. 13. *Secretum iter, et fallentis semita vitæ*. The way of the Nazarenes is still the phrase used by the Jews to express "according to the manner of the Christians." Some MSS. add ταύτης. But the passage above cited proves this to be unnecessary. ELSNER, SCHOETTGEN, MIDDLETON.

Ver. 5. πρὸς κέντρα λακτίζειν. The expression is proverbial of feeble resistance against superior might, and occurs frequently in the classic writers. Pind. Pyth. II. 173. πρὸ κέντρον δέ τοι λακτίζεμεν τελέθει ὀλισθηρὸς ὁλμος. Schol. τῶν γὰρ βοῶν οἱ ἄτακτοι κατὰ τὴν γεωργίαν κεντριζόμενοι ὑπὸ τοῦ ἀρούντος, λακτίζουσι τὸ κέντρον, καὶ μᾶλλον πλῆττονται. Æsch. Prom. 331. Οὐκουν, ἔμοιγε χρώμενος διδασκάλῳ, Πρὸς κέντρα κῶλον ἐκτενείς. Agam. 1633. Πρὸς κέντρα μὴ λάκτιζε, μὴ πταίσας μογῆς. Eur. Bacch. 791. θυμούμενος Πρὸς κέντρα λακτίζοιμι, θνητὸς ὦν, θεῷ. Plaut. Truc. IV. 2. 55. *Nugæ sunt, si stimulos pugnis cædis; manibus plus dolet.* Terent. Phorm. I. 2. 28. *Adversum stimulos calces.* Compare *Deut.* xxxii. 15. 1 *Sam.* ii. 29. HAMMOND, WETSTEIN. This clause and the whole of the following verse are wanting in most MSS., and though found in the Vulgate and other versions, the readings are various, and an asterisk indicates a suspicion of interpolation. Hence, it is highly possible that they have been transferred from the parallel accounts in *Acts* xxii. 10. xxvi. 14., and the best critics, almost unanimously, reject them. GROTIUS, MILL, WETSTEIN, GRIESBACH, &c. It is a question among the critics, whether or not St. Paul, at this time, saw a visible manifestation of the person of Christ, or merely the symbol of the Divine presence displayed in the Schechinah. From this passage it is impossible to furnish a decisive answer; but from the explicit terms which are employed in vv. 17. 27. and in *Acts* xxii. 14., there can be little doubt that, on rising from the earth, he beheld Jesus, with his bodily eyes, standing in the way. So also 1 *Cor.* xi. 1. and in 1 *Cor.* xv. 8. the words ὥφθη καί μοι can scarcely be interpreted in any other manner: nor can they refer to the vision in *Acts* xxiii. 11. as the Epistle to the Corinthians was written before the event there recorded. Indeed, had not Paul seen Christ in the body, he could not have been on an equality with the other Apostles, as an eye-witness of his resurrection from the dead; and he enumerates the appearance of Jesus to himself among those which were vouchsafed to the brethren, which were un-

questionably personal appearances. MACKNIGHT, WITSIUS, DODDRIDGE.—[WHITBY, KUINOEL, &c.]

Ver. 7. ἀκούοντες μὲν τῆς φωνῆς. In *Acts* xxii. 9. it is said of St. Paul's companions, τὴν φωνὴν οὐκ ἤκουσαν τοῦ λαλοῦντος. Some would reconcile this difficulty, by supposing that φωνή, in this place, is to be understood of the voice of Paul himself, not of the voice of Christ; and others explain it of the *thunder* accompanying the voice; in which sense the word is frequently employed, as in *Exod.* ix. 23. LXX. φωνὰς καὶ χαλάζαν. xix. 16. φωναὶ καὶ ἀστραπαί. See on *John* xii. 27. But on the former supposition the relative αὐτοῦ could scarcely have been omitted; and the double sense of the word φωνή, in the same passage, is harsh and unsatisfactory. The preferable mode of solving the difficulty is to adopt the two different meanings, of which the verb ἀκούειν admits, in the two places respectively; rendering it simply *to hear* in this verse, and *to understand* in *Acts* xxii. 9. Examples of this latter sense will be found in *Gen.* xi. 7. xlii. 23. *Deut.* xxviii. 49. *2 Kings* xviii. 26. *Ezek.* iii. 6. LXX. *Mark* iv. 33. *1 Cor.* xiv. 2.; and the difference of signification seems to have been almost designedly intimated by the difference of case which follows in the two instances respectively. After the verb, as merely implying *the sense of hearing*, we have, as is usual in Greek, the *genitive*; but, as conveying the additional idea of *understanding*, it is followed by the *accusative*. GROTIUS, WHITBY, BENSON, BRISCOE, KUINOEL, &c.—[BEZA, HAMMOND, ELSNER, ROSENMULLER, &c.] Beside the two accounts of St. Paul's conversion, noticed above, there is a third in *Acts* xxvi. and the sceptic has endeavoured to point out certain other instances of disagreement in the three narratives, either as *omissions* or *contradictions*. True it is, that each of these accounts do not relate precisely the same circumstances. That of St. Luke, in this chapter, is written with that conciseness which is observable throughout his history; those of St. Paul himself are more full and comprehensive. But a variation with respect to concomitant circumstances, where such variation is not inconsistent with any preceding statement, can never be admitted as an argument against the main truth of the fact. St. Paul may have laid greater stress upon different parts of the story, as difference of circumstances required; and have brought into view, without any compromise of his honesty, those incidents which were likely to have the most powerful effect upon his hearers. At different times too, different portions of a transaction may strike the mind more forcibly, according to the circumstances under which it is related; and the natural turn of sentiment and language, corresponding with the situation in which the speaker may be placed, bespeaks of itself reality and truth. It cannot be said, therefore, because the instructions which St. Paul received from the Lord,

as contained in the recital before king Agrippa (*Acts* xxvi. 16. sqq.), are omitted in the speech before the multitude, that the omissions *contradict* any part of the former speech. Again, because the two first accounts relate that Paul fell to the ground when he saw the glory of the Lord, we are not to argue in contradiction to the remaining account, that his companions did *not* fall. At the appearance of the Schechinah it was always the custom of the Jews to prostrate themselves, not only from fear, but from reverence; and the light which now appeared at mid-day would, doubtless, have produced the same effect. See *Gen.* xvii. 3. *Lev.* ix. 24. *Numb.* xxix. 6. *Josh.* v. 14. *Judg.* xiii. 20. *Ezek.* i. 8. *Dan.* viii. 17. In this verse the words εἰσθήκεισαν ἐννεοί, which the E. T. renders *stood speechless*, should be rendered *remained speechless*, or rather, perhaps, *astonished*. The verb ἰσθῆμι will be found in this sense in *2 Kings* xxii. 3. LXX. *John* vi. 22. viii. 44. *Acts* xxvi. 22. *1 Cor.* x. 12. xv. 30. *Gal.* iv. 20. Properly, ἐννεός, or ἐνεός, signifies *dumb*; as in *Prov.* xvii. 29. *Isaiah* lvi. 10. LXX; but it also denotes *astounded*, *stupified*. Hesych. ἐμβρονηθέντες· ἐννεοί γενόμενοι. In *Acts* xxii. 9. the word is replaced by ἔμφοβοι. Some suppose that the men, having fallen at the appearance of the light, rose afterwards, and continued *standing*; but this interpretation is weak and improbable. KYPKE, ALBERTI.—[KUINOEL, &c.]

Ver. 8. οὐδένα ἑβλεπε. That this is a general expression denoting *blindness*, and not merely indicative, as some suppose, of the disappearance of Jesus from Paul's sight, is evident from the next verse, and the Apostle's own declaration in *Acts* xxii. 11., that he was struck blind by the glory of that light which had just surrounded him. It has also been thought that the words οὐκ ἔφαγεν οὐδὲ ἔπιεν, in the next verse, imply a *voluntary fast*, undertaken in a deep sense of the guilt which he had contracted in opposing Christianity; but they, possibly, denote only such an abstinence from food as his present circumstances would naturally have imposed upon him. Engaged in meditation and prayer, he would scarcely have thought of bodily sustenance; more especially as, at this time, he seems to have been favoured with one of those Divine revelations of which he speaks in *2 Cor.* xii. 1. sqq. DODDRIDGE, KUINOEL.—[GROTIUS.] St. Paul has sometimes been regarded as a type of the Jewish nation. In his zeal for the Law he rivalled the strictest of his countrymen; and as he was struck blind for his opposition to the Gospel, so were they smitten with judicial blindness, which, like his, will eventually be removed, on their conversion to the faith of Christ. Without going farther into the parallel, it may be briefly remarked, that as Paul was called *last* of the Apostles, so will the Jews be among the latest of those who embrace Christianity. MEDE, JORTIN. The example of St. Paul is fre-

quently urged in support of the doctrine of sudden and irresistible conversion; and an analogy has been traced between the manifestation of the Saviour in the road to Damascus and the well-known instances of the cross of Constantine and the appearance to Col. Gardiner. But the cases are altogether different. Not to mention the defective evidence of the reality of these occurrences, and the easy explanation of which they admit upon natural grounds, the object for which St. Paul was miraculously converted was worthy of the extraordinary means exerted for the purpose, and, as such, antecedently probable. His conversion was to be a striking proof of the truth of the Gospel; and he himself was to be a special instrument in effecting the salvation of the Gentile world. It is not denied that the efficacy of God's grace might effect a sudden conversion; but as he has appointed his word and sacraments as *means* of obtaining this grace, it is not to be argued on slight grounds that he will depart from the ordinary measure of its communication. LYTTLETON, TOMLINE.

Ver. 10. ἐν δράματι. Some have attempted to account for the *visions* of Paul and Ananias from natural causes, maintaining that Paul's previous acquaintance with Ananias would lead him to seek an interview with a Christian, so highly respected as he is said to have been in *Acts* xxii. 12.; and this desire would readily embody itself into a dream: while, on the other hand, his wish being conveyed to Ananias, would as easily produce a similar effect upon the pious disciple. Such an interpretation may appear very satisfactory to a German neologian; but, unfortunately, it is tolerably clear from v. 13. that the two parties were strangers to each other; and not to mention the evident bearing of the context, the word *δράμα* almost always denotes something *extraordinary* in the LXX and N. T. See *Gen.* xlvi. 2. *Exod.* iii. 3. *Dan.* viii. 2. *Matt.* xvii. 9. *Acts* x. 3. xii. 9. xvi. 9, 10. xviii. 9. Neither was it a vision of an *angel*, as some have thought, but of *Christ himself*; for Ananias calls him *Lord*; and Christians, *his saints*. WHITBY.—[EICHORN, KUINOEL, GROTIUS.] It is difficult, but at the same time unnecessary, to determine who this *Ananias* was. Some of the Fathers class him among the seventy disciples; and modern conjecture varies between the hypothesis, that he was a proselyte of righteousness, a native of Jerusalem, who carried the Gospel to Damascus, and one of the first converts at the day of Pentecost. DODDRIDGE. Of *Tarsus*, see Horne's Index. It is called in Hist. Bell. Alex. 66. *Oppidum fere totius Ciliciæ nobilissimum fortissimumque.* Compare Xen. Anab. I. 2. 23. The word *ἄγιοι* (v. 13.) is a common appellation of Christians in the N. T., and especially in St. Paul's Epistles. Compare vv. 32. 41. *Rom.* i. 7. viii. 27. xvi. 15. 1 *Cor.* vii. 14. *Ephes.* i. 1. *Rev.* xiii. 7. xx. 6. Of the expression *ἐπικαλεῖσθαι τὸ ὄνομα τοῦ Χριστοῦ*, which clearly

implies the divinity of Christ, as an object of prayer, see on *Acts* ii. 15. The worship of Jesus Christ, indeed, was always coupled in the early Church with that of the Father; and St. Paul is followed by Ignatius, Polycarp, and the primitive Fathers in praying for "*Grace and peace from God the Father and our Lord Jesus Christ.*" KUINOEL, WHITBY, PARKHURST.

Ver. 15. σκεῦος ἐκλογῆς, for σκεῦος ἐκλεκτόν. Similar constructions occur in *Luke* xvi. 8, 9. Some understand an *excellent instrument*, choice denoting excellence in the thing chosen; as in *Jer.* xxii. 7. LXX. καὶ ἐκκόψουσι τὰς ἐκλεκτὰς κέδρους σου. But *selection* to a peculiar office is here a much more appropriate sense. The word σκεῦος denotes, properly, a *vessel of capacity*. Suidas: χωρητικὸν ἀγγεῖον. Hence it signifies *any utensil or instrument* whatsoever; and is applied metaphorically to *persons*, as *servants* or *ministers*. Compare *2 Tim.* ii. 20, 21. So Polyb. Excerpt. XIII. 5. Δαμοκλῆς ὑπηρετικὸν ἦν σκεῦος, εὐφυνὲς καὶ πολλὰς ἔχον ἀφορμὰς εἰς πραγμάτων οἰκονομίαν. In the same way the Hebrew word כֵּל, *Keli*, is used in *Ruth* ii. 9., as explained in the tract on *Exod.* p. 87. See also on *Acts* xxvii. 17. *1 Thess.* iv. 4. The metaphor is continued in the word βαστάσαι. RAPHELIUS, WOLF, SCHOETTGEN, KUINOEL.—[A. CLARKE.] That St. Paul was a fitting instrument for the purpose of completing the designs of the Almighty, in extending the Gospel to the Gentiles, there can be no reasonable ground of dispute. His superior understanding, his manly eloquence, his inflexible perseverance, his contempt of danger, his enterprising zeal, and his exemplary patience, were qualifications of no ordinary importance in his journeyings, his sufferings, and his preachings for the propagation of Christianity. From the knowledge of the Law, which he had acquired under Gamaliel, none would be better qualified to explain the true intent of the Mosaic ordinances, and to reconcile the types and prophecies in the O. T. with their fulfilment and accomplishment in the New. It has been urged, indeed, that Ananias, who was already a Christian and a man of the most holy character and unspotted reputation, would have been a more proper advocate of the new religion than one who had been its most inveterate persecutor. But it seems probable that Ananias was not yet divested of the prejudices with which the Jews were generally affected, respecting the perpetuity of the Mosaic ritual; and which, whatever might be his character as a devout and conscientious Christian, would have rendered him extremely unfit to carry the tidings of the Gospel to the Gentile world. True it is, also, that Paul had been a violent and zealous persecutor; but, at the same time, he was conscientiously such (*Acts* xxvi. 9.); and though the ignorance which induced the zeal and rage with which he attacked the professors of Christianity was undoubtedly sinful, yet they

were rendered less sinful in consequence of that ignorance, which, upon conviction, disposed him more seriously to seek and to obtain mercy and forgiveness. His previous and acknowledged sincerity would be a pledge of the reality of his conversion, and, therefore, make his testimony more valuable and convincing. It is not to be supposed, however, that St. Paul was qualified immediately upon his conversion for the full discharge of his Apostolical duties. His public ministry did not commence till after his three years' sojourn in Arabia (*Gal.* i. 18.); which was probably employed in the study of the Scriptures, by means of that supernatural aid with which he was favoured. We are told, indeed, that "*straightway* he preached *Christianity* in the synagogues" (v. 20.); but this expression does not necessarily imply that he did so immediately after his conversion. The adverb *εὐθὺς* is used with some degree of latitude in *Matt.* xiii. 5. *3 John* 14. and elsewhere; and it is not unusual with the sacred historians to record events in connection, which really happened at a considerable distance of time:—a circumstance necessarily arising from the conciseness of their narratives, which rendered it impossible to admit the relation of many intermediate events. Compare, for example, *Matt.* xii. 9. with *Luke* vi. 6. and *Matt.* xxi. 10. with *Mark* xi. 11. *Luke* xix. 41. It is true that the journey into Arabia, in which St. Luke did not accompany St. Paul, and in which nothing occurred which had any direct connection with his narrative, is omitted in the Acts. We have also a remarkable instance of a similar omission in the account which is given by Tacitus (*Hist.* III. 67.) of the offer of Vitellius to resign the crown, as compared with Suetonius, in *Vitell.* c. 15. According to the latter, the offer was made *three* several times; whereas the former mentions but *one* appearance of the emperor in public; relating, at the same time, with additional circumstances, all that occurred on the three distinct occasions mentioned by Suetonius. That the term *ἡμέραι ἱκαναί* (v. 23.) may include a space of *three years* is evident from the similar designation of the same period in *1 Kings* xi. 38, 39. Of *ἱκανός*, denoting *many*, see on *Matt.* xxviii. 12. PEARSON, PALEY, &c. —[MICHAELIS, KUINOEL, &c.] Of *ἐπιθεῖναι τὰς χεῖρας* (v. 17.) see on *Matt.* ix. 18.

Ver. 18. *ὥσει λεπίδες*. Not, perhaps, that *scales* or a *film* did actually fall from his eyes, but that such was the sensation of Saul, on recovering his sight. At the same time, a very frequent cause of blindness arises from a morbid thickening of the transparent membrane which passes before the *cornea*; and if the transparency were miraculously restored, the cure would be well described by *scales falling from the eyes*. Such an obstruction of sight was probably the *λεῦκωμα* mentioned in *Tobit* xi. 13., which is said *λεπισθῆναι*, *to have peeled away*; and that

represented as ἀχλὺς καὶ σκότος, i. e. ἀχλὺς σκοτίαις, in the case of Elymas the sorcerer, in *Acts* xiii. 11. To those who would account for the Apostle's restoration of sight upon natural grounds, it is a sufficient reply, that the commission of Ananias is stated expressly in vv. 12. 17. to have been divine. KUINOEL, HUGHES, &c.—[EICHHORN, &c.] Of the verb ἐνισχύειν (v. 19.) see on *Luke* xxii. 39. For Ἰησοῦν, in v. 20., some MSS. read Χριστὸν, which is against the sense, as the Jews did not deny the Deity of their Messiah, though they disclaimed the Messiahship of Jesus. Some, however, prefer the latter reading, though it is evidently incompatible with v. 22. GROTIUS, MILL, GRIESBACH, KUINOEL.—[WOLF.] The verb πορθεῖν (v. 21.) usually signifies *to devastate*, as a city or country; as in Xen. Ages. I. 20. πορθομένη καὶ ἐρημουμένη χώρα. Hence, applied to *persons*, it denotes generally *to vex*, *to persecute*. Thus it is used synonymously with διώκειν in *Gal.* i. 13. 23. Compare Diod. Sic. XI. 32. KYPKE, BLACKWALL. In v. 22. συμβιβάζειν has a sense which it seldom bears in classical writers. It is properly a mechanical term, implying *to compact*, *to dove-tail together*; and thence, metaphorically, *to connect friends*, *to conciliate*, as in *Ephes.* iv. 16. *Col.* ii. 2. Thucyd. III. 29. Eustath. on Hom. Il. Ξ . p. 967. 20. συμβιβάζσαι καὶ εἰς ἐν συνάψαι, καὶ εἰς φιλίαν συναγαγεῖν. It also denotes *to teach*, or *instruct*, as in *Exod.* iv. 12. xviii. 16. *Deut.* iv. 9. *Isaiah* xl. 14. LXX. 1 *Cor.* ii. 16. Hesych. συμβιβασθέντες διδαχθέντες. Lastly, in *Acts* xvi. 10., *to infer*, or *conjecture*; and in this passage, *to prove*, or *evince*, scil. by laying arguments together; with reference, perhaps, to St. Paul's peculiar manner of preaching to the Jews by *comparing together* the testimonies of the O. T. to the pretensions of Christ. Compare *Acts* xvii. 2, 3. xviii. 28. xxvi. 22. 1 *Cor.* ii. 13. WETSTEIN, WOLF, PARKHURST, KUINOEL.

Ver. 25. ἐν σπυρίδι. In 2 *Cor.* xi. 33. ἐν σαργάνῃ. The difference is immaterial, as each word denotes *a basket*; the former of *wicker*, and the latter of *ropes*. Hesych. σαργάναι· δεσμοὶ καὶ πλέγματα γυργαθώδη, σχοινίον, ἀγυράτωγα. Compare Athen. III. p. 119. B.; and of σπύρις see on *Matt.* xv. 37. Some make σαργάνῃ *a rope*: and compare *Æsch. Supp.* 801., but less probably. PARKHURST.—[SCHLEUSNER.] It appears from 2 *Cor.* xi. 32. that the Ethnarchate of Damascus, under Aretas, assisted the Jews in their attempt upon Paul; and hence a question arises as to the power of that prince in Damascus, which Pompey had reduced under the Roman yoke in the Mithridatic war. Now Aretas, in the last year of the reign of Tiberius, had declared war against Herod for divorcing his daughter (*Matt.* xiv. 3.), and completely routed his army. See Joseph. Ant. XVIII. 5. 1. Information of this revolt being sent to Rome,

the emperor commanded Vitellius, the Prefect of Syria, to march against Aretas; but news arriving of the death of Tiberius, Vitellius suspended his operations, and Damascus, in the mean time, fell into the hands of the Arabian king, who appointed an ethnarch accordingly. WOLF, MICHAELIS, PALEY. Of κολλᾶσθαι (v. 26.) see on *Matt.* xix. 5.

Ver. 27. ἀποστόλους. Peter and James only. See *Gal.* i. 18. It may seem strange that the Apostles and the Christians at Jerusalem should have remained so long in ignorance of an event so remarkable as the conversion of St. Paul. But communication between places at a comparatively short distance from each other was, in those times, unfrequent and irregular; and the war between Herod and Aretas, during the Apostle's sojourn in Arabia, would be a sufficient cause for the delayed intelligence. Of the phrase εἰσπορεύεσθαι καὶ ἐκπορεύεσθαι, in the next verse, see on *John* x. 8.; and of the Ἑλληνισταὶ (v. 29.) on *Acts* vi. 1. These *Hellenists* had been principally engaged in the persecution and death of Stephen, which St. Paul had also zealously promoted; so that his exertions to bring them over to Christianity seems peculiarly to mark his zeal and integrity. GROTIUS, WHITBY, A. CLARKE, KUINOEL.

Ver. 31. οἰκοδομοῦμεναι. The verb οἰκοδομεῖν signifies properly to *build*; and is thence applied to the spiritual erection of Christ's Church in *Matt.* xvi. 18. Thus, in 1 *Pet.* ii. 5. the Church is called οἶκος πνευματικὸς, and every Christian one of the λίθοι ζῶντες, of which the house is built. The building itself, therefore, i. e. *edification*, is the firm compacting of these *living stones* in the true faith and fear of God, and in unity and godly love with each other. Hence the addition of the following clause, πορευόμεναι τῷ φόβῳ τοῦ Κυρίου. In 1 *Cor.* viii. 10. however, the word is employed in a bad sense; and so *ædificare* in Plaut. *Trinum.* I. 2. 95. *Qui ædificaret suam inchoatam ignaviam.* Of πορεύεσθαι, signifying to *proceed in a course of life*, examples occur in 2 *Sam.* xv. 11. *Psalms* lxxxi. 14. *Prov.* xxviii. 6. LXX. In *Luke* i. 6. the preposition ἐν accompanies the dative following; but see *Matt.* Gr. Gr. §. 404. Some, with the E. T., refer τῇ παρακλήσει τοῦ ἁγίου πνεύματος also to πορευόμεναι, and render ἐπληθύνοντο *were multiplied*, as in *Acts* vi. 1. But the construction is evidently improved by joining τῇ παρακλήσει ἐπληθύνοντο, the passive verb signifying to *abound* in *Matt.* xxiv. 12. *Acts* xii. 24. and elsewhere. Of the word παράκλησις see on *John* xiv. 16. HAMMOND, KUINOEL.—[ROSENMULLER, WOLF, DODDRIDGE.] Of the rest (εἰρήνη) here referred to, see Horne's *Introd.* Vol. II. p. 295. and his *Index* for the proper names following. Since Αἰνίας (v. 33.) is evidently a Greek name, the paralytic was, in all probability, an *Hel-*

lenist. With πάντων supply τόπων, and with στρώσον in v. 34. there is an ellipsis of κράββατον, similar to that of *lectum* in Plin. Epist. VII. 27. 7. *Jubet sterni sibi prima domus parte.* Some have thought that Peter ordered Æneas to prepare for the reception of guests to celebrate his recovery; observing, that those who had received mercy sometimes entertained the prophets who had healed them, and their attendants. Compare Mark i. 29. sqq. John xi. 1, 2. But this is less probable; and the injunction was doubtless given in order to evince the reality and completeness of the cure. See on John v. 8. KUINOEL, BOS.—[HARMER.]

Ver. 36. πλήρης ἀγαθῶν ἔργων καὶ ἐλεημοσυνῶν. Compare James iii. 17. *Tabitha* is the Syriac name of a *fawn*, or *gazelle*, in which sense Δόρκας is used in Deut. xii. 15. 22. 2 Sam. ii. 18. LXX. From Cant. II. 9. IV. 5. it appears that this animal was regarded in the East as the emblem of *beauty*; and the comparison of fine eyes with those of the antelope is frequent in the Arabic and Persian poets: so that *Tabitha* was, in all probability, so called from her superior attractions. The noun μαθήτρια, a *female disciple*, is formed from μαθήτης, as ποιήτρια from ποιήτης. See Diod. Sic. II. 52. Diog. Laert. IV. 2. VIII. 24. GROTIUS, WETSTEIN, KUINOEL, LIGHTFOOT. Of washing a corpse preparatory to interment, see Horne. Conjectures have been hazarded respecting the reason which induced the disciples (v. 38.) to send for Peter. If they sent after death, it was probably for their consolation; if before, they might have hoped, from the late cure of Æneas, that he would restore her health. Possibly, though less probably, they might have anticipated the miracle which was actually wrought. With respect to the employment of Dorcas, it should seem that women among the ancients were generally so occupied; though her handiwork was bestowed in charity, probably to the poor widows who now bewailed her loss. Suet. Aug. 73. *Veste domestica usus est, ab uxore, et sorore, et filia, neptibusque confecta.* With the phrase μετ' αὐτῶν οὖσα, *while she lived*, (v. 39.) compare Eur. Alcest. 991. φίλα μὲν, ὅτ' ἦν γε μεθ' ἡμῶν, φίλα δ' ἔτι καὶ θανούσα. Isoc. Evag. 4. ἕως ἦν μετ' ἀνθρώπων κ. τ. λ. ἐπεὶ δὲ μετήλλαξε τὸν βίον. KUINOEL, WETSTEIN, PRICÆUS. Of the verb ἐκβάλλειν, in v. 40., see on Matt. ix. 24.

Ver. 43. βυρσεῖ. The Attic writers used βυρσοδέψης rather than βυρσεύς, though the latter is sometimes employed. Etym. M. βυρσοδέψης, παρὰ τὸ δεψῆσαι, ὃ ἐστὶν ἀπαλῆναι. It is not probable that the modern art of *tanning* was known at this time; but the trade here intended consisted perhaps in the preparation of skins for the reception of wines and other domestic purposes. From its necessary contact with the skins of dead beasts, the

business was loathed by the Jews, and is reckoned in the Talmud among the blemishes. For this cause those who followed it generally dwelt at a distance from a city, and possibly near the sea (*Acts* x. 6.), for the convenience of softening the hides. Artemidor. I. 53. νεκρῶν ἀπτεται σωμάτων ὁ βυρσοδέψης, καὶ τῆς πόλεως ἀπώκισται. Simon's business is mentioned, perhaps, to mark the humility of Peter in taking up his abode with the most despised of his countrymen; who was, doubtless, a convert to the faith. ROSENMULLER, WETSTEIN, SCHOETTGEN, DODDRIDGE.

CHAPTER X.

CONTENTS:—*The vision of Cornelius*, vv. 1—8. *Peter's trance, preparatory to the call of the Gentiles*, vv. 9—16. *His departure to Cæsarea*, vv. 17—24. *The conversion and baptism of Cornelius and his family*, vv. 25—48.

Verse 1. σπείρης Ἰταλικῆς. Arrian (*Tact.* p. 73.) mentions the σπείρα Ἰταλική, and Tacitus (*Hist.* I. 59. II. 100. III. 22.) the *Legio prima Italica*; but this legion was not formed till the reign of Nero. Hence it should seem that the *Spira* here mentioned was a prætorian cohort of Italian soldiers, attendant on the Roman procurator. See on *Matt.* xxvi. 47. and Horne's *Introd.* Vol. III. p. 22. Of the *proselytes of the gate* also, to which class of worshippers *Cornelius* belonged, see Horne. The conversion of these proselytes was an intermediate step between that of the Jews and Samaritans, and of the idolatrous Gentiles generally (*Acts* xiii. 7. sqq.); and it seems the natural course in the gradual fulfilment of the Divine purpose, that those who stood, as it were, midway between God's chosen people and the Pagan idolaters, should have preceded the latter, as they had been anticipated by the former, in the reception of the Gospel privileges. That *Cornelius* was of this description of persons is evident from the expression applied to him in v. 2. compared with *Acts* ii. 5. xiii. 16. 26. 43. xvii. 4. xviii. 7., and from his conforming (v. 3.) to the Jewish hour of prayer. Some, indeed, maintain that there was no such intermediate step; that *Cornelius* is classed with the Gentiles generally; and that this was an objection, in the first instance, to Peter's association with him. See *Acts* xi. 1. 3. and v. 28. *infra*. But this event was only the first fruits of Gentile conversion; and as to the Apostle's scruple, the proselyte of the gate was regarded as

polluted and unclean no less than the uncircumcised Heathen. Thus the Jerusalem Talmud, in *Jevamoth*, p. 8, 4. observes, that *a sojourning stranger was as a Gentile to all purposes*. HAMMOND, LIGHTFOOT, WHITBY, BENSON, WOLF, &c.—[LARDNER, DODDRIDGE, HALES, KUINOEL.] The *Cornelii* were a noble family at Rome; and it has been supposed that this member of it was no other than the Centurion who witnessed the crucifixion. But see on *Matt.* xxvii. 54. According to their usual custom, the German critics would fain account for the vision which he received (v. 3.) upon natural causes. But surely the term ἄγγελος Κυρίου cannot be understood of an ordinary messenger; and the supposition of a dream, in which waking thoughts were realized, is confuted by the time of day, and the duty in which he was engaged, during which he was not likely to have been asleep; not to mention that the words φανερώς put *sleep* altogether out of the question. See on *Acts* ix. 10. The same reasoning will apply to Peter's *trance* in v. 101. where ἔκστασις denotes a suspension of the external senses, during which some extraordinary revelation is conveyed to the mind, as in *Gen.* ii. 21. xv. 12. LXX. and again in *Acts* xi. 5. xxii. 17. Chrysost. in Act. Hom. 22. τί ἐστιν ἔκστασις; πνευματικὴ θεωρία γέγονεν αὐτῷ τοῦ σώματος, ὥς ἂν εἴπῃ τις, ἐξέστη ἡ ψυχή. A. CLARKE.—[EICHHORN, KUINOEL.]

Ver. 4. εἰς μνημόσυνον. This expression, which is used with reference to the capacity of the human mind, has an evident relation to the sacrificial system of the Jews. See *Levit.* ii. 9. 16. *Numb.* xxxi. 5. LXX, where the word is used for the Hebrew מִנְחָה, which denotes a part of the *bread-offering*, including the *incense*, which was burnt on the altar for a sweet savour unto the Lord. Compare also *Levit.* v. 12. vi. 15. *Numb.* v. 15. 18. *Isaiah* lxvi. 3. Hence the Christian sacrifice of prayer and almsgiving is called δσμὴ εὐωδίας καὶ θυσία δεκτὴ in *Phil.* iv. 18. So also θυσία αἰνέσεως in *Heb.* xiii. 15. GROTIUS, HAMMOND, WHITBY. The last clause in v. 6. οὗτος λαλήσει κ. τ. λ. is wanting in several MSS., read variously in others, and rejected by the best critics as an interpolation from *Acts* ix. 6. x. 32. xi. 14. GRIESBACH, KUINOEL, &c. In v. 9. some would make δῶμα synonymous with ὑπερώων, the *upper chamber*, in which the Apostles were wont to assemble for the purpose of devotion. See on *Acts* ii. 42. But this would rather be δωμάτιον, and in the LXX and N. T. not only does δῶμα always signify either the *entire house* or the *roof*; but it is expressly distinguished from ὑπερώων in *2 Kings* xxiii. 12. τὰ θυσιαστήρια τὰ ἐπὶ τοῦ δώματος τοῦ ὑπερώων. Hence it is also evident that the Jews were wont to retire to the house-top with a view to private prayer, as well as for exercise and other matters. Joseph. Ant. VI. 4. 1. ὁ Σαμουὴλ ἐπὶ τοῦ δώματος καθιζόμενος. Compare

Josh. ii. 6. *Judg.* ix. 51. 2 *Sam.* xi. 2. *Zeph.* i. 5. LXX. Joseph. Ant. XIII. 5. 4. and see Horne's Introd. Vol. III. p. 394. Thus also in *Taanith*, p. 23. *Let us ascend upon the house-top, and sue for mercy.* Possibly Peter retired thither in order to comply with the Jewish custom, of praying towards Jerusalem, as he likewise conformed with the hour of prayer. See 1 *Kings* viii. 29. *Dan.* vi. 10. *Jonah* ii. 4. KUINOEL, WHITBY.—[ERASMUS, PRICEUS.] The adjective πρόσπεινος (v. 10.), in which the preposition πρὸς is intensitive, is ἀπαξ λεγόμενον. With γεύσασθαι there is an ellipsis of τῆς τροφῆς, or βρωμάτων, or the like. Thus 1 *Sam.* xiv. 25. LXX. ἐγέυσατο πᾶς ὁ λαὸς ἄρτον. Eur. Iph. Aul. 423. ὥς βορᾶς γευσάτατο. The word, as here, is used absolutely in Joseph. Ant. VII. 15. ELSNER, KUINOEL.

Ver. 11. θεωρεῖ τὸν οὐρανὸν ἀνεωγμένον κ. τ. λ. In order to the conversion of the Gentiles, it was necessary that certain prejudices should be removed from the minds of the Apostles themselves, respecting the perpetual obligation of the Jewish law; and the vision, which is here described, was directly adapted to announce to St. Peter the abrogation of its external forms and ceremonies, by its allusion to one of the most important of them. As an effectual bar to familiar intercourse with Heathen nations, and the consequent adoption of their idolatrous customs, God had made a distinction between clean and unclean beasts, and interdicted his chosen people from the use of the latter for food. See *Lev.* xx. 23. sqq. and Horne's Introd. Vol. III. p. 445. Now the Jews esteemed the Gentiles who ate the unclean beasts equally impure with the animals themselves, so as even to avoid conversation with them. It was, therefore, expedient that the restriction, which would prevent the Apostles from preaching the Gospel to all nations *without distinction* (*Acts* xi. 12. xv. 9.), should be removed; and accordingly the vision plainly indicated that the middle wall of partition between Jew and Gentile was now broken down, and the distinction of men, as well as of meats, abolished. Compare v. 28. *infra*. Some have thought that the beasts let down from heaven were only of the *unclean* kind; inasmuch as a mixture of clean and unclean would have given Peter the power of choosing one of the former, without violating the law. But, not to mention that clean animals were rendered unclean by contact, the word πάντα in v. 12. denotes *universality*, i. e. some of every species. HAMMOND, WHITBY, &c.—[KUINOEL.] Of σκεῦος, see on *Acts* ix. 15. The word ὀθὼνη signifies *a piece of linen*; as here *a sheet* or *wrapper*; or *a sail*, as in Herodian. V. 6. 21. Hesych. ὀθόνη· τὰ περιβόλαια πάντα. For examples of ἀρχὴ denoting the *extremity* of any thing, see *Exod.* xxviii. 23. xxix. 16. So Eur. Hipp. 760. πλεκτὰς πεισμάτων ἀρχάς. Hence the E. T. renders τέσσαρσιν ἀρχαῖς, *by*

four corners. But in Diod. Sic. p. 32. the words ἀρχαὶ στέπναι evidently designate *the ropes* themselves; and a similar meaning would not only well accord with the present passage, but is somewhat confirmed by the absence of the article. A sheet could scarcely be other than square, in which case we should expect ταῖς τέσσαρσιν ἀρχαῖς, as in *Matt.* xxiv. 31. τῶν τεσσάρων ἀνέμων. WAKEFIELD, MIDDLETON. Of θύειν, v. 13. see on *Matt.* xxii. 4., and of κοινὸς and κοινοῦν, vv. 14, 15, on *Matt.* xv. 11. *Mark* vii. 3. The change of sense in the verb, from *making* to *calling* unclean, is quite in the Hebrew idiom; and so μαίνειν and καθαρίζειν are used in *Levit.* xiii. 3. 6. LXX. Hesych. μὴ κοῖνον· μὴ ἀκάθαρτον λέγε. In v. 16. the preposition ἐπὶ is redundant. So ἐς τρις, Theocr. Idyl. I. 25. XV. 71.; εἰς τρις, Xen. Cyr. VII. 1, 2.; ἐπὶ τρις, Polyb. III. 28. The vision was thrice repeated, to establish its certainty and confirm its design; as Pharaoh's dream was doubled (*Gen.* xli. 32.) for a similar purpose. WETSTEIN, RAPHELIUS, KUINOEL, WHITBY. Of the verb διενθυμῆσθαι, v. 19. see on *Matt.* i. 20.

Ver. 20. μηδὲν διακρινόμενος. The verb διακρίνειν signifies *to distinguish*, or *make a distinction*, as in *Acts* xv. 9.; hence, in the passive, *to doubt*, or *hesitate*, as in *Matt.* xxi. 21. and elsewhere; and also *to dispute*, i. e. to differ from another in discourse, as in *Acts* xi. 2. *Jude* 9. Some would render ἀλλὰ *therefore*; but it is rather an hortative particle, equivalent to the Latin *age*, or *agedum*. So Xen. Cyr. I. 5. 7. ἀλλὰ ἴωμεν. Anab. IV. 7. 5. ἀλλὰ πορευόμεθα. Compare Hom. Il. A. 393. Arrian. Exped. V. 26. Joseph. Ant. V. 8. 6. KUINOEL, LOESNER.—[ELSNER, WOLF.] In v. 21. the words τοὺς ἀπεσταλμένους ἀπὸ τοῦ Κορνηλίου πρὸς αὐτὸν, which appear in the received text, are omitted, or variously read, in the best MSS. and versions, and are, probably, an interpolation. GROTIUS, MILL, GRIESBACH. Of the verb μαρτυρεῖν (v. 22.), see on *Luke* iv. 11. and of χρηματίζεσθαι on *Matt.* ii. 12. With τῇ ἐπαύριον in v. 23. supply *ἡμέρα*. It should seem that Cornelius sent the messengers the same day on which he saw the vision (v. 3. sqq.); on the day following they reach Joppa (vv. 9. sqq.); on the third day they set out on their return (v. 23.) with Peter and six disciples (*Acts* xi. 12.), whom Peter took with him as witnesses of what should happen; and *on the fourth day*, ἀπὸ τετάρτης ἡμέρας (v. 30.) they arrived at Cæsarea. So ἀπὸ is again used in *Acts* xxiii. 23. Compare also 2 *Cor.* viii. 10. ix. 2. GROTIUS, WHITBY.

Ver. 24. ἀναγκαίους. Intimate. So Eur. *Alcest.* 651. and Polyb. VIII. 9. τοὺς ἀναγκαιοτάτους τῶν φίλων. Joseph. Ant. XI. 6. φίλος ἀναγκαιοτάτος τῷ βασιλεῖ. The origin of the epithet appears from Plutarch, *De discrim. Adulat. et Amor.* p. 51.

καθὸ δὴ καὶ λέγεται πυρὸς καὶ ὕδατος ὁ φίλος ἀναγκαϊότερος εἶναι. WETSTEIN, ΚΥΡΚΕ. Of the verb προσκυνεῖν in v. 25. see on *Matt.* ii. 2. It has been thought that the respectful prostration of the Jews is here intended; but the Romans never used prostration except as a part of religion, and the reply of Peter seems to indicate that the Apostle rejected the homage as being properly paid to God only. Cornelius would not willingly have been guilty of idolatry, but he looked upon St. Peter as a divine messenger, and received him with a degree of reverence, which Peter thought right to decline. GROTIUS.—[DODDRIDGE.] Of συνομιλεῖν (v. 27.) see on *Luke* xxiv. 13. In v. 29. τίνι λόγῳ is *wherefore*; and the *dative* is used for the *genitive* with διὰ. See on *Matt.* v. 21. So also *1 Cor.* xv. 2. Eur. *Iph. T.* 1358. RAPHELIUS, ΚΥΡΚΕ. Although Peter knew by inspiration, and by the messengers, the purport of his coming, he nevertheless made the enquiry of Cornelius in order to make the greater impression upon the company present. With respect to the Centurion's answer, it may be remarked, that he did not mean to say he had fasted four entire days; but that four days ago he had been fasting until the same time of day as that at which he was then speaking. Had a four days' fast been intended, the proper expression would have been νηστεύω, not νηστεύων ἤμην. WHITBY, KUINOEL. In v. 33. καλῶς ἐποίησας is a customary formula of approbation. Compare *2 Pet.* i. 19. *3 John* 6. Xen. *Cyr.* I. 4. 13. VII. 4. 6. So also in Latin, Ter. *Eun.* V. 8. 61. *Bene fecisti: gratiam habeo maximam.* WETSTEIN.

Ver. 34. προσωπολήπτης. See on *Luke* xx. 21. It will be observed, that this speech of St. Peter is admirably calculated to effect the conversion of that class of persons to whom it was addressed. His arguments were exactly fitted to the situation of those *proselytes*, who were well acquainted with the fundamentals of true religion, though they did not conform to the Law of Moses. They had not to be instructed in the knowledge of God; and their acquaintance with the Scriptures of the O. T. and their attendance on public worship in the Temple, would not admit of ignorance of the promises concerning the Messiah; so that the subject of the Apostle's address was very similar to that of his addresses to the Jews themselves, with the addition of the assurance that it was the design of the Almighty to communicate the knowledge of his will and favour to every creature under heaven, *without respect of persons.* Neither would favour be shewn to the Jews, because they were the children of Abraham, if, by rejecting the Gospel, they ceased to imitate the patriarch's *faith* and *obedience*; nor would the Gentiles be rejected from the Gospel privileges upon performing its conditions, but would be accounted children of Abraham, and heirs of the promises. Compare *Rom.* ii. 11. v. 12. At the conclusion Peter

briefly recapitulates the principal particulars of the Gospel history, attests their design and certainty, and states the nature and sufficiency of the evidence of Christ's resurrection, his authority as the Judge of quick and dead, and the testimony of the ancient Jewish prophets, that "through his name whosoever believeth in him shall receive remission of sins." (v. 43.) The effusion of the Holy Ghost was an additional proof of the Apostle's commission, and marks the *gradual* development of the Almighty's counsels in the propagation of the Gospel. With respect to the terms of acceptance with God, some persons have engrafted a dangerous error on St. Peter's declaration in the next verse; as if to "*fear God and work righteousness*" were sufficient, under any form of religious belief, to ensure salvation. Such an opinion is fully refuted by the case of Cornelius himself, who, though possessed of these requisites, was required, by a special revelation, to embrace Christianity, being admitted to its peculiar privileges by baptism; and by the Apostolic commission to baptize *all* nations, in order to their reception into the Christian Church. The declaration must, therefore, be limited to those who have never been made acquainted with the Gospel; and still their acceptance will be for the sake of Christ, who died as a propitiation for the sins of the whole world. It appears from *Rom. x. 14.* that the merits of his death are not confined to those who call upon his name; and the impossibility of belief, from want of the means of being taught, will not be regarded as a sin. Gentiles, Jews, and Christians, all had their respective *laws* by which they will be judged (*Rom. ii. 14.*); and the salvation of each will be equally owing to the merits of Christ, "for there is none other name under heaven given among men, whereby we must be saved." (*Acts iv. 12.*) WHITBY, HALES, TOMLINE. The verb ἐργάζεσθαι, signifying to *practise habitually*, is frequently employed with nouns denoting *virtue* or *vice* in the N. T., and in the LXX for the Hebrew עָשָׂה. See *Psalms v. 6. vi. 8. xiv. 2. 4. Zeph. ii. 3. Rom. ii. 10. xiii. 10. James ii. 9.* So also ποιεῖν δικαιοσύνην and ποιεῖν τὴν ἀμαρτίαν are opposed in *John iii. 7, 8.*; and ἐργάζεσθαι τὴν ἀνομίαν occurs in *Matt. vii. 23.* By δικαιοσύνη is meant *virtue*, generally. Suidas: δικαιοσύνη· ἡ τελεία ἀρετή. KUINOEL.

Ver. 36. τὸν λόγον, ὃν ἀπέστειλε κ. τ. λ. The construction of this passage has grievously perplexed the commentators. Some suppose that λόγον is put in the accusative instead of the nominative, and render κύριος as an adjective; thus, οὗτος ὁ λόγος, ὃν ἀπέστειλε κ. τ. λ. Others understand κατὰ, and either connect the sense with the preceding verse, or render the preposition *with respect to*; in which sense it is frequently omitted before an accusative in the beginning of a sentence. But this ellipsis is somewhat harsh; and renders the connection between

vv. 36. and 37. inaccurate and obscure. The more probable method is to connect τὸν λόγον with οἶδατε in the next verse, to read οὗτός ἐστι πάντων κύριος in a parenthesis, and repeat ῥῆμα in apposition with λόγον. There is a great emphasis in the parenthesis, as intended to prove, in a concise and covert manner, without giving offence to the Christian Jews, that Christ, as *Lord of all*, must alike intend the salvation of all. See *John* xvii. 2. With respect to the opinion of those who render λόγος *personally*, it is clear that the *Logos* cannot be said to do any thing by Jesus Christ; so that λόγος τῆς σωτηρίας, *the word or doctrine of salvation*, must be understood as in *Acts* xiii. 26. ERASMUS, KUINOEL, &c.—[GROTIUS, ROSENMULLER, DODDRIDGE, HEINSIUS, &c.] In v. 38. αὐτὸν is redundant, as in *Matt.* xii. 36. xix. 5. *Luke* iii. 17. *John* i. 27. *Acts* xv. 17. *Rev.* ii. 7. xiii. 12. See also on *Matt.* iv. 16. The verb καταδυναστεύειν signifies *to oppress tyrannically*, the preposition being intensive. It recurs in *Exod.* i. 13. *Ezek.* xviii. 12. *Wisd.* ii. 10. LXX. *James* ii. 6. *Joseph. Ant.* XII. 2. 3. Hence the expression here employed is equivalent to δαμονιζόμενοι. See on *Matt.* iv. 24. WETSTEIN, KREBS, LOESNER. Of the objection grounded on v. 41. respecting the non-appearance of Christ to the people generally after his resurrection, see Horne's *Introd.* Vol. I. p. 272. The verb χειροτονεῖν denotes properly *to elect to an office by lifting up of hands*; and, in allusion to this mode of appointment in Athens, some of the magistrates were called χειροτονητοί. See *Xen. Anab.* III. 3. 22. Hence it implies *to elect* or *appoint* generally; whether by vote, as in *2 Cor.* viii. 19., or otherwise, as here and in *Acts* xiv. 23. *Joseph. Ant.* VI. 4. 2. βασιλεὺς ὑπὸ τοῦ Θεοῦ χειροτονηθεὶς. Hesych. χειροτονεῖν καθιστάν, ψηφίζειν. WOLF, WETSTEIN, MUNTKE. It should seem from v. 42. that Peter now, perhaps for the first time, understood the universal import of our Lord's command in *Matt.* xxviii. 19. *Mark* xvi. 15. In v. 43. πάντες must be taken in a limited sense, as in *Acts* iii. 18. KUINOEL.

Ver. 44. ἐπέπεσε τὸ Πνεῦμα κ. τ. λ. The *gifts*, not the *personality*, of the Spirit is here intended; and so in v. 47. for, though the article is prefixed, it is plain, from the words καθὼς καὶ ὑμεῖς, that it may be understood *in reference*; viz. to their recent dispensation. MIDDLETON. This effusion of the Holy Ghost upon Cornelius was an additional and convincing proof of God's reception of the Gentiles into the Church; but, though communicated before baptism, it by no means precluded the necessity of that rite. It is, therefore, evident that the omission of the rite, under pretence of an inward baptism of the Spirit, is an error of the Quakers, and wholly unrecognized by the N. T. But is it asked, by whom the rite was on this occasion administered? Some of those who were with him (*Acts* xi. 12.) may probably

have been deacons, who had already received the Holy Ghost. By the question in v. 47. which is, in effect, a command to bring water, it should seem that the baptism *by effusion*, rather than *immersion*, was employed. WHITBY, BENSON. The expression *οἱ ἐκ περιτομῆς* (v. 45.), for *οἱ περιτεταμμένοι*, recurs in *Acts xi. 2.* and is an elegant Græcism. Compare *Gal. ii. 12. Tit. i. 10.* So Dion. Hal. VII. *οἱ ἐκ τοῦ συνεδρίου.* Of the astonishment of the Jewish converts it may be observed, that they were still actuated by the national prejudice, which had become proverbial, “that the Holy Spirit never rested upon a Heathen for want of circumcision.” KUINOEL, DODDRIDGE.

CHAPTER XI.

CONTENTS:—*Peter defends his conduct in the affair of Cornelius by a relation of the circumstances attending it, vv. 1—18. The Gospel is preached at Antioch, where the disciples are first called Christians, vv. 19—26. A famine foretold by the prophet Agabus, whereupon the new converts send relief to the brethren in Judea, vv. 27—30.*

Verse 1. κατὰ τὴν Ἰουδαίαν. In Judæa. So Xen. Mem. IV. 4. 1. καὶ κατὰ πόλιν καὶ ἐν ταῖς στρατείαις. Compare Matt. xiv. 13. 23. Luke x. 4. Acts xiii. 1. Eur. Phœn. 153. Xen. Cœcon. V. 9. Of the verb *διακρίνεσθαι* in v. 2. and of the expression *οἱ ἐκ περιτομῆς*, see on *Acts x. 20. 44.* respectively. This contention is a manifest proof that the primitive Christians had no conception of St. Peter's supremacy, and his infallibility as the head of the Church. PARKHURST, HORNE, WHITBY, A. CLARKE. In vv. 4. 15. the verb *ἄρξασθαι* is redundant, as in *Acts i. 1.* The verb *ἐκτίθεσθαι* corresponds with the Latin *exponere*, signifying *to narrate* or *explain*; as again in *Acts xviii. 26. xxviii. 23.* Theoph. Char. Proœm. 2. Palæph. Fab. LII. 7. Joseph. Ant. I. 12. 2. KUINOEL. In v. 14. *οἶκος* denotes *a family*, as in *Luke xix. 7.* and elsewhere.

Ver. 16. ῥήματος Κυρίου. See *Acts i. 5.*; and of *εἰ* (v. 17.), denoting *since*, on *Acts iv. 7.* The words *τοῖς πιστεύουσιν* must not be referred to *ἡμῖν*, but to *αὐτοῖς*, i. e. Cornelius and his family. For *ἡμην* some would read *ἐμὶ*, as the former is, for the most part, an Homeric substitute of *ἡν*. But it occurs frequently in the LXX; and *δὲ* also, which it is proposed to reject, is a constant interrogative particle, and, as such, properly

placed in the text. KUINOEL, WOLF.—[BEZA.] Of the word *μετάνοια* (v. 18.) see on *Matt.* iii. 2. With respect to the expression *μετάνοιαν διδόναι*, it should be remarked, that God is said to *give*, what he enables us by the use of our faculties to obtain. He *gives* their *daily bread* to those who labour as well as pray for it; and it is by attending to his suggestions, and availing themselves of the assistance which he imparts, that mankind are admitted, upon the proposed condition of repentance and faith, to the privileges of the Gospel. WHITBY. It will be observed, that the controversy respecting the obligations of Judaism was afterwards renewed. See *Acts* xv. 5. DODDRIDGE.

Ver. 19. τῆς θλίψεως τ. γ. ἐπὶ Στεφάνῳ. See *Acts* viii. 1. By some the preposition ἐπὶ is here rendered *propter*; by others *contra*; and by Jerome, who probably read with some MSS. Στεφάνου, *sub.* Compare *infra* v. 28. *Mark* ii. 26. *Luke* iv. 27. But its real import is unquestionably *post*; i. e. *after Stephen's death*. So Xen. *Cyr.* II. 3. 4. ἀνέστη ἐπ' αὐτοῦ. ARRIAN. *Exped.* I. 10. ἐπὶ τῇ Φιλίππου τελευτῇ. ALBERTI, KYPKE. Of *Phœnicia*, *Antioch*, *Cyprus*, and *Cyrene*, see HORNE. It appears from this verse that, previous to their arrival at Antioch, they preached to the dispersed Jews only; and from the next, that, after their arrival in that place, they extended their ministry to the Greeks also. As St. Luke has inserted this account immediately after St. Peter's narrative of the conversion of Cornelius, it should seem that this extension was the result of his statement, of which an account had been forwarded to Antioch. Hence, among other reasons, it is clear, that the true reading in v. 20. is not Ἑλληνιστὰς, but Ἕλληνας, which last the best critics, upon good MSS. authority, have admitted into the text. According to the received text, nothing more would have been done than had been done already; as it appears from *Acts* vi. 1. that the *Hellenistic Jews* had already received the Gospel. We have here, therefore, the first notice of the preaching of Christ to the *idolatrous Gentiles*; and the appearance of their great Apostle at Antioch (v. 26.) confirms this supposition. GROTIUS, LE CLERC, BENSON, ROSENMULLER, KUINOEL, GRIESBACH, &c. —[WHITBY, WOLF, &c.] Of the word χεῖρ (v. 21.) see on *Acts* iv. 24. In v. 22. εἰς τὰ ὥρα is considered by many as a pleonasm. But it should rather seem to denote *secrecy*, as in *Matt.* x. 27. *Luke* xii. 3. in reference to the fear of persecution, under which the infant Church at this time laboured. The word πρόθεσις denotes, properly, *a setting before*; and the LXX apply it to the *shew-bread*, which is also so called in *Matt.* xii. 4. *Luke* vi. 4. It also implies *predetermined purpose* or *design*, as in *Rom.* viii. 28. *Ephes.* i. 11.; and thence πρόθεσις καρδίας in v. 23. is *a firm and fixed resolution*. Compare 2 *Tim.* iii.

10. WETSTEIN.—[KYPKE, KUINOEL.] Of ἰκανός, v. 24. see on *Matt.* xxviii. 12.

Ver. 26. *ἡγομαρτῆσαι*. See on *Matt.* ii. 12. Some suppose that the verb here denotes *to be named by Divine appointment*; but this import of the word appears to be confined to the passive voice. The name *Χριστιανοὶ* is evidently of Latin origin, as *Ἡρωδιανοὶ* (*Matt.* xxii. 16.), *Pompeiani*, and the like; and, from the manner in which it is used in *Acts* xxvi. 28. *1 Pet.* iv. 16. where alone it recurs in the N. T., it should seem to have been applied to the disciples of our Lord, by the Romans residing at Antioch, as a term of reproach or contempt. Had it been assumed to themselves, it would have been more frequently met with in the subsequent history of the Acts; instead of the titles by which they were commonly called, as *brethren, saints, believers, &c.* Hence, Tacit. Ann. XV. 44. *Vulgus Christianos appellabat*: and, as the *Nazarenes* and *Galileans* were despised by the Jews, so were the *Christians* by the Gentiles. Whilst, however, the names of *Jew*, of *Greek*, and of *Roman* have sunk into equal insignificance, that of *Christian* has now become a proud and honourable distinction; and this brief record of the Evangelist will ever be a subject of interesting reflection to those who bear the appellation. We may here remark, by the way, that the Church of Antioch, as well as that of Jerusalem, was founded long before the Church of Rome. This last, therefore, has no title to be considered the eldest born of all the Churches. Indeed, the Council of Constantinople properly calls the Church of Jerusalem *the mother of all the churches*; and the emperor Justinian designates it *the mother of the Christian name*. WETSTEIN, PARKHURST, KUINOEL.—[DODDRIDGE, BENSON, ROSENMULLER, A. CLARKE.]

Ver. 27. *προφήται*. Although the word *προφήτης* frequently signifies in the LXX and N. T. nothing more than *a divine teacher*, as stated in the note on *Matt.* vii. 15., it is plain from v. 28. that Agabus was a *prophet* in the strict sense of the word. Compare also *Acts* xxi. 10, 11. and see on *1 Cor.* xii. 28. With respect to the present prediction, it appears from Josephus, Tacitus, and other writers, that there were several successive famines in different parts of the Roman empire, during the reign of the emperor Claudius. That from which the Jews suffered most, and which is generally supposed to be here foretold, took place in the year after St. Paul's arrival at Antioch, corresponding with the fourth of Claudius, and raged with unremitting fury throughout the two succeeding years, A.D. 45, 46. It is described in Joseph. Ant. XX. 2. 5. as *a very great famine, in which many died for want of food*; and was that in which *Helena*, queen of Adiabene, relieved the Jews with corn and figs from

Alexandria and Cyprus; which proves, by the way, that the dearth was not, as some have thought, universal, but principally confined to Judæa. See also Tacit. Ann. XII. 43. Sueton. Claud. §. 18. That the term ἡ οἰκουμένη will admit of this limitation, see on *Luke* ii. 1. DODDRIDGE, KUINOEL, KREBS.—[BENSON.] With ὑπορεῖτο in v. 29. supply χρημάτων. Josephus: χρημάτων εὐπορηθεῖς. The word here denotes *competence* rather than *abundance*; and so Musonius distinguishes between εὐποροὶ and πλουσίοι, *ap. Stob. Serm. LXXXII. p. 476.* KYPKE, ELSNER. The word διακονία here denotes *service, assistance*, and is properly explained by Theophylact, ἡ τῶν χρημάτων ἐπιχορηγία. Compare 2 *Cor.* viii. 4. ix. 1. 12. *Heb.* vi. 10. KUINOEL.

Ver. 30. πρὸς τοὺς πρεσβυτέρους. It has been thought that the persons here spoken of were the *elders* of the Jewish synagogue; but surely these were the men, of all others, most likely to injure and defraud the Christians. These were, in all probability, a distinct order in the Christian ministry; and, as this is the first occasion upon which mention is made of them, some account of their office may be necessary.

[OF THE ELDERS, OR PRESBYTERS, OF THE PRIMITIVE CHURCH.]

In the opinion of Presbyterians, the *elders* of the early Church possessed the same authority as the Apostles; and there is, unquestionably, much less difficulty in tracing the distinction between the order of Deacons (of which the institution is expressly recorded in *Acts* vi. 1.) and that of Presbyters, than between those of Presbyter and Apostle. The distinction, however, will be made perfectly clear by the following considerations. St. Peter, it is true, in exhorting the elders to feed the flock of Christ (1 *Pet.* v. 1.), calls himself their *fellow-elder* (συνπρεσβύτερος); and St. John also designates himself *the elder*, in the opening of his *second* and *third* Epistles. These Apostles, however, were only *elders* in such sense as the superior included the inferior dignity; and in both cases the conciliatory and modest use of the less authoritative term is readily discernible. Some, indeed, have thought that the word, as used by them, is indicative of *age* rather than *office*; but a different word, πρεσβύτης, is used in this sense by St. Paul in *Philem.* 9. That the plural πρεσβύτεροι does not denote the Apostles *collectively*, is manifest from the fact, that the distribution of alms was an office which they had publicly renounced; and the *Apostles* and *elders* are coupled together in *Acts* xv. 1. 4. 6. and elsewhere. Compare also *Acts* xxi. 18. To the objection, that the copula καὶ sometimes connects words which are in fact in apposition, it

is a sufficient reply that when two or more of the apostolic body are mentioned by themselves, the single word ἀπόστολοι is always employed; nor is this term ever abstractedly used of a person not of Apostolic character. As applied to Barnabas (*Acts* xiv. 4.), to Epaphroditus (*Phil.* ii. 25.), and others, it doubtless indicates those who had been invested with Apostolical authority; and it was rarely, till after our Lord's ascension, that the Apostles themselves were designated by that title.

But, notwithstanding this marked distinction between the titles of *Apostle* and *Presbyter*, there is still, it is said, no distinct record of the origin of the order, as intermediate between the Apostles and Deacons. It appears, however, that the commission, which was given by our Lord himself to the seventy, was never dissolved, but rather enlarged (*Luke* x. 19.); and, from the description applied to Matthias and Barsabas, the *chosen candidates for the vacant apostleship* (*Acts* i. 21. sqq.), they seem clearly to have been of that number. See also *Acts* xv. 22. 25. 32. from whence it appears that Barnabas was also of that class of persons, who, like *Agabus*, were called *prophets*. It is extremely likely, therefore, that the order of presbyters, or prophets, was a continuation of that of the seventy disciples; and reckoned among its numbers, besides the two already mentioned, *Silas, Barnabas, Simeon, Niger, Lucius of Cyrene, and Manaen*. Another title, by which they were also known, was ἐπίσκοποι, *overseers*. It is first applied to the Ephesian elders in *Acts* xx. 28. over whom Timothy presided with *Apostolical* authority; and St. Peter, having asserted his own apostleship in *Phil.* i. 1., salutes the *bishops and deacons* as his inferior ministers in the Church at Philippi. St. Peter also uses the term ἐπισκοποῦντες of *presbyters* (1 *Pet.* v. 2.), and speaks of the *bishopric* of Judas in *Acts* i. 20., though the traitor never attained to the highest dignity in the Christian Church. Compare also 1 *Tim.* iii. 2. *Tit.* i. 7. with *Tit.* i. 3. In after times, the term *Apostle* seems to have been set apart as peculiarly belonging to the twelve immediate attendants of our Lord; and that of *bishop* was transferred, accordingly, to the superior order of Christian ministers.

As the titles of *Apostle* and *Presbyter* were essentially distinct, so were the offices attached to each respectively. In the former was vested the general government of the Church; the ordination of ministers; the laying on of hands upon the baptized; and a judicial authority over offenders. Thus, the decision of the question relative to the abrogation of the Mosaic observances (*Acts* xv. 23.) is a specific example of the exercise of Apostolical power; and the injunctions, censures, and commands which abound in the Epistles of St. Paul, prove unquestionably the possession of it. Instances of Apostolic ordination occur in *Acts* vi. 6. xiv. 24. as well as in the notable cases of

Timothy and Titus; of *confirmation* in *Acts* viii. 19. xix. 6. and of *excommunication* in 1 *Cor.* iv. 17. 1 *Tim.* i. 20. Upon their successors, the *Bishops*, the same authority has devolved; as the *priests* of the present day have succeeded to the office of the *presbytery*. It was their duty to minister in their respective congregations (1 *Cor.* xiv. 16. 24. sqq.); to preach, and convince the gainsayers (*Tit.* i. 9.); and to visit the sick (*James* v. 14.). Of the office of *Deacon* an account has been given in the notes on *Acts* vi. 1., and thus it appears that there are neither more nor less than three distinct orders of the Christian ministry, precisely corresponding in character, though not in name, with the three separate degrees of *Apostles*, *Presbyters*, and *Deacons* in the primitive Church. HOOKER, HAMMOND, POTTER, BINGHAM, DAUBENY, MORGAN, &c.]

CHAPTER XII.

CONTENTS:—*The persecution of Herod Agrippa, the martyrdom of James, and imprisonment and miraculous deliverance of Peter*, vv. 1—19. *The death of Herod*, vv. 20—24. *Barnabas and Saul return to Antioch*, v. 25.

Verse 1. Ἡρώδης. *Agrippa the Elder*: of whom, and of his death, recorded in vv. 23, 24. see Horne's *Introd.* vol. i. p. 180. iii. p. 107. Of *James* (v. 2.) see the same work, vol. iv. p. 441.; of the manner of Peter's imprisonment (v. 6.), vol. iii. p. 120.; and of Herod's dress (v. 21.), vol. iii. p. 92. Some in this place understand the phrase ἐπιβάλλειν τὰς χεῖρας in the simple sense of ἐπιχειρεῖν, *to attempt*; but it frequently occurs in the N. T. and always implies *violence*; as in *Matt.* xxvi. 50. *John* vii. 30. 44. WHITBY.—[GROTIUS, HAMMOND.] By τινὰς τῶν ἀπὸ τῆς ἐκκλησίας, the Ethiopic version and some critics understand *persons of eminence* in the Church. There is no authority for this import of the expression; which is analogous to the forms οἱ ἐκ περιτομῆς in *Acts* x. 45. οἱ ἀπὸ τῆς στοᾶς, *Stoics*; οἱ ἀπὸ τοῦ περιπάτου, *Peripatetics*; and the like. WETSTEIN. Our Lord predicted the fate of James in *Matt.* xx. 22. *Vide locum*; and of the Hebraism in v. 3. see on *Luke* xx. 11.

Ver. 4. τέσσαροι τετραδίοις. *Four quaternions*; i. e. sixteen soldiers; four of whom were on guard by turns during the four watches of the night. So Polyb. VI. 33. διδῶσι φυλάκεια δύο· τὸ δὲ φυλάκειον ἐστὶν ἐκ τεσσάρων ἀνδρῶν. Veget. R. M. III. 8. *Quia impossibile videbatur in speculis per totam noctem vigi-*

lantes singulos permanere, ideo in quatuor partes ad clepsydram sunt divisæ vigilia, ut non amplius quam tribus horis nocturnis necesse sit vigilare. RAPHELIUS, KUINOEL. It seems probable that James and Peter were more particularly obnoxious to Herod's violence, as being two of the three who were favoured by the especial notice of Jesus. Peter was respited during the Passover week, as it was unlawful at that season to punish a criminal, though the law was flagrantly violated in the case of Christ. Thus Philo, in *Flacc.* p. 976. ἐὼ λέγειν, ὅτι εἰ καὶ μυρία ἦσαν ἡμαρτηκότες, ὥφειλε τὸν καιρὸν αἰδεσθεῖς τὰς τιμωρίας ὑπερθέσθαι. The word πάσχα, by the way, is here improperly rendered *Easter* in the E. T. since the Christian and Jewish festivals do not correspond. In the next verse the word ἐκτενής properly denotes *extension*, and thence *earnestness* or *continuance*. Compare *Luke* ii. 37. xxii. 44. *Acts* xxvi. 7. 1 *Pet.* i. 22. iv. 8. HAMMOND, WHITBY, KUINOEL. With the word προάγειν in v. 6. there may be an ellipsis of εἰς ἐκκλησίαν or εἰς δίκην, which are respectively supplied in Joseph. Ant. XVI. 11. 6. B. J. I. 27. 2. and the verb is used in a judicial sense in Polyb. I. 7. 12. Arrian. Exped. IV. 14. So also Cic. Epist. Div. XII. 3. 4. Productus in concionem, turpissime decessit. On the word κοιμώμενος Chrysostom remarks: οὐκ ἦν ἐν ἀγωνίᾳ, οὐδὲ ἐν φόβῳ, ἀλλ' ἐκάθευδε, τὸ πᾶν ῥήσας ἐπὶ τὸν Θεόν. Crito, in Plato's Dialogue, thus addresses Socrates, on the morning of his death: ἀλλὰ καὶ σοῦ πάλαι θαυμάζω, αἰσθανόμενος ὡς ἡδέως καθεύδεις. RAPHELIUS, KREBS, WETSTEIN.

Ver. 7. οἰκήματι. The noun οἶκημα denotes a *prison* in Thuc. IV. 47. Ælian. V. H. VI. 1. and elsewhere in the Attic writers: for which sense of the word the following reason is assigned in Helladii Chrestom. p. 22. τὸ μὴ λέγειν δύσφημα πᾶσι τοῖς παλαιοῖς μὲν φροντὶς ἦν, μάλιστα δὲ τοῖς Ἀθηναίοις· διὸ καὶ τὸ δεσμωτήριον οἶκημα ἐκάλουν. Compare Jul. Poll. IX. 45. WETSTEIN, KYPKE, ALBERTI. In accordance with the leading feature of the German theology, it has been attempted to deny the miraculous interference of the angel in the release of Peter, and to refer his deliverance to ordinary causes. Supposing that a flash of lightning penetrated the prison in the night, and melted the chains by which he was bound, without injuring him; it is argued that he rose up, and, passing the soldiers who had been struck down by the lightning, escaped from the prison into the street. Now the agency and ministry of angels was universally believed in the primitive ages of the Church; and, though extravagant opinions respecting the extent of their power and influence have sometimes been hazarded, there is sufficient evidence, both in the O. and N. T. of the soundness of this belief. See, for examples, 2 *Kings* xix. 35. *Matt.* ii. 13.

Acts x. 6. sqq. There can be nothing unreasonable, therefore, in understanding the narrative of the historian literally; and, at all events, the exposition above stated involves at least as great a miracle as the one which it is intended to overthrow. HAMMOND, HORSLEY, TOWNSEND, &c.—[HEZEL, EICH-HORN.] Although Peter is directed to *arise in haste*, sufficient time is allowed him to resume his cloak and sandals: and to convince him that Providence would conduct him in safety from the prison, there was to be no appearance of delusion in the matter; though at the moment he was led to regard it as a vision. The force of the middle verbs, *περιζῶσαι, ὑπόδησαι*, and *περιβαλοῦ* is to be noticed. KUINOEL, GROTIUS.

Ver. 10. αὐτομάτη. Apoll. Rhod. II. 41. τῇ δὲ καὶ αὐτόματοι θυρέων ὑπόειξαν ὁχῆες. Ov. Met. III. 699. *Sponte sua patuisse fores, lapsasque lacertis Sponte sua fama est, nullo solvente, catenas.* Compare Joseph. B. J. VI. 5. 3. and see on Mark iv. 27. The first and second watch were the two soldiers within the prison, and the other two which were on guard between the door of the prison and the iron gate of the outer court, respectively. In the East, gates were often secured with thick plates of iron; as those of Algiers and Antioch are said to be at the present day. The verb *φέρειν* indicates the direction of a road in Xen. Anab. V. 2. 19. ὁδὸν τὴν ἐπὶ τὴν ἄκραν φέρουσαν. Hellen. VII. 2. 7. τῶν εἰς τὴν πόλιν φερουσῶν πυλῶν. So *ferre*, in Latin. Q. Curt. V. 4. 11. *Hæc via fert in Persidem.* KUINOEL, KYPKE, HARMER.

Ver. 11. γενόμενος ἐν ἑαυτῷ. *Returning to himself*; in which sense the expression occurs in Xen. Anab. I. 5. 17. Polyb. I. 49. and with which *συνιδὼν* in the next verse is nearly synonymous. Some indeed would render *συνιδὼν*, *reflecting*, i. e. upon his present situation; and *σπεύδων* has been proposed as a conjectural emendation; but this last is at all events entirely groundless. The word seems to refer to what Peter had just uttered. A similar metonymy with *προσδοκία*, which here denotes *the thing expected*, occurs in Gen. xlix. 10. It appears from v. 5. *supra*, that the prayers, in which those assembled at Mary's house were engaged, were offered up for Peter's deliverance. WETSTEIN, KYPKE, KUINOEL.—[HAMMOND.] Of *παιδίσκη* (v. 13.) see on Matt. xxvi. 69. The verb *ὑπακοῦσαι* was a term constantly applied to those whose office it was to attend to persons knocking at the door. Xen. Sympos. I. 11. κρούσας τὴν θύραν, εἶπε τῷ ὑπακούσαντι, εἰσαγγεῖλαι ὅστις εἴη. So Plaut. Truc. I. 2. 2. *Ad fores auscultato, atque serva has aedes.* ELSNER, ALBERTI, KYPKE. The name *Ῥόδη*, which denotes *a rose*, is Greek, and occurs in Menander: so that *Rhoda* was probably an Hellenistic damsel. It was very

usual to give the names of flowers and trees to females. Thus *Susanna* signifies a lily, *Hadassa* a myrtle, *Tamar* a palm-tree. Compare *Acts* ix. 36. GROTIUS, DODDRIDGE. With ἀπὸ τῆς χαρᾶς (v. 14.) compare *Matt.* xxviii. 8. *Luke* xxiv. 41. In v. 15. διίσχυρίζεσθαι signifies *to affirm strenuously*; in which sense it occurs in *Luke* xxii. 59. Plat. Phæd. § 8. Ælian. Hist. An. VII. 11. WETSTEIN. It is supposed by some that ἄγγελος here denotes simply *a messenger*; and that Rhoda was believed to have mistaken his voice, when he mentioned the name of Peter as having sent him, for that of Peter himself. But the damsel's persevering declaration is greatly in favour of the literal meaning of the word; which is also in accordance with the prevailing ideas of the Jews. See on *Matt.* xviii. 10. The Gentiles believed that their gods were accustomed to assume the shape and imitate the voice of this or that person, for especial purposes. See Hom. Il. N. 43. γ. 81. φ. 600. Od. A. 105. Among the Jews also the same notion was recognised; as in *Debarim Rabba*, p. 290, 4. *It is written, 'He delivered me from the sword of Pharaoh.'* Bar Kaphra says, 'An angel descended in the likeness of Moses; and those who came to apprehend Moses, imagined that the angel was MOSES.' Compare *Coheloth*, p. 87, 4. GROTIUS, WHITEY, LIGHTFOOT. — [HAMMOND.] The E. T. *It is his angel*, supposes an ellipsis, so that the sense will be, *That which thou hast seen, and supposed to be Peter, is his angel.* In this case, compared with *John* viii. 44. the article should have been omitted before ἄγγελος; and it is omitted by one or two MSS. This, however, will scarcely justify its rejection. Now, in the *Alex.* MSS. ὁ ἄγγελος ἐστὶν αὐτοῦ is the order of the words, which seems to indicate that αὐτοῦ is an adverb, and that St. Luke intended to say, *His angel is there.* The article has thus the sense of *his*, by virtue of αὐτοῦ understood; unless indeed the correct reading be ὁ ἄγγελος αὐτοῦ ἐστὶν αὐτοῦ, as a comparison of the *Alex.* MSS. with the received reading may possibly suggest. MIDDLETON.

Ver. 17. κατασίσας τῇ χειρὶ. An oratorical mode of demanding silence. *Heliod.* X. 28. τὴν χεῖρα προτείνας, καὶ κατασίσων πρὸς ἡσυχίαν. Compare *Acts* xiii. 16. xxi. 40. *Joseph.* Ant. VIII. 11. 2. Pers. Sat. IV. 5. Hence κατασίσειν implies *to make signs* generally; as in *Jos.* Ant. XVII. 10. 2. WETSTEIN, KREBS. As James, the son of Zebedee, had been beheaded by Herod (v. 2. *supra*), Peter must here refer to James the Less; and the manner in which he is named seems to confirm the testimony of the Fathers, that he was Bishop of Jerusalem. The words ἔτερον τόπον have excited much discussion to very little purpose; as the expression is too general

to substantiate any of the theories which have been built upon it. Some maintain that he went to Rome, others to Cæsarea, and others again to Antioch. There is no evidence that Peter was at Rome before St. Paul had made his first visit to that city; and he would scarcely have gone to Cæsarea, where he would still have been in danger from Herod's malice. Indeed this supposition originates in a misapplication of the last clause of v. 19. to Peter instead of Herod. At Antioch he would have been secure from Herod's malice; and that this was the place of his retirement is probable from *Gal.* ii. 11. There is another opinion, however, that he remained in privacy at Jerusalem. BEZA, DODDRIDGE, KUINOEL, BURGESS, CAVE, &c. —[HAMMOND, LARDNER, &c.] In the next verse, *τί ἄρα ὁ Π. ἐγένετο* is correctly rendered in the E. T., *What was become of Peter*. Xen. Cyr. II. 3. 12. *θαυμάζοντες τί ἔσοιτο ἡ πολιτεία*. Theocr. Idyl. XV. 51. *Ἀδίστα Γοργοῖ, τί γενοίμεθα*; compare *Luke* i. 66. *John* xxi. 21. ELSNER, ΚΥΡΚΕ, LOESNER. Of the verb *ἀνακρίνειν* (v. 19.) see on iv. 7. and of *ἀπαχθῆναι*, on *Matt.* xxvii. 29.

Ver. 20. *θυμομαχῶν*. In his narrative of the death of Herod (of which see Horne, as cited on v. 1. *supra*), Josephus says not a syllable of any war between Herod and the Tyrians and Sidonians, who were under the formidable protection of the Roman empire. This word, therefore, must not be rendered *bent on war*, but *highly incensed*; and this import, which it has in Diod. Sic. XVII. 33. Polyb. IX. 40. 3. is well illustrated by a sentence in Justin. V. 10. *Non quidem bellum aperte adversus Lacedæmonios decernunt, sed tacitis animis tantam iram concipiunt, ut subesse bellum intelligi posset*. Neither does the peace required appear to have been a cessation of hostilities, but a renewal of commercial intercourse. These people, engaged chiefly in trade, had always obtained corn and the necessities of life from abroad, as may be seen in *1 Kings* v. 9. 11. *Ezra* iii. 7. *Ezek.* xxvii. 17. and their supplies from the King's country, *ἀπὸ τῆς βασιλικῆς*, scil. *χωρᾶς*, had probably been interrupted by their dispute, whatever it might be, with Herod. In the sense of *quiet* simply, without regard to *war*, *εἰρήνη* is often used; as in *Acts* ix. 31. *1 Cor.* xiv. 33. ΚΥΡΚΕ, KUINOEL.—[RAPHELIUS.] Of the expression *ὁ ἐπὶ τοῦ κοιῶνος*, see on *Acts* viii. 27. The verb *πειθεῖν* here signifies to *conciliate*; in which sense it is coupled with *ζητεῖν ἀρέσκειν* in *Gal.* i. 10. See also on *Matt.* xxviii. 13. The *βῆμα* (v. 21.) was a *raised seat* in the theatre, from which it was customary to address the people. Val. Max. II. 2. *Legati in theatrum, ut est consuetudo Græciæ, introducti*. So Tacit. Hist. II. 80. Cic. pro Flacc. §. 7. Demosth. pro Cor. §. 53. KREBS, WETSTEIN.

Ver. 23. ἐπάταξεν αὐτὸν ἄγγελος K. This is sometimes considered as a Jewish phrase, indicating simply a sudden attack by disease; but the natural and proper sense of the passage clearly points to a supernatural agency; and this sense is confirmed by *Exod.* xii. 27. *2 Sam.* xxiv. 17. *2 Kings* xix. 35. *2 Chron.* xxxii. 21. The disease is supposed by many to have been the *morbis pedicularis*: and it is the same of which Herod the Great died; as did also Antiochus Epiphanes, who had attempted to abolish the worship of the one true God. There are also other instances of the madness of heathen princes, who have arrogated divinity to themselves; some of whom came to an untimely end. See *2 Macc.* ix. 9. Joseph. Ant. XVII. 8. Euseb. Hist. Eccl. VIII. 16. Herod. IV. 205. Herod's knowledge, however, of the true God aggravated his guilt; and it was doubtless his attachment to this prince which induced the silence of Josephus, respecting the real cause of his attack. BEZA, ELSNER, DODDRIDGE, WHITBY, &c.—[EICHHORN, KUINOEL.] Of the ministration of Paul and Barnabas at Jerusalem, from the discharge of which they now returned to Antioch, see *Acts* xi. 29, 30.

CHAPTER XIII.

CONTENTS:—*Paul sets out on his first Apostolical journey, vv. 1—4. Elymas the Sorcerer, vv. 5—11. Conversion of Sergius Paulus, v. 12. Proceeding on his journey to Antioch, Paul preaches in the Synagogue, vv. 13—42. The Gentiles accept, and the Jews reject the Gospel, by whom Paul and Barnabas are persecuted, and compelled to retire to Iconium, vv. 43—52.*

Verse 1. προφῆται καὶ διδάσκαλοι. See on *Acts* xi. 27. Ellipses of ἐκεῖ, as in κατὰ τὴν (ἐκεῖ) οὔσαν ἐκκλησίαν, occur in *Matt.* xxvi. 13. *Mark* viii. 1. *Acts* i. 4. xxii. 12. Of the teachers here named, Symeon is not noticed elsewhere in the N. T. unless he was the Cyrenean who bore the cross of Christ; which, as Lucius was of Cyrene, is not perhaps improbable. His surname, *Niger*, is purely Latin, and was probably characteristic of his swarthy complexion. There is no reason to identify Lucius with the Evangelist Luke, as some commentators have done. He is mentioned again in *Rom.* xvi. 21. *Manaen* was possibly the son of the Essene, whom Josephus (Ant. XV. 10. 5.) speaks of as being in great favour with Herod the Great; to whom, when a boy, he had foretold that

he would live to be a king; so that their children were not unlikely to be brought up together. Some have thought that the word *σύντροφος* should be rendered *foster-brother*, as in the margin of the E. T., and that Antipas and Manaen were reared by the same nurse, and probably by the mother of the latter. But the verb *τρέφειν* is not only *nutrire*, but *educare*; and τοῦ βασιλέως σύντροφος frequently designates a person who had been the school-fellow and friend of a king in his youth. Compare 2 *Macc.* ix. 29. *Diod. Sic.* I. 53. III. 10. *Polyb.* V. 9. 4. *Ælian.* V. H. XII. 28. *Plutarch.* *Puer. Educ.* §. 6. *RAPHELIUS, WETSTEIN, MUNTHE, GROTIUS.*—[*KUINOEL, &c.*]—Of λειτουργεῖν (v. 2.) see on *Luke* i. 23. In conjunction with νηστεύειν, however, it may signify *to pray* simply, without reference to public ministration. Compare *Matt.* xvii. 21. *Luke* ii. 37. *Acts* xiv. 23. 1 *Cor.* vii. 5. With the relative δ the preposition εἰς is omitted; as in *Plat. Phæd.* §. 21. ἐν τούτῳ ἀπόλλυεν, ὥπερ καὶ λαμβάνομεν. So also *C. Nep.* V. *Cimon.* III. 1. *Incidit in eandem invidiam, quam pater suus.* *GROTIUS, KUINOEL.* The work for which Paul and Barnabas were now set apart, was the conversion of the idolatrous Gentiles, of which *Sergius Paulus* was the first-fruits; and hence a question has arisen, as to the period of Paul's appointment to the Apostolate. On the one hand, it is urged that the Apostle's commission was completed at his conversion; and, on the other, that the laying on of hands now qualified him for the discharge of his important functions at Antioch. Now, although it is evident from *Acts* xxvi. 16. sqq. that he was informed at the time of his conversion of the ultimate object for which Christ appeared to him, it is certain that he did not immediately enter upon the exercise of his ministry. Even here at Antioch he is simply classed with other "prophets and teachers," who were unquestionably not Apostles. It seems therefore that Paul had already received the extraordinary gifts of the Holy Ghost, in order to the discharge of his future duties; but that the outward form of the imposition of hands was still necessary to his separation to the Apostleship of the Gentiles. Hence also it follows, that it is not sufficient to allege an inward call of the Spirit, without a solemn ordination with the laying on of hands, as in itself a qualification for the ministerial office. It has been plausibly conjectured that Paul and Barnabas were now "set apart" to supply the vacancy in the original number of apostles; one having been killed by Herod, and another appointed Bishop of Jerusalem. In allusion to this separation, St. Paul calls himself ἀφωρισμένον in *Rom.* i. 1. Compare *Gal.* i. 15. *HOOKE, HALES, BARRINGTON, TOWNSEND, &c.*—[*LARDNER, DODDRIDGE, &c.*]

Ver. 6. Βαρισηοῦς. That is, *the son of Jesus or Joshua.*

Similar patronymics are BARJONA, BARTIMEUS, &c. It has been plausibly but incorrectly derived from *γνρ*, *knowledge*; so as nearly to correspond with his descriptive title *Elymas*, which St. Luke interprets by *μάγος* in v. 8. This word (which is the Arabic *Elimon*, signifying *wise*) is ultimately derived from the Hebrew *קלל*, *to hide*; thus referring to the secret arts, with which magicians were acquainted. The reason of Saul's change of name (v. 9.), which is given in Horne's *Introd.* vol. IV. p. 340., is that of Jerome in his *Catalogue*: *a primo ecclesiae spolio proconsule S. Paulo victoriae suae trophæa retulit, erexitque vexillum, ut Paulo ex Saulo vocaretur*. This, however, it has been urged, is inconsistent with the Apostle's humility; with which it is supposed to be more accordant that he should exchange the Jewish appellation *Saulus*, which signifies *beloved*, for the Latin *Paulus*, implying *little*. Perhaps the preferable opinion is that of Origen, that he had two names, as a Jew and Roman citizen respectively; and that he was called by the latter upon his more special appointment to the ministry of the Gentiles. Certainly from this period he is ever afterwards called *Paul*; and the name would doubtless be more agreeable to his Gentile hearers. HAMMOND, WHITBY, KUINOEL, BASNAGE, GROTIUS, &c. Of other circumstances and names in this narrative, see on *Matt.* ii. 1. *Acts* viii. 9. ix. 18. and Horne's *Introd.* vol. I. p. 212. III. pp. 336. 517. and *index*. With respect to an infidel assertion, that the Sorcerer's blindness was feigned, in consequence of a previous agreement with St. Paul, it may be remarked that a Roman proconsul and his suite were not persons to be imposed upon, without inquiring into the fact; not to mention, that the Apostle was summoned unexpectedly into the presence of Sergius Paulus, where Elymas opposed his arguments in defence of the Gospel; so that any private communication between them was utterly impracticable. The word *ῥαδιουργία*, in v. 10. denotes properly *facility in doing any thing*; as in *Xen. Cyr.* I. 6. 34. Thence it implies *craftiness*; and, in this passage, *deceit* or *wickedness* generally. So also *ῥαδιούργημα*, in *Acts* xviii. 14. Compare *Diod. Sic.* V. 11. XX. 68. *Polyb.* XII. 10. 5. *Joseph. Vit.* §. 65. *Etym. M.* *ῥαδιουργεῖν σημαίνει τὸ μετὰ πανουργίας τι διαπραγματοῦν*. WETSTEIN, MUNTHE, KUINOEL. Of the synagogical custom alluded to in v. 15. see Horne; of the word *παράκλησις*, on *John* xiv. 15.; of the verb *ἀνάγειν* (v. 13.) on *Luke* viii. 22. of the phrase *καταστῆναι τῇ χειρὶ* (v. 16.) on *Acts* xii. 17. and of *φοβοῦμενοι τὸν Θεόν*, *proselytes*, on *Acts* x. 1.

Ver. 17. ἐξελίξαι. See on *Matt.* xx. 16. In this parting oration of St. Paul to the Jews, after reminding them of God's mercies to the Patriarchs, and of the prophecy respecting Christ's descent from David, he asserts the fulfilment of this prophecy

in Jesus of Nazareth, and appeals to the known fact of his resurrection from the dead in confirmation of the assertion. In conclusion he directs their attention to their crucified Messiah, as the only means of salvation, not only to the Jews, but to all mankind. ROSENMULLER. See also on *Acts* vii. 1. Different interpretations have been affixed to the verb ὑψοῦν in this passage. Some would render it *to deliver*, comparing *Ps.* ix. 13. xviii. 48. cxiii. 7. LXX; but the ensuing clause relates to the deliverance of the Israelites from Egypt, the present distinctly referring to the time of their *sojourning* there. Others translate it *to honour*; and understand an allusion to the reception of the Patriarchs at the court of Pharaoh, under the influence of Joseph. It also denotes *to enrich*, as in *Gen.* xxiv. 26. and so *2 Cor.* xi. 7. is sometimes explained. But perhaps it rather signifies *to multiply*; in which sense it frequently occurs. Thus *Gen.* xlvii. 8. 19. LXX. οὗτος ἔσται εἰς λαὸν, καὶ οὗτος ὑψωθήσεται. *Wisd.* i. 22. τὸν ὑψοῦντα ἡμέρας ἡμῶν. Compare *Deut.* i. 10. *Acts* vii. 16. KUINOEL, KYPKE, WOLF.—[ELSNER, GROTIUS, SCHLEUSNER.] Of the phrase βραχίονος Κυρίου, see on *Luke* i. 51.; of the various reading in v. 18., see Horne's *Introd.* vol. II. p. 189.; and of the seven Canaanitish nations (v. 13.), see *Deut.* vii. 1. *Josh.* iii. 10. *Neh.* ix. 8. The Rabbins frequently call them שבעה אומות, *Shebangna Omoth*, the seven nations. Of the two readings, κατεκληροδότησεν and κατεκληρονόμησεν, the latter is generally preferred, as being the more difficult, and therefore probably displaced by a gloss. The verb κληρονομεῖν denotes *possidendam tradere* in *Numb.* xxxiv. 18. *Deut.* iii. 28. *Judg.* xi. 24. *1 Kings* ii. 8. *Zach.* viii. 12. GRIESBACH.

Ver. 20. καὶ μετὰ ταῦτα κ. τ. λ. This difficult passage has been called the *cruz chronologorum*. It is difficult, in the first place, to determine whether the 450 years relate to the duration of the government of the Judges, or to an interval prior to their first appointment. On the former supposition, the passage seems to militate with *1 Kings* vi. 1., which places 480 years only between the Exodus and the commencement of the building of the Temple of Solomon. Hence it is argued that the calculation is to be made from the period when the God of the Israelites chose their fathers (v. 17.); and, reckoning from the birth of Isaac to the time of the Judges, the period contains, according to some 447, and, according to others, 452 years; either of which is sufficiently exact for the qualifying particle ὥς. Josephus, however, enlarges the period between the Exodus and the building of the Temple to 592 years, which allows about 450 years for the time of the Judges; so that St. Paul may probably have adopted his computation, as being generally followed by the Jews. Nor is it impossible to reconcile this

apparent difference between the O. T. and Josephus: for the latter may be supposed to exclude the time in which the Jews were under occasional oppression by heathen nations, which is included in the Scripture account. Thus it appears on the one hand that the lives of their Judges + those of their heathen oppressors = $339 + 111 = 450$ years, and, on the other hand, abode in the wilderness + Joshua's reign + Judges + Samuel and Saul + David + Solomon = $40 + 17 + 339 + 40 + 40 + 4 = 480$ years. Also, $480 + 111 = 591$ years; again coinciding with Josephus. The following table will verify the calculation:—

JUDGES.

	Years.	References.
Othniel	40	Judg. iii. 2.
Ehud	80	— iii. 30. iv. 1.
Deborah and Barak	40	— v. 31.
Gideon	40	— viii. 28.
Abimelech	3	— ix. 22.
Tolah	23	— x. 2.
Jair	22	— x. 3.
Jephthah	6	— xii. 7.
Ibsan	7	— xii. 9.
Elon	10	— xii. 11.
Abdon	8	— xii. 14.
Samson	20	— xv. 20. xvi. 31.
Eli	40	1 Sam. iv. 18.
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HEATHEN TYRANTS.

	Years.	References.
Cushan	8	Judg. iii. 8.
Eglon	18	— iii. 14.
Jabin	20	— iv. 3.
Midian	7	— vi. 1.
Ammon	18	— x. 8.
Philistim	40	— xiii. 1.

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Still it must be confessed, that the passage is one of great difficulty. The duration of Saul's reign, which, in the next verse, is stated to be 40 years, rests upon no authority of Scripture. It agrees, however, with Joseph. Ant. VI. 14. 9. ἡ βασιλευσε Σαουλ, Σαμουήλου ζώντος, ἔτη ὀκτὼ πρὸς τοῖς δέκα τελευτήσαντος δὲ, δύο καὶ εἴκοσι. But the passage has been sometimes

regarded as corrupt. WHITBY, LIGHTFOOT, GROTIUS, &c.—[KNATCHBULL, DODDRIDGE, &c.]

Ver. 22. μεταστήσας. Some supply ἐκ τοῦ ζῆν, as in 2 Macc. xi. 23. 3 Macc. ii. 28. Diod. Sic. II. 57. IV. 55. But μεριστάναι signifies also to remove from an office; as in Luke xvi. 4. So also Dan. ii. 21. LXX. Polyb. IV. 23. and, as David was anointed by Samuel before the death of Saul, and the words here cited were addressed to Saul on his deposition from the throne, the sense is best adapted to the present passage. Some would include both senses. The verb also denotes to remove generally; as into the kingdom of God (Col. i. 13.): and also to turn aside from preconceived opinions; as Acts xix. 26. It is so used also by Plutarch and Thucydides. ΚΥΡΚΕ, KUINOEL.—[GROTIUS, MUNTKE, RAPHELIUS.] Of μαρτυρεῖν see on Luke iv. 22. The citation, which follows, is partly from Ps. lxxxix. 21. and partly from 1 Sam. xiii. 14. together with an addition, which is found nowhere in Scripture. This last clause, however, is omitted by Theophylact and in a few MSS., and is probably an ancient marginal gloss on the preceding. GRIESBACH. Of the import of the citation see Horne's Introd. Vol. II. p. 528.; and with the following verses compare Acts ii. 30. Matt. iii. 2. 11. John i. 20. 27. For σωτήρα Ἰησοῦν some MSS. read σωτηρίαν, but the received text is probably correct, and the article is properly omitted by reason of the apposition. MIDDLETON. In v. 24. πρὸ προσώπου is put for πρὸ simply; as in Matt. xi. 10. The word εἰσόδος has been understood to indicate Christ's incarnation; and so Cyril on Isai. lxvi. 12. εἰσόδον τῆς μετὰ σαρκὸς οἰκονομίας τὸ μυστήριον ὀνομάζει· Θεὸς ὢν φύσει, γέγονεν ἄνθρωπος, καὶ οἶον εἰσβέβηκεν εἰς τὸνδε τὸν κόσμον διὰ τὴν σάρκωσιν. But the context points to his entrance upon his office; in which sense the word is used in Isocrates. The word δρόμος also in v. 25. denotes the course or progress of John's ministry, by a metaphor borrowed from a race. So Virg. Æn. IV. 653. *Vixi: et, quem dederat cursum Fortuna, peregi.* Compare 2 Tim. iv. 7. WOLF, ALBERTI, KUINOEL.

Ver. 26. λόγος τῆς σωτηρίας ταύτης. Compare Acts v. 20. In the next verse the particle γὰρ is not causal, but merely denotes transition; as frequently in the best writers. With respect to the construction, τοῦτον must be repeated after κρίναντες, and τὰς φωνὰς after ἐπλήρωσαν, and the participle ἀγνοήσαντες must be referred, not only to τοῦτον, but also to τὰς φωνὰς τῶν προφητῶν. As applied to Jesus, therefore, it will denote properly ignorance of his Messiahship; and to the prophecies, misconception and misunderstanding. Some indeed join τοῦτον κρίναντες, and throw ἀγνοήσαντες entirely forward; maintaining that ἀγνοεῖν is never followed by an accusative of the

person. But so disjointed a construction can scarcely be paralleled; and that this criticism is incorrect is proved by *Wisd.* xv. 11. LXX. GROTIUS, WOLF, KUINOEL.—[HAMMOND, &c.] Of κρίνειν, for κατακρίνειν, see on *John* iii. 16.; and with what follows compare the concluding chapters of the four Gospels. In v. 29. some attach to καθελόντες the sense of οἱ καθελόντες; but in that case the article would not have been omitted. Strictly speaking, indeed, the persons who buried Jesus were not the same as those who crucified him: but neither did Joseph of Arimathæa take down the body, as well as inter it. Nor is there any need to deviate from the plain sense of the passage. In hastening to the great subject of the Resurrection, on which he is about to expatiate, the Apostle cared not to avoid a trifling inaccuracy, by which no one could be misled, because they were able to correct it. MIDDLETON.—[ROSENMULLER.]

Ver. 33. υἱός μου εἰ σὺ κ. τ. λ. *Ps.* ii. 7. Some copies, however, for δευτέρῳ read πρώτῳ, which, upon the principle that the more difficult reading is probably correct, has been sometimes preferred. But, although the first and second Psalms are united in some Hebrew copies, still the authorities are in favour of δευτέρῳ, so that there is no ground for changing the text. Others, who read πρώτῳ, regard the first Psalm as a general preface to the whole collection; and others would reject the number altogether. DODDRIDGE, GRIESEBACH.—[MICHAELIS, &c.] With respect to the citation itself, it is disputed whether it relates to the *incarnation*, or the *resurrection* of Jesus. In support of the latter opinion, it is argued that the resurrection of the dead was called by the Jews a *regeneration* (*Col.* i. 18. *Rev.* i. 5.), and that God may be said with peculiar propriety to have begotten Christ on the day of his resurrection, as he seemed then to be born out of the earth anew. Cyril and others of the Fathers adopt the other interpretation; and they are, in all probability, correct. The meaning, however, is not that by raising up Jesus, God begat him in the relation of a son; but that he thereby declared him to be, as described in *Ps.* ii. 7. his only begotten son by an eternal generation. Some indeed understand ἀναστήσαι in v. 32. as meaning simply to *raise up, to make to appear*: but, although the verb will admit of this sense, the present passage does not require it. ROSENMULLER, WHITBY, KUINOEL, &c.—[PEARCE, DODDRIDGE.] In what follows, the Apostle proceeds to prove that in Christ was to be realised the promise of the mercies made to David (*Isai.* lv. 3.); for that, David himself having “seen corruption,” they could only be communicated by Him, who had been raised from the dead without seeing corruption (*Ps.* xvi. 10. cited also in *Acts* ii. 27.); and these mercies (vv. 38, 39.) are *remission of sins*, and *purification by faith*, not by

the *works of the Law*. In these verses, therefore, are comprised the subject of St. Paul's Epistles to the *Romans*, *Galatians*, and *Hebrews*. See especially on *Rom.* i. 16. The English translators, in translating *ὅσια* mercies, are supported by the parallel passage in *2 Chron.* vi. 42., where the LXX have *ἐλέη*, in conformity with the comprehensive import of the Hebrew word *רחם*. Compare *2 Sam.* xxiii. 5. Though the expressions *ιδεῖν διαφθοράν* and *ὑποστρέφειν εἰς διαφθοράν* and the like may sometimes mean simply *to die*, as in *Job* xxxiii. 38. LXX. they here evidently include the *corruption* consequent upon the death of the body. Of *γενεά*, denoting the *age* in which a man lives (v. 36.), see on *Luke* xvi. 8. and of *κοιμάσθαι*, on *John* xi. 11. Some would connect the participle *ὑπηρέτας* with *ἰδίᾳ γενεᾷ*, and *τῇ τοῦ Θεοῦ βουλῇ* with *ἐκοιμήθη*, which is not only extremely harsh, but the sense of *inservire*, as referred to *βουλῇ*, is established upon *ὑπηρετεῖν* by abundant examples. So *Wisd.* xix. 6. LXX. *ὑπηρετεῖν ταῖς ἰδίαις ἐπιταγαῖς*. Heliod. VII. 17. *ἔκειν τε καὶ ὑπηρετεῖν τῆς Ἀρσάκης βουλευμασι*. The phrase *προστίθεσθαι πρὸς τοὺς πατέρας* refers to the hereditary sepulchres of the Jews; of which see Horne's *Introd.* Vol. III. p. 528. and compare *Gen.* xxv. 8. xlix. 29. *Judg.* ii. 10. In v. 39. *ἐν τούτῳ* refers to *δικαιοῦνται*, not to *πιστεύων*. DODDRIDGE, WETSTEIN, KUINOEL, &c.—[SCHLEUSNER.] Of the plural *προφήταις*, in v. 40. see on *Mark* i. 2. The citation (v. 41.) is from *Hab.* i. 5. predicting the desolation by the Chaldeans; and the prophecy, as accommodated to the danger of rejecting the Gospel, was again fulfilled in the destruction of Jerusalem. St. Paul quotes from the LXX. which differs from the Hebrew, by substituting *καταφρονῆται*, *despisers*, for *בְּנֵי יִם*, *ye among the Gentiles*. It seems probable that the correct reading of the Hebrew is *בְּנֵי יִם*, *transgressors*. Some would render *ἀφανίζειν* *to destroy*, as in *Matt.* vi. 19. See on *Matt.* vi. 16. But *to astound*, *to stupify*, agrees better with the Hebrew *תַּמָּה*, and the sense is confirmed by *Isa.* lix. 16. lxiii. 5. KUINOEL, ROSENMULLER, SCHLEUSNER, WETSTEIN.

Ver. 42. *ἐξιόντων δὲ ἐκ τῆς συναγωγῆς κ. τ. λ.* It has been proposed to refer *Ἰουδαίων* to *ἐξιόντων*, and to identify *τὰ ἔθνη* with *σεβόμενοι προσήλυτοι* in the next verse. The variety of readings, however, is such, that the passage may fairly be considered interpolated; and the best critics, inserting *αὐτῶν*, sc. *τῶν Ἀποστόλων*, instead of the words *ἐκ τῆς συναγ. τ. ἰ.* eject *τὰ ἔθνη* altogether. Some understand *τινὲς τῶν ἐξιόντων*, but less judiciously. GRIESBACH.—[ROSENMULLER.] The expression *τὸ μεταξὺ σάββατον* is differently explained. Some understand thereby the interval between two *sabbaths*; either retaining the received text, or changing *σάββατον* into *σαββάτων*. But, although the synagogues were open on the *second*

and *fifth* days of every week, this interpretation is negated by v. 44. The English translators, therefore, rightly translate *the next Sabbath*; nor is μεταξὺ, in the sense of μετὰ or μετέπειτα, unusual. Joseph. B. J. V. 4. 2. τῶν μεταξὺ τούτων βασιλείων. Cont. Apion. I. 21. ὦν μεταξὺ ἐβασίλευε. Plutarch. Inst. Lacon. p. 240. καὶ μεταξὺ δὲ Ἀλέξανδρον τὸν νιόν. The substitution of εἰς for ἐν is very common. ΚΥΡΚΕ, KREBS, KUINOEL, GLASS, WHITBY.—[GROTIUS, LIGHTFOOT.] In v. 44. the MSS. vary between ἐρχομένῳ and ἔχομένῳ. The sense is the same in either case, but the latter is retained as the more elegant word, and more likely to be changed than ἐρχομένῳ. Compare *Luke* xiii. 33. *Acts* xx. 15. xxi. 26. GRIESBACH. Of v. 46. see on *Matt.* x. 6. It may hence be inferred, that the rejection of the Gospel by the Jews was a voluntary act, by which they rendered themselves unworthy of its privileges, and that the denunciation applies to those Jews only, who had obstinately refused to listen to the Apostle's preaching. With the expression ἀξιουὺς κρίνετε ἑαυτοὺς compare *Prov.* viii. 36. *Matt.* xxiii. 31. *Rom.* ii. 11. Arrian. Epict. II. 20. So Cic. Cat. I. 8. *Quam longe videtur a carcere atque a vinculis abesse debere, qui se ipse jam dignum custodia judicaverit.* The citation in v. 47. is from *Isai.* xlix. 6. which St. Paul applies to himself, not as the similar prediction is applied to Christ in *Luke* ii. 32. but as the *teacher* may in some sense be termed the *author* of salvation. TOMLINE, KUINOEL. Of φῶς, denoting a *teacher*, see on *Matt.* v. 14.; of ἐντέλται, taken *actively*, see *Matt.* Gr. Gr. § 493. obs.; of the expression τεταγμένοι εἰς ζωὴν αἰώνιον, see Horne's *Introd.* vol. II. p. 562. sqq. and with v. 51. compare *Matt.* x. 14. In v. 50. σεβόμεναι denotes *female proselytes*; such being the ordinary acceptance of the word in the *Acts*. It should be observed also that only those of distinction united with the nobles, οἱ πρῶτοι, in persecuting the Apostles. Hence καὶ is properly rejected before εὐσχήμονας by the best critics. The same persons are called αἱ πρῶται, in *Acts* xvii. 4. From v. 52. it appears that Paul and Barnabas, before their departure, imparted to the converts the gift of the Holy Ghost: but without the power of working miracles, which they could not receive without the imposition of hands. Compare *Acts* vi. 3. 5. vii. 55. xi. 24. and elsewhere. GRIESBACH, DODDRIDGE, BENSON.

CHAPTER XIV.

CONTENTS:—*Paul and Barnabas at Iconium*, vv. 1—5. *The cure of a cripple at Lystra, and consequent attempt to sacrifice to the Apostles*, vv. 6—18. *Paul being stoned at Lystra, they proceed to Derbe, and then return, partly by the same route, to Antioch in Syria*, vv. 19—28.

Ver. 1. κατὰ τὸ αὐτό. E. T. *both together*: and so the phrase signifies in *Exod.* xxvi. 24. 1 *Sam.* xi. 11. xxx. 24. 1 *Kings* iii. 18. LXX. as well as in Ælian. H. V. XIV. 8. δύο εἰκόνας εἰργάσατο Πολύκλειτος κατὰ τὸ αὐτό. Hesych. κατὰ τὸ αὐτό· ὁμοῦ. In the same sense ἐπὶ τὸ αὐτὸ occurs in *Acts* iii. 1. of which see on *Acts* i. 15. ΚΥΡΚΕ. Several critics understand by τοὺς Ἕλληνας, *proselytes of the gate*; but this is not certainly necessary from their being found in a Jewish synagogue, whither the fame of Paul and Barnabas would doubtless attract many of the Gentile populace. See on *John* vii. 35. DODDRIDGE.—[WHITBY.] The verb κακοῦν (v. 2.) signifies properly *to evil intreat*, as in *Acts* xii. 1. but it sometimes, though less frequently, denotes *to disaffect*, *to irritate*. Joseph. Ant. XVI. 7. 3. ἐκακοῦτο ταῖς ὑποψίαις. Compare Hom. Od. Δ. 754. II. 212. KREBS, ΚΥΡΚΕ. Of ἱκανός (v. 3.) see on *Matt.* xxviii. 12. *Luke* viii. 27.; of παρρησιάζεσθαι, *to speak boldly*, on *John* vii. 3.; and for the σημεῖα καὶ τέρατα, on *Mark* xvi. 17. A distinction, which does not however always obtain, is marked by old writers between these words. Ammon on *John* iv. 48. τέρας ἐστὶ τὸ παρὰ φύσιν, οἷον τὸ ἀνοῖξαι ὀφθαλμοὺς τυφλῶν, καὶ ἐγείραι νεκρόν· σημεῖον δὲ, τὸ οὐκ ἔξω τῆς φύσεως, οἷόν ἐστιν λάσασθαι ἄρρωστον. Of σχιζέσθαι (v. 4.) see on *John* vii. 40. The noun ὁρμή (v. 5.) denotes *impulse*. Compare *Acts* vii. 57. It should seem, however, from the next verse, that it is here *a mental impulse*; *a plan*, or *purpose*: as in *James* iii. 4. Herod. VIII. 86. Thuc. II. 11. IV. 4. Xen. Mem. IV. 4. 2. Hesych. ὁρμή· βουλὴ, ἐπιθυμία. So Ovid. Fast. IV. 222. unde venit sua membra secandi Impetus? WETSTEIN, SCHLEUSNER, KUINOEL. Of καθῆσθαι, *to dwell*, in v. 8. see on *Matt.* iv. 16. For περιεπεπατήκει several MSS. read περιπεπατήκει, and the augment in the pluperfect is usually omitted in the N. T. Compare v. 23. *infra*, *Mark* v. 10. xv. 7. xvi. 9. GRIESBACH.

Ver. 11. Λυκαονιστί. It is not easy to ascertain the precise language or dialect which is here meant. Some think it is the same as that of the adjoining region of Cappadocia; and others, that it was a mixture of Greek and Syriac. That it was not

pure or Hellenistic Greek, is clear from its being in a manner opposed to it; and it should seem also that St. Paul did not understand it, as he would otherwise have checked their idolatrous intentions before they had proceeded so far as to prepare the victims. So Chrysostom: *ἤθελε θύειν· ἀλλ' οὐκ ἦν τοῦτο οὐδέπω δῆλον, τῇ γὰρ οἰκείᾳ ἐφθέγγοντο φωνῇ λέγοντες, "Ὅτι οἱ θεοὶ κ. τ. λ. Διὰ τοῦτου οὐδὲν αὐτοῖς ἔλεγον· ἐπειδὴ δὲ εἶδον τὰ στέμματα, τότε ἐξελθόντες διέρρηξαν τὰ ἱμάτια αὐτῶν.* Probably the dialect was a branch of the old *Pelagic*, so changed from its antient form by foreign intercourse, as to render it unintelligible to those who spoke correctly. The names *Δία* and *Ἑρμῆν* evidently indicate a Greek original. BP. MARSH, KUINOEL, WETSTEIN.—[GROTIUS, JABLONSKI.] Of the mythological allusions which follow, see Horne's *Introd.* Vol. III. p. 354. sqq. and compare Hom. *Od.* P. 484. Hesiod. *Op. D.* 253. Ovid. *Met.* I. 212. *Fast.* V. 495. Eurip. *Ion.* 4. Hor. *Od.* I. 10. Possibly the well-known fable of *Philemon and Baucis*, in Ovid. *Met.* VIII. 611. may have been more immediately in the mind of the Lycaonians at the time. The verb *καταβαίνειν* is used with reference to the descent of the gods in human form in Arrian. *Epict.* III. 1. and so *descendere* in Hor. *Od.* III. 4. 1. *delabi* in Virg. *Æn.* VII. 620. ELSNER, ALBERTI, WETSTEIN, KUINOEL. In v. 13. there is an ellipsis of *ἱεροῦ*, which is sufficiently common in classic writers. Soph. *Œd. T.* 17. οἱ δὲ σὺν γῆρᾳ βαρεῖς ἱερεῖς, ἐγὼ δὲ Ζηνός. Nor is there any necessity for the insertion, as *Valcknaer* contends, of an additional τοῦ before Διός, to mark the ellipsis; for the priest of Ζεὺς προπυλαῖος, the god here intended, may well be understood of the temple in which he was worshipped, and in which his statue was placed. Besides, as the reading now stands, τοῦ may as well belong to ἱεροῦ understood as to Διός, which, as a proper name, may dispense with the rule which elsewhere prevails in regimen; and τὸ Διός is just as good Greek as τὸ τοῦ Διός. MIDDLETON. Some have thought that the στέμματα were designed for Paul and Barnabas, upon the authority of the Epistle of Jeremiah in *Baruch* VI. 9. κατασκευάζουσι στεφάνους ἐπὶ τὰς κεφαλὰς τῶν θεῶν αὐτῶν. But it is better to understand ταύρους καὶ στέμματα as an *hendiadys* for ταύρους ἱεραμένους, in accordance with the sacrificial custom of the antients; and so in Virg. *Georg.* II. 192. *pateris libamus et auro*, for *pateris aureis*. That oxen were commonly sacrificed to Jupiter and Mercury, see Hom. II. B. 402. Xen. *Cyr.* VIII. 3. 6. Virg. *Æn.* III. 21. IX. 627. Liv. XXII. 10. XLI. 14. Pers. *Sat.* II. 44. WETSTEIN, MUNTHE, KUINOEL.—[GROTIUS.]

Ver. 14. διαρρήξαντες τὰ ἱμάτια. See Horne's *Introd.* Vol. III. p. 410. and of the use of the active participle διαρρήξαντες, for the middle διαρρήζαμενοι, see *Matt.* Gr. Gr. §. 496, 5. With

μαρτύρων the commentators in general supply θεῶν, supposing that *false gods* are intended, as opposed to the *living* God. But μάταιος is used not only to denote *an idol*, as in *Jer. ii. 5. Zach. xi. 17. LXX.* but *idolatry* itself, as in *1 Kings xvi. 2.* KUINOEL. That God was sufficiently known by his works of creation and providence without the intervention of a divine revelation, is abundantly evident from the writings of the Heathens themselves. Cic. Nat. D. I. 2. *Et fruges, et reliqua quæ terra parit, et tempestates, et temporum varietates cœlicæ mutationes, quibus omnia, quæ terra gignit, maturata pubescunt, a diis immortalibus tribuuntur generi humano.* So Seneca: *Unde hæc innumerabilia oculos, aures, et animum mulcentia? unde illa luxuriam quoque instruens copia? neque enim necessitatibus tantummodo nostris provisum est, usque in deliciis amamur. Tot arbusta non uno modo frugifera, tot herbæ salutare, tot varietates ciborum per totum annum digestæ, ut inerti quoque fortuita terræ alimenta præberent. Jam animalia omnis generis, alia in sicco solidoque, alia in humido nascentia, alia per sublime dimissa, ut omnis rerum naturæ pars nobis aliquod conferret.* Compare also Arrian. Epict. I. 4. It seems, moreover, that the power of dispensing *rain*—respecting which the Jews had a remarkable proverb, that *the keys of life, rain, and the resurrection, were always kept in God's own hand*—was always attributed by the Pagans to *God*, rather than to *the gods*; a circumstance which may possibly be regarded as a remnant of patriarchal piety, in a form of speech older than the first idolatry. Compare Aristoph. Nub. 366. RAPHELIUS, HAMMOND, DODDRIDGE, WETSTEIN.

Ver. 19. λιθάσαντες τὸν Παῦλον. To this stoning St. Paul probably alludes in *2 Cor. xi. 25.* *2 Tim. iii. 11.* That no such injury was offered to Barnabas, who seems not to have provoked the popular fury, may have been owing to the more distinguished zeal of Paul, which marked him out as the object of greater resentment. DODDRIDGE. Of the verb μαθητεύειν (v. 20.) see on *Matt. xiii. 52.* and in v. 22. before ὅτι understand λέγοντες, which is implied, however, in the foregoing participle παρακαλοῦντες. Compare Joseph. Ant. V. 1. 18. See also for the verb χειροτονεῖν (v. 23.) on *Acts x. 41.*, and for πρεσβύτεροι, on *Acts xi. 40.* In v. 27. the preposition μετὰ denotes *instrumentality*, as again in *Acts xv. 6.* The expression ἀνοίγειν θύραν, *to afford an opportunity*, and similar metaphorical uses of θύρα, are of frequent occurrence. So also Cic. Or. pro Planc. III. 49. *Qua volui janua ingressus sum in causam.* Epist. Fam. XIII. 10. 9. *Aperire fores amicitiae.* Compare *1 Cor. xvi. 9.* KUINOEL, WETSTEIN, RAPHELIUS, ELSNER.

CHAPTER XV.

CONTENTS:—*The dispute respecting circumcision and legal observances, and the Apostolic Council and Decree thereupon*, vv. 1—35. *The disagreement and separation of Paul and Barnabas*, vv. 36—41.

Ver. 1. ἐὰν μὴ περιτέμνηθῃ κ. τ. λ. It appears from Josephus (Vit. §. 23.) that some of the Jews were more lax than others in insisting upon the necessity of circumcision, even in the case of proselytes. Supposing, however, that the Christian was intended to *perfect*, not to supersede, the Mosaic Dispensation (*Matt.* v. 17.), it was natural that the Jewish converts, especially those of the Pharisees (v. 5.), should maintain the necessity of retaining the great federal rite of the Law; nor does it even appear that the apostles considered themselves authorised to set the question at rest without mature deliberation. Accordingly, it was determined that a deputation, in which Titus (*Gal.* ii. 1.) was included, should accompany Paul and Barnabas to Jerusalem, for the purpose of advising with the rest of the apostles concerning the matter. Now, it appears from *Gal.* ii. 2. that St. Paul undertook this journey to Jerusalem by special revelation: but whether it was imparted to himself or to others is matter of dispute. From the tendency of the context, in the Epistle to the Galatians, the former would appear to be the probable inference; but the Church of Antioch had before sent forth two apostles “by the Holy Ghost” (*Acts* xiii. 2.), and they now “determined that these should go up to Jerusalem.” Many of the Christians of Antioch undoubtedly knew that Paul acted under an extraordinary guidance from above; but as others might have their prejudices on account of his constant communication with the Gentiles, the Church were specially directed to take the concurrent sense of the apostles of the circumcision upon the occasion. LIGHTFOOT, WHITBY, DODDRIDGE.—[GROTIUS, HAMMOND.] Different significations have been assigned to the verb προπέμπειν in v. 3. Some would render it *to supply one with necessaries for a journey*; but there is no authority for such a meaning. Others again render it simply *to delegate*; in which case πέμπειν would have been employed. Now it was a usual mark of respect to attend those, who were entrusted with a commission of importance, to a certain distance on the road. Cic. de Senect. §. 18. *Hæc ipsa sunt honorabilia; salutari, deduci, reduci, &c.* In this sense, therefore, the verb is here employed; as also in *Acts* xx. 38. xxi. 5. *Rom.* xv. 24. and elsewhere. So Xen. Cyr. I. 4. 25. ἀπὸ πάντα τὸν Κύρον προῦπεμπον ἅπαντες. KUINOEL.—[HAMMOND, WAHL.]

Ver. 5. ἐξανέστησαν δὲ τινες κ. τ. λ. This verse has been considered a part of the address of Paul and Barnabas to the Council; but the context clearly shows that it is part of the narrative of the historian. It seems that certain Jewish converts were present at the meeting, who held the same notions which had been broached at Antioch; and the debate which ensued appears to have arisen between them and the apostles, and not between the apostles themselves. The dispute no doubt arose upon the statement by Paul and Barnabas respecting the cause of their mission to Jerusalem, which Luke, with his usual brevity, has omitted to detail. In his reply to these opponents, Peter would have none of the burdens of the Law laid upon the Gentiles, because he had witnessed, as had also Paul and Barnabas, an equal effusion of the Holy Ghost upon them, as upon the Jews; and James proposed a qualifying measure, by which the Jews would receive no offence, and the Gentiles no burden. There was no real disagreement, however, between the two apostles; and the Council at once acceded to the proposition that the Gentiles should so far judaïse, till time, and a fuller acquaintance with the Gospel, might induce both Jews and Gentiles to lay aside these needless observances. It may be observed, that the adoption of the decision of James, who was the President of the Council, is a complete refutation of the Romish doctrine of the primacy of St. Peter. LIGHTFOOT, DODDRIDGE, KUINOEL, &c.—[BEZA, WAKEFIELD, A. CLARKE, L'ENFANT.]

Ver. 7. ἐν ἡμῖν. For ἡμᾶς, i. e. *Peter*. The construction is Hebraic; and so 1 *Chron.* xxvii. 4. LXX. ἐξελέξατο ἐν ἐμοὶ εἶναι βασιλεία. Some refer the phrase ἀφ' ἡμερῶν ἀρχαίων to the commission of Peter in *Matt.* xvi. 18. but the context (v. 14.) rather indicates the period of the conversion of Cornelius (*Acts* x.). It is a Hebrew phrase, denoting any indefinite period at some distance back, which is determined by the sense of the passage. Compare *Ps.* xlv. 2. *Luke* i. 2. *John* viii. 44. KUINOEL. St. Peter argues, that God, by pouring out his Spirit on the uncircumcised Gentiles, as he had done upon the circumcised Jews, had plainly demonstrated that he made no discrimination between them and the Jews in the distribution of the Gospel privileges; and that legal purification, which seemed wanting to them on account of their non-circumcision, he had abundantly supplied in *purifying their hearts by faith*. After this proof, therefore, that God did not require from them the Mosaic observances, it was nothing less than *tempting God*, and setting at nought his counsels, to impose the yoke upon them. WHITBY. By the *yoke* here mentioned is evidently meant the heavy burden of the ritual precepts of the Law; though it has been interpreted of the inability of the Law to

give life (*Gal.* iii. 21.), and to expiate sin (*Heb.* ix. 9. sqq.). See on *Matt.* xi. 29. and compare *Matt.* xxiii. 4. There is a curious story of a widow, in *Midrasch Schochar*, containing a somewhat exaggerated indeed, but still striking, illustration of the heavy requisitions of the Mosaic ritual, which bears upon this passage. LIGHTFOOT, GROTIUS, SCHOETTGEN.—[WHITBY.]

Ver. 16. μετὰ ταῦτα κ. τ. λ. St. James applies this prediction to the conversion of the Gentiles to the worship of Jehovah; and it may fairly be inferred, that unless the Jews had understood the words in the sense which he has assigned to them, their prejudices would have induced them to have denied the consequence which he has drawn from them. Indeed it appears from their own writings (*Sanhedr.* p. 69.), that the Rabbins referred the prophecy to the times of the Messiah. The quotation is from *Amos* ix. 11, 12. according to the LXX. but in the Hebrew, instead of ὅπως ἂν ἐκζητήσωσιν οἱ κ. τ. ἄνθρωποι, it is *that they may possess the remnant of Edom*. It should seem that in the copy, from which the LXX. is translated, they found ירשן for ירשן, and אדם for אדם, though none of the MSS. now exhibit these readings. Admitting the present Hebrew text to be correct, the Apostle may be supposed to infer, that, as the prophets foretold the conversion of the Idumeans, who were among the bitterest enemies of the Church, the whole of the heathen world might fairly be included in the spirit of the prediction. DODDRIDGE, CHANDLER, A. CLARKE, SCHOETTGEN. Of the word σκηνή, see on *Luke* xvi. 9. The terms employed throughout are metaphorical, denoting the restitution of the glories of the *house and lineage* of David. God's name is said, ἐπικαλεῖσθαι, *to be called upon* a people, when they are named by his name, and devoted to his service. So again in *James* ii. 7. and compare *2 Chron.* vii. 14. Pleonasmis similar to ἐπ' αὐτοῦς, which is referred with a change of gender to ἔθνη, have been repeatedly noticed. In v. 18. the Apostle applies the fulfilment of the prophecy in illustration of the prescience of God: unless indeed, as the variations in the MSS. seem to indicate, the passage is corrupt. Similar in sentiment, however, is *Senec. de Benef.* IV. 32. *Nota est illis operis sui series; omnium illis rerum per manus suas iturarum scientia in aperto semper est, nobis ex abdito subit; et, quæ repentina putamus, illis prævisa veniunt et familiaria.* WETSTEIN, KYPKE, GRIESBACH.

Ver. 20. ἀπέχεσθαι ἀπὸ τῶν ἀλισγημάτων, κ. τ. λ. With respect to this opinion of St. James, and the decree (v. 29.) founded upon it, it may be remarked, that the things therein interdicted have no inherent moral evil which should render them absolutely and universally unlawful. Compare *Matt.* xv. 11.

Rom. xiv. 14, 15. *1 Cor.* viii. 1. 8, 9. *1 Tim.* iv. 4. They were to be avoided by the Gentile converts, because the Jews had such an aversion to them, as to prevent all intercourse with those who used them; and being strictly forbidden in the Mosaic Law, which was still read in the synagogues, their abhorrence of them was not likely to subside at once. This reason, however, which is expressly stated in the next verse as the cause of the Apostolic precept, now no longer exists; and of course the obligation to abstain from these things has ceased with it. See further on *Acts* xvi. 1. As for the hypothesis, that the decree only relates to those Christians, who had been previously *proselytes of the gate*, and not to those converted immediately from Paganism, it must be considered that the convert from Judaism would scruple as much to converse with one as the other, as long as either of them continued to "touch the unclean thing." Such a limitation, therefore, would have been wholly inadequate to the purpose of accommodating matters between Jewish and Gentile Christians; not to mention, that the practices enumerated being the chief concomitants of idolatry, and forbidden as incitements to idolatrous worship, their use might have the probable effect of alluring the converts themselves into their former errors. It has been urged, indeed, that the prohibition was intended to include the *seven* precepts of Noah, which were binding only upon *proselytes of the gates*; but this is merely an arbitrary assumption; if, indeed, these precepts are any thing more than a Rabbinical tradition. GRAVES, DODDRIDGE, WHITEBY, GROTIUS, &c.—[HAMMOND, LORD BARRINGTON, A. CLARKE, DELANEY, &c. &c.] Of the prohibitions themselves, the first, ἀλισθήματα τῶν εἰδώλων, is explained by εἰδωλόθυτα in v. 29., and that it was a heathen custom to eat things offered in sacrifice to idols is evident from Hom. Od. Γ. 473. N. 27. Herod. I. 31. Virg. Æn. VII. 174. Ovid. Met. XII. 154. Plaut. Mil. Gl. III. 1. 117. A. Gell. XII. 8. Neither ἀλισθημα nor ἀλισγειν occur in any classic writer; but the verb is found in *Dan.* i. 8. *Mal.* i. 7. 12. LXX. Hesych. ἀλισγοντες' μολύνοντες, μαινόντες. KUINOEL. The second prohibition, ἀπὸ τῆς πορνείας, stands last in v. 29. and this has been thought the more natural order, as being of a more binding nature than the rest. This, however, has arisen from understanding πορνεία in the received sense of *fornication*; and it is urged that the injunction is more express and positive than the preceding, inasmuch as the Gentiles did not regard offences of this nature in the light of sin. It is far more probable, however, that the word is not to be so rendered; but that it denotes intermarriage within the limits prohibited by the Levitical Law (*Lev.* xviii. 6. sqq.), or, perhaps, *idolatrous worship*. Some would explain it, indeed, of the sacrifices offered by prostitutes out of their iniquitous hire (*Deut.* xxiii. 18.); or of *meat*

sold in the shambles, as if from *περνάω*, to *sell*: but these interpretations are still less satisfactory. See on *Matt. v. 32*. A conjecture which has been hazarded, *χοιρίδας* for *πορνείας*, is entirely without support. SCHLEUSNER, LARDNER, ROSENMULLER, &c.—[L'ENFANT, MICHAELIS, BENTLEY.] The expression τὸ πνικτὸν (sc. κρέας) refers to the mode of killing fowls by suffocation; and αἷμα, to the method of dressing animals in a close cauldron, so as to retain the blood in the carcase. They were also accustomed to partake in other ways of the blood of animals, which they regarded as a most delicious nourishment; and thought that by eating it they entered into a more close communion with their gods. See *Hom. Od. Σ. 25*. *Tacit. Annal. XII. 47*. *Sall. Cat. c. 6*. *Apicii Ars Coquin. VIII. 8*. *Athen. IV. p. 147. D*. In some MSS. καὶ τοῦ πνικτοῦ are omitted, as also in v. 29. and they have been pronounced superfluous, as included in the restriction ἀπὸ τοῦ αἵματος. Both expressions occur in *Levit. xvii. 10. 13*. and the precept equally forbids the eating of blood, whether retained in, or poured out, of the carcase. SCHOETTGEN, KUINOEL, GRIESBACH.—[MILL.]

Ver. 22. ἔδοξε τοῖς ἀποστόλοις κ. τ. λ. The construction of this passage, in which ἔδοξε can neither be properly referred to ἐκλεξαμένους, or to γράψαντες in v. 23., is attended with some little difficulty. It would be easy, by a common change of case, to account for either irregularity separately; and examples of both have been adduced by the commentators: but the double anacoluthon is certainly remarkable. Upon the whole, it is better, perhaps to understand the middle participle ἐκλεξαμένους as put for the passive ἐκλεχθέντας, in agreement with ἀνδρας. Compare v. 25. and see *Matt. Gr. Gr. §. 496, 8*. It is absolutely necessary, however, to take γράψαντες for γράψαςι, in reference to ἀποστόλοις, and the construction is similar to *Thucyd. III. 36*. ἔδοξεν αὐτοῖς ἐπικαλοῦντες. Compare also *Thucyd. IV. 42. VI. 24.* and see my note on *Hom. Il. B. 352*. KUINOEL.—[ELSNER, KYPKE, &c.] Of *Judas Barsabas*, it is conjectured that he was the brother of *Joseph Barsabas*, mentioned in *Acts i. 23.*, but nothing further is known concerning him. *Silas*, or *Silvanus*, as he is otherwise called, was afterwards the companion of Paul in his progress through Asia. See *Acts xvii. 1. 10. 2 Cor. i. 1. 1 Thess. i. 1*. GROTIUS. The infinitive χαίρειν (sub. λέγουσι) is the usual mode of salutation in the commencement of a letter, as ἔρρωσθε (v. 29.) is at the conclusion. *Artem. Oneir. III. 44*. ἴδιον πάσης ἐπιστολῆς τὸ Χαῖρε, καὶ Ἐρρῶσο, λέγειν. Compare *Arist. Nub. 609*. ALBERTI, WETSTEIN. Of the verb ταρασσεῖν, applied to *mental perturbation*, there is an example in *Lucian. I. I. p. 862*. ταρασσεσθαι τὴν γνώμην. So *Cic. Tusc. III. 2. perturbare animos*. The

import of the verb is more fully expressed (v. 24.) in the words ἀνασκευάζοντες τὰς ψυχὰς ὑμῶν. Properly ἀνασκευάζειν signifies *to remove furniture*; as in Xen. Anab. VI. 2. 5. Hesych. ἀνασκευάζειν μετατιθέναι, sc. τὰ σκεύη. In Thucyd. IV. 16. it is used of *sacking a town*; whence it denotes *to destroy* generally, as in Eur. Elect. 597. and, in a moral sense, *to subvert, to unsettle*. KYPKE, KREBS, KUINOEL. In v. 27. ἐπαγγέλλοντας has a future sense, as in John xx. 17. and elsewhere.

Ver. 28. ἀγὼ Πν. καὶ ἡμῖν. This expression does not necessarily imply that the apostles acted, in this instance, under the immediate influence of the Spirit. The case was one in which reason would guide them to the result; and indeed it appears from the *much disputing* in the assembly, that the Holy Ghost had not authoritatively predetermined the question. It was clear that *on the Gentiles also was poured out the gift of the Holy Ghost* (Acts x. 45.), where no circumcision had been required; so that the mind of the Spirit in this particular was sufficiently manifest. Hence the Apostle meant to say:—*It has seemed good to the Holy Ghost* on divers occasions; and therefore it seems good *to us* also; and no councils can employ the text to support a claim to inspiration, as the Romanists have done. PEARSON, DODDRIDGE, BP. BLOMFIELD, &c.—[A. CLARKE.] The adverb ἐπαναγκές, with the article and ὄντων understood, assumes the form of an adjective; and such constructions are not without example. Compare Hom. Il. A. 142. Hence the conjectural emendations ἐπ' ἀγάπαις and ἐπ' ἀνάγκης are as unnecessary as they are arbitrary. Some understand ἐπαναγκές εἰς σωτηρίαν. But the sense plainly indicates *necessity under present circumstances*: inasmuch as the decree was only requisite for a certain class of converts. Hence also the mild expression εὖ πράξετε, so totally different from the bitter anathemas of Romish councils in succeeding ages. DODDRIDGE, KUINOEL. In v. 31. some render παρακλησις, *consolation*; others, *exhortation*. The latter is perhaps preferable, as better suited to the sense of παρακαλεῖν in the next verse; though possibly both significations may be included. WHITBY. Of προφῆται (v. 32.) see on Acts xi. 27.

Ver. 33. ποιήσαντες χρόνον. In reference to *time*, the verb ποιεῖν is equivalent to διατρίβειν, *to pass or spend*; as in Prov. xiii. 23. Eccles. v. 12. LXX. Acts xviii. 23. xx. 3. 2 Cor. xi. 25. James iv. 13. Thus Demosth. de Leg. fals. p. 392. ἀνέμειναν τὸν κήρυκα, οὐδ' ἐποίησαν χρόνον οὐδένα. Platon. Epict. 7. δμως ἀναγκαῖον ἴσως ἐνιαυτόν γ' ἔτι ποιῆσθαι. In the same sense the Latins use *facere*. Cic. ad Attic. Epist. V. 20. *Apa-mæ quinque dies morati, Iconii decem fecimus*. Senec. Epist. 67. *Quamvis paucissimos una fecerimus dies*. RAPHELIUS,

ELSNER, KYPKE. It seems to have been during this interval that Peter came to Antioch, as mentioned in *Gal.* ii. 11. sqq. With respect to the wish of Barnabas to take Mark with him in the journey proposed by St. Paul, the relationship mentioned in *Col.* iv. 10. may have prompted it, and it affords, at the same time, a striking instance of undesigned coincidence between the *Acts* and the *Epistle*. WHITEY, GROTIUS, PALEY. In v. 36. the relative εἰς in the plural refers to πᾶσαν πόλιν, in a collective sense. With πῶς ἔχουσι there is the usual ellipsis of εαυτούς. GLASS, BOS.

Ver. 89. παροξυσμός. This word is used in a good sense in *Heb.* x. 24. and so *Isocr. ad Demon.* c. 20. μάλιστα δ' ἂν παροξυνθείης ὀρεχθῆναι τῶν καλῶν. Hence it has been thought to have a similar signification here; though the context is plainly against such an interpretation. It clearly denotes a *fit* or *paroxysm* of anger; and there was doubtless considerable blame attached to all the parties concerned. The passage is an instance of that honest candour, with which the sacred historians record the imperfections to which even the Apostles themselves were continually liable. Still the unanimity of the Apostles was not long disturbed; and Mark afterwards became a companion of St. Paul in his Apostolical labours. Compare 1 *Cor.* ix. 6. *Gal.* ii. 9. 1 *Tim.* iv. 11. *Philem.* 24. In mitigation also of the breach of charity between them, an ancient commentator has observed that ὁ Παῦλος ἐζήτει τὸ δίκαιον, ὁ Βαρνάβας τὸ φιλάνθρωπον. NEWCOME, WHITEY, GILPIN, WITSIUS. —[A. CLARKE.]

CHAPTER XVI.

CONTENTS:—*Paul proceeds with Timothy, through several provinces of Asia Minor, to Philippi, vv. 1—12. Lydia converted, vv. 13—15. The Pythoness dispossessed, and the Apostles imprisoned, vv. 16—24. The conversion of the Saylor, vv. 25—40.*

Ver. 1. γυναικὸς Ἰουδαίας. *Eunice.* See 2 *Tim.* i. 5. There is here a striking coincidence with the *Epistle*, which mentions the faith of the mother alone; thereby intimating that the father still remained unconverted, or had ceased to exist. It appears from the instance of *Ahasuerus* in *Ezr.* x. that Jewish women might be legally married to a foreigner, though men might not marry strange women. Of *καταντῆν*, signifying to *arrive at*, there are examples in *Acts* xviii. 19. 24. xx. 15.

xxi. 7. and elsewhere; as also in Diod. Sic. III. 34. IV. 62. 85. Hence also, as transferred to a *possession*, it means to *attain*, as in *Acts* xxvi. 7. *Eph.* iv. 13. PALEY, KUINOEL, PARKHURST. With respect to the circumcision of Timothy, who was to supply the place of Titus lately left in Crete (*Tit.* i. 5.), St. Paul had been frequently misrepresented by his enemies as teaching the people to despise the law of Moses (v. 21.), and he therefore took occasional opportunities of conforming to it, in order to promote the success of his ministry. The decree in *Acts* xv. 21. freed the Gentiles from the *necessity* of submitting to the rites of Judaism, but in cases of *expediency*, and for the purpose of avoiding offence, the Apostle acted upon the principles laid down in *1 Cor.* ix. 19. sqq. Hence it was, that, although he positively refused to circumcise Titus, who was a Greek, at the instigation of the Jewish zealots (*Gal.* ii. 3—5.), he voluntarily persuaded Timothy to submit to the rite, from a desire to obviate any prejudices against him, more especially as he would have been otherwise incapable of preaching in the synagogues. From similar motives the brethren suggested the propriety, on another occasion, of the performance by St. Paul himself of some public act of Jewish worship. The means of doing this were readily afforded him, by undergoing the ceremony of purification, and defraying the expenses of the Nazaritic vow, which certain four men then had upon them. Compare *Acts* xxi. 23, 24. with *Numb.* vi. 2. sqq. This was a custom frequently practised by persons zealous of the law, who had it in their power, and which it seems from Joseph. Ant. XIX. 6. was extremely popular: so that the performance might reasonably be expected to satisfy the scruples of the Jews, and to preserve the peace of the Church. GROTIUS, DODDRIDGE. Of μαρτυρεῖν, in v. 2. see on *Luke* iv. 22. The construction of the last clause in v. 3. is purely Attic. Compare Eur. Hec. 981. Arist. Plut. 55. and see *Matt.* Gr. Gr. §. 295, 3. RAPHELIUS, KYPKE.

Ver. 6. κωλυθέντες ὑπὸ τοῦ ἁγίου Πν. It has been supposed that the Spirit reserved the province of Asia Minor for St. John: but, although prevented in the present instance, Paul preached in Asia in the following year (*Acts* xx.), and it was now necessary to direct immediate attention to the Roman colony of *Philippi*. The prohibition was conveyed by a Divine impression on the mind, the force of which the Apostles were always able to discern; rather perhaps than by dream or vision, which would have been expressed by *δραμα*, as in v. 9. In the next verse, several MSS. add Ἰησοῦ or τοῦ Ἰησοῦ after πνεῦμα, which is received into the text, but without sufficient evidence, by some of the best critics. The insertion was in all probability an interpolation of those heretics who rejected the *personality* of the Holy Ghost; but it is highly improbable that τὸ πνεῦμα in this verse

should be any other than the τὸ ἅγιον πνεῦμα of the former. WHITBY, LIGHTFOOT, MIDDLETON, MILL, WETSTEIN, GRIESBACH, WAKEFIELD. The *man of Macedonia*, in v. 9. was merely ἄνθρωπος τις, a *representative* of the country, and not its *guardian angel*, as some suppose. DODDRIDGE.—[GROTIUS.] From his adoption of the plural number in v. 10. for the first time, it is inferred that St. Luke joined company with St. Paul at Troas. Of the verb συμβιβάζειν, see on Acts ix. 22. and of the expression πρώτη—πόλις, in v. 12. see Horne's Introd. Vol. I. p. 212. The division of Macedonia, however, did not take place till some centuries later; and therefore some would understand πρώτη to denote simply *considerable*, inasmuch as Thessalonica was the chief city of Macedonia. Others render μέρις, a *district*, which is indeed its proper sense; but the translation of the passage, *the chief of its district, a city of Macedonia, a colony*, involves a somewhat unnatural construction of the words. Now Philippi was the *first* city to which a person came who was leaving Neapolis; and this sense of πρώτη is abundantly confirmed by Polyb. II. 16. 2. μέχρι πόλεως Πίσης, ἡ πρώτη κείται τῆς Τυρρόνηας. That the city was a *Roman* colony is clear from v. 21. as well as from the word κολωνία, which is of Latin origin. Compare Plin. N. H. IV. 18. GROTIUS, PALAIRET, RAPHELIUS.—[WHITBY, KUINOEL, MIDDLETON.]

Ver. 13. προσευχή. Sometimes rendered a *proseucha*, or *oratory*. See Horne's Introd. Vol. III. p. 249. But with this interpretation the verb ἐνομιζέτο does not well accord, though the expression πορεύεσθαι εἰς προσευχὴν, in v. 20. seems to confirm it; since the article may possibly be omitted by reason of the preposition. Hence the supporters of this sense of προσευχή render νομιζεσθαι *to be allowed*, or simply *to be*; but without any competent authority: and indeed the E. T. *where prayer was wont to be made*, is amply confirmed by a parallel passage in Philo, which has been unfortunately adduced in support of the modern translation. Phil. c. Flacc. p. 523. διὰ πυλῶν ἐκχυθέντες ἐπὶ τοὺς πλησίον αἰγιαλοὺς, τὰς προσευχὰς ἀφῆρυντο, οὐ ἐνομιζέτο προσευχὴ εἶναι. GROTIUS, KUINOEL, &c.—[MEDE, ELSNER, KREBS, KNATCHBULL, &c.] The circumstance of women assembling alone was according to eastern custom. In the synagogue the sexes sate apart; and at the present meeting, which probably took place in the open air, different times seem to have been appointed for the instruction of men and women respectively. In v. 14. some join Ἀνδία with γυνή, as an adjective; but that it is a proper substantive is plainly indicated by ὀνόματι. Of the *purple sellers* of Thyatira see Horne's Introd. Vol. I. p. 213. The phrase διανοίγειν τὴν καρδίαν is Hebrew, denoting the removal of those passions and

prejudices which obstruct the understanding, so as to render a person inclined to any thing. See 1 *Chron.* xvii. 25. *Job* xxxvi. 8. 10. *Psalms* xl. 6., and compare note on *John* vi. 37. WHITBY, GROTIUS. Of the limited meaning of such verbs as παραβιάζω θαι, v. 15., see on *Luke* xxiv. 29.

Ver. 16. πνεῦμα Πύθωνος. From *Apollo*, the god of divination, who was called Πύθων, or Πύθιος, every *prophetic spirit* or *demon* was also so called. Thus Hesych. Πύθων· δαιμόνιον μαντικόν. Hence the priestess of *Apollo* at *Delphi* was denominated *Pythia*; and from the phrensied manner in which she delivered her responses, with gesticulations similar to those of the priestess of the *Tripod*, the damsel at *Philippi* was probably said to have had a *spirit of Python*. It appears, however, that *ventriloquists* were afterward known by the same name. *Plutarch. de Orac. Defect.* p. 414. ὥσπερ τοὺς ἐγγαστριμύθους Εὐρυκλέας πάλαι, νυνὶ Πύθωνας, προσαγορευομένους. Many of the best commentators, therefore, have argued that this damsel was an impostor; but the circumstances of the narrative will not admit of such a supposition. Had *St. Paul* exposed an imposture, the multitude would have taken part with him rather than against him; and her masters would merely have needed to remove to another city to repeat the trick. The expression employed by the historian is parallel with *Luke* iv. 33. from which it is plain that the girl was possessed by an evil spirit, the ejection of which by *St. Paul* (v. 18.) deprived her keepers of all profit, and the city of her divination for ever. *Paul* was grieved either at this fresh instance of the power of *Satan* over mankind, or at the insidious testimony of the demon to their divine mission, which might possibly be construed into the effect of a compact between the Apostles and himself. HAMMOND, WHITBY, BISCOE, A. CLARKE, &c.—[MICHAELIS, BENSON, KUINOEL.] The noun ἐργασία signifies properly a *business* or *trade*, as in *Acts* xix. 25.; and hence the *profit* arising therefrom. Compare note on *Matt.* xxv. 15. and *Polyb.* IV. 50. 3. *Theoph. Char.* 23. *Joseph.* B. J. II. 21. 2. So *Xen. Mem.* III. 10. 1. οἱ τὰς τέχνας ἔχοντες, καὶ ἐργασίας ἕνεκα χρώμενοι. Some have regarded κύριοι as an *enallage* of the plural for the singular, but there is no reason for limiting the services of the damsel to a single individual. In v. 19. the verb ἔλκειν, as σύρειν in *Acts* viii. 3., is equivalent to the Latin *rapere in jus*, *Hor. Sat.* I. 9. 74. or, *rapere in prætorem*, *Plaut. Aul.* IV. 10. 30. So *James* ii. 6. ἔλκειν εἰς κριτήρια. *Arrian. Epist.* I. 29. ἔλκει με εἰς τὴν ἀγοράν. The general term ἀρχοντες is not to be distinguished from the particular term στρατηγοί, which does not necessarily, as some suppose, denote a *military officer*. *Prætors*, and indeed all governors of provinces, *duumviri*, *quatuorviri*, or *sevir*, were so called by courtesy. Compare *Cic. Agrar.* II. 34.

That the two titles are here equivalent designations of the magistrates of Philippi, is evident from a comparison of vv. 19. 37. GROTIUS, WETSTEIN, BISCOE, KUINOEL, &c.

Ver. 20. ἐκταράσσουσιν τὴν πόλιν, κ. τ. λ. The charge brought against the apostles was that of disturbing the public peace, by the introduction of a new religious worship. Though the Romans tolerated all systems of religion in the conquered provinces, yet the introduction of new gods, unless sanctioned by the senate, was contrary to law. Cic. Legg. II. 14. *Deos aut novos aut alienigenos coli confusionem habet religionum.* See also Dion. Cas. LII. p. 490. Sueton. Aug. 93. Tib. 36. Liv. XXXIX. 15. Val. Max. I. 3. Hence Servius on Virg. VIII. 187. *Cautum fuerat et apud Athenienses et apud Romanos, ne quis novas introduceret religiones, unde et Socrates damnatus est, et Chaldæi vel Judæi urbe depulsi.* That the apostles did endeavour to destroy the idolatry of the Romans there is no doubt (*Acts* xiv. 5.): but, to add to the offence, the masters of the damsel insinuated against them a charge which would be yet more likely to incite the popular indignation. The odium in which a Jew was held by a Roman is manifest from Tacit. Hist. V. 8. Plin. N. H. XIII. 9. GROTIUS, DODDRIDGE, WHITBY, KUINOEL. Doubts have been entertained whether the magistrates tore off their own clothes (v. 22.), or those of the apostles; but the *lictors*, whose office it was to inflict the punishment of *scourging*, and who were called *ράβδουχοι*, from the symbols of their office, first tore the clothes off the back of the delinquent. Dionys. Hal. IX. p. 440. τοῖς *ράβδούχοις* ἐκέλευσαν, τὴν ἐσθῆτά τε περικατάρρηξαι καὶ ταῖς *ράβδοις* τὸ σῶμα ξάλνεν. Val. Max. II. 28. *O spectaculum admirabile! magister equitum, scissa veste spoliatoque corpore, lictorum verberibus lacerandus.* A. Gell. N. A. I. 13. *vestimenta detrahi imperavit, virgisque multum cæcidit.* The magistrates therefore are said to have *done* what they *ordered* to be done. Compare *Matt.* xxvii. 26. GROTIUS, ALBERTI, ERASMUS. Of *ξύλον* (v. 24.) see Horne's *Introd.* Vol. III. p. 147. The *ξύλον πεντεσύργγον* is explained by Schol. Arist. Equit. 366. as having five holes, into which the feet, hands, and neck were thrust. Here only the legs were confined, so that the Roman *cippi* are more probably intended. A similar instrument of torture was the *nervus* (Plaut. Capt. III. 5. 71.), called in Greek *ξύλοπῆδη*, *ποδοκάκη*, and *ποδοστράβη*. ELSNER, WOLF, DODDRIDGE.

Ver. 26. σεισμὸς ἐγένετο κ. τ. λ. See Horne's *Introd.* Vol. III. p. 356. Suicide, which suggested itself to the mind of the jailor as his only refuge from that severity of punishment to which the escape of the prisoners would have exposed him, was looked upon by the Heathens as not only justifiable, but praise-

worthy, in cases of emergency. See Plin. Epist. I. 12. Diog. Laert. VII. 130. His intention was probably discovered to St. Paul by the words which he uttered in his desperation. Some have thought that the words τί με δεῖ ποιεῖν, ἵνα σωθῶ; in v. 30. imply deliverance from the chastisement to which the magistrates would condemn him; but the context will admit of no other meaning than that of *eternal* salvation. He had heard, no doubt, of the doctrine which St. Paul had lately preached in Philippi, and the wonders which he had witnessed convinced him of its truth. That any idea of a future life derived from the Pagan sages, or any fear of the vengeance of the Heathen gods, was present to his mind, is utterly improbable. DODDRIDGE, WHITBY, KUINOEL.—[ROSENMULLER, GROTIUS.] In v. 29. φῶτα, in a sense somewhat rare, denotes *torches*; but so Xen. Hell. V. 1. 8. πίνουσι πρὸς φῶς πολὺ. The *plural* is an enallage for the *singular*. WETSTEIN. Of κύριοι (v. 30.) see on Matt. viii. 2. There is a spurious addition to v. 35. in the *Codex Bezae*. Chrysostom and the Greek fathers have identified the converted jailor upon mere conjecture, founded upon the baptism of his entire family, with *Stephanas*, mentioned in 1 Cor. xvi. 15. sqq. WHITBY.

Ver. 37. δειραντες ἡμᾶς κ. τ. λ. There is an emphasis in each word, δειραντες, δημοσίᾳ, ἀκατακρίτους. See Horne's Introd. Vol. III. pp. 123. sqq. and compare Acts xxii. 14. sqq. That Silas, as well as Paul, was a Roman citizen, is nowhere directly stated; but his name, abbreviated from *Sylvanus*, seems to lead to the inference. The elliptic formula οὐ γὰρ may be rendered *no indeed*: and so *non ita* is used in Virg. Æn. II. 583. Of the verb παρακαλεῖν (vv. 39, 40.) see on John xv. 15. In the former verse it implies *to persuade*, in the latter *to comfort*. For εἰς τὴν Ἀνδρίαν some MSS. read πρὸς τ. Α. but the received reading is equally correct. The preposition εἰς is used in the same sense in Arist. Plut. 237. εἰς φειδωλὸν εἰσελθών. Compare note on Matt. xxvi. 57. KUINOEL, GRIESBACH. It seems that Paul and Silas only left Philippi (v. 40.); leaving Luke behind, to confirm the converts; for Luke uses the third person henceforward to Acts xx. 5. The church, which St. Paul had thus founded, as the Epistle addressed to them plainly indicates, received from him the most marked attention and regard. GROTIUS, LIGHTFOOT.

CHAPTER XVII.

CONTENTS:—*Paul at Thessalonica*, vv. 1—9.; *at Beræa*, vv. 10—14.; *at Athens*, v. 15. *Athenian idolatry*, v. 16. *His preaching, and challenge by the philosophers*, vv. 17—21. *His speech before the Areopagites*, vv. 22—31. *Its effects, and Paul's departure*, vv. 32—34.

Verse 1. ἡ συναγωγή. The article has been thought to denote the *celebrity* of this synagogue; or that in the rest of Macedonia there were no *synagogues*, but merely *proseuchæ*; or that it was generally frequented by the Jews of the surrounding district. But all these interpretations are equally opposed by v. 10. *infra*. Compare also *Acts* xiv. 1. Hence the article is redundant, or perhaps spurious, being omitted in some MSS. NEW-COME, WAKEFIELD.—[WETSTEIN, ROSENMULLER, MIDDLETON.] St. Paul's appointment to the apostleship of the Gentiles did not prevent his preaching to the Jews; and indeed he seems always to have resorted, in the first instance, to their synagogues. Compare *Acts* xiii. 5. 14. 42. xiv. 1. xvi. 13. By a reference to the Epistles to the Thessalonians (1 *Thess.* ii. 9. 2 *Thess.* iii. 8.) it appears that he remained among them more than three weeks; and it is therefore probable that after the third sabbath (v. 2.) he was induced by the obstinacy of the Jews to confine his instructions to the Gentiles, who received them with the most affectionate attention and zeal. See 1 *Thess.* i. 5. sqq. ii. 7. sqq. 2 *Thess.* i. 3, 4. WHITBY, DODDRIDGE, BENSON. In v. 3. διαλύειν signifies *to open the case, to explain*, as in *Luke* xxiv. 32. Eur. Iph. A. 326. and so Cic. *de Orat.* I. 84. *aperire sententiam*. The verb παρτιθέναι denotes properly *to set before*, as *meal*; and in this sense it occurs in *Mark* vi. 41. *Luke* x. 8. *Acts* xvi. 34. and elsewhere: hence *to instruct*, scil. by placing before one Scriptural proofs, as in *Matt.* xiii. 24. 31.—With respect to the construction, some point at αὐτοῦ, producing a similar form from *Acts* xxviii. 23.; others more properly join διελέγετο ἀπὸ τῶν γραφῶν, repeating γραφὰς after διαλύων, on the authority of *Luke* xxiv. 32. In the last clause there is a transition of persons, as in *Acts* i. 4. WETSTEIN, KYPKE.—[GROTIUS, ELSNER, ROSENMULLER.]

Ver. 4. σεβομένων Ἑλλήνων. See on *John* xii. 20. *Acts* x. 1. The women, who are mentioned separately, as having seats apart from the men in the synagogues, seem to have been the wives and relatives of the chief men of the city. Hence the epithets πρώται and εὐσχήμονες in v. 12. *Acts* xiii. 30. The verb προσκληροῦσθαι is repeatedly used by Philo of *adherence to a sect*

or party. ΚΥΡΚΕ, KUINOEL. As the *forum* was usually frequented by persons without employment (*Matt.* xx. 3.), the term ἀγοραῖος was used to denote a *loiterer* or *idler*, and thence any *worthless character* generally, a *vagrant*. Thus Aristoph. *Equit.* 181. πονηρὸς καὶ ἀγορᾶς εἰ. The Latin synonym is *subrostrani* or *subbasilicani*. See Cic. *Epist. Fam.* VIII. 1. Plaut. *Capt.* IV. 2. 35. So Senec. *de Benef.* §. 7. *Huic homini malo, quem invenire in quolibet foro possum.* Instead of *the people*, as in the E. T., δῆμος should be translated *the assembly of the people*. See Xen. *Mem.* I. 1. 18. IV. 4. 2. In the former place δ δῆμος is supplied by ἡ ἐκκλησία in the latter. Compare *Acts* xix. 33. WETSTEIN, KUINOEL. Of the phrase ἡ οἰκουμένη, denoting *the Roman empire* (v. 6.), see on *Luke* ii. 1.; and of the verb ὑποδέχεσθαι (v. 7.), on *Luke* x. 38. Jason was afterwards with Paul at Corinth. See *1 Cor.* xvi. 21. With the charge brought against the Apostles compare *John* xvii. 36. That the Romans forbade the assumption of the title of *King* in their provinces without their special sanction, is proved by the instances of *Massinissa* and *Deiotarus*. Some have thought that Jason gave money to the magistrates for the release of himself and his companions. But ἱκανὸν λαμβάνειν in v. 9. is a forensic term, transferred from the Latin into Greek, and signifying *to take surety*. Cic. *Att.* VI. 1. *Satis dare dicimur adversario nostro, cum pro eo, quod a nobis petit, ita cavemus, ut eum hoc nomine securum faciamus, datis fidejussoribus.* The security might either be that of bail or deposit, and seems to have been given as a pledge for the removal of Paul and Silas from Thessalonica. It certainly was not, as some suppose, for their appearance before a judicial tribunal; at least there is no warrant for such an hypothesis. WETSTEIN, RAPHELIUS, KUINOEL.—[GROTIUS, &c.]

Ver. 11. εὐγενέστεροι. More ingenuous, or well disposed. Properly, the adjective εὐγενής signifies *well born*; and hence, inasmuch as the *better class* of people are more readily inclined to a rational investigation of the truth, the transition is easy to its secondary import. Thus Zeno, ap. Diog. Laert. VIII. 8. φύσις δὲ εὐγενής, μετρίαν ἀσκησιν προλαβοῦσα, ῥαδίως ἐρχεται πρὸς τὴν τελείαν ἀνάληψιν τῆς ἀρετῆς. Senec. *Epist.* 44. *Quis generosus? Ad virtutem bene a natura compositus.* Ovid. *Pont.* I. 2. 1. *Qui geminas animi nobilitate genus.* Some imagine that the word applies to the Berœans, as more worthy of the descent from Abraham, in which the Jews prided themselves, than those who were less rational in their faith. But this interpretation is very far-fetched and improbable. LE CLERC, ΚΥΡΚΕ, LOESNER.—[WHITBY, DODDRIDGE.] In a derived sense the verb ἀνακρίνειν, of which see on *Acts* iv. 7., signifies *to examine accurately*, as in *1 Sam.* xx. 12. LXX. Xen. *Cyr.* I. 6. 12.

Chrysostom: ἀνακρίνειν ἀνερευνᾶν. KUINOEL. Of σαλεύειν, in v. 13. see on *Acts* ii. 23. and compare Cic. pro Cluent. 49. *Ut mare, quod sua natura tranquillum sit, ventorum vi agitur atque turbatur; sic et populus sua sponte placatus, hominum seditiosorum vocibus et violentissimis tempestatibus concitatur.* In v. 14. the particle ὥς has been thought to indicate that Paul took the direction of the sea with a view of eluding his pursuers, but that, turning shortly aside, he went by land to Athens. But ὥς, followed by the preposition ἐπὶ, is equivalent to ἕως, *as far as*; and, as there is no account of his preaching between Berea and Athens, it may fairly be presumed that he went by sea to that city. Pausan. II. 25. καταβάντων δὲ ὥς ἐπὶ θάλασσαν. Compare Arist. Eq. 1404. Soph. Phil. 58. Xen. Cyr. VIII. 3. 3. Diog. Laert. VIII. 69. BENSON, RAPHELIUS.—[GROTIUS.] Of καθίστην, *to conduct* (v. 15.), there is a similar example in Arrian. Jud. XXVII. 1. καταστήσειν αὐτοὺς μέχρι Καρμυλίας. Silas and Timotheus rejoined Paul at Corinth. Compare *Acts* xviii. 5. 1 *Thess.* iii. 6. WETSTEIN, KUINOEL.

Ver. 16. κατείδωλον. E. T. *wholly given to idolatry*; marg. *full of idols.* The latter is correct, the preposition κατὰ having this force in many similar compounds, as καταβόστροχος, Eur. Phœn. 148. κατάφυτος, Polyb. XVII. 16. κατὰδενδρος, Diod. Sic. p. 218. κατὰπελος, Strabo IV. p. 271. LOESNER, PARKHURST. That the religious character here given to the Athenians is correct, as well as their political character at v. 21., see Horne's *Introd.* Vol. I. p. 184. There were several *forums* or ἀγοαὶ at Athens; but the most celebrated were those in the Ceramicus, and in the place called *Eretria*. Some epithet always distinguished the others; and of these two the *Forum Eretrianum* was most frequented. Hence it was in all probability the place to which Paul resorted (v. 17.); and this supposition, though sometimes disputed, is confirmed by its situation. It was in front of the στωὰ, where the *Stoics* held their disputations; so that here he would naturally attract the attention of these philosophers, as mentioned in v. 18. KUINOEL.—[SCHLEUSNER.] Besides the *Stoics* and the *Epicureans* there were two other sects at Athens at this time, the *Academic* and *Peripatetic*. The opinions of the former more closely approximated to the doctrines of the Gospel than those of any other sect, and they would therefore be less likely to treat the Apostle's discourses with contempt; while the schools of the latter were so remotely situated that they would not be likely to encounter him. Of those who did oppose him, the *Epicureans* were professed *Atheists*, denying a Divine Providence, and maintaining that the world was merely the effect of chance, placing their *summum bonum* in pleasure, and rejecting the idea of a future state. On the other hand, the *Stoics* admitted the existence of a God, his

government of the world, and the immortality of the soul: but the god whom they acknowledged was supposed to be the soul of the world; they confused his Providence with the necessity of fatalism; their notions respecting the soul were vague and fluctuating; and, upholding virtue as the greatest good, their morals were as depraved as their pride was insufferable. The former, therefore, would regard the resurrection as a *babbler's* tale, and the latter would represent the preacher of Jesus as a *setter forth of strange gods*. Thus the *Stoics* and *Epicureans* may be regarded as the Pharisees and Sadducees of the Greeks. WHITBY, BENSON, LE CLERC. With *συνέβαλλον* supply *λόγους*. This phrase is applied in the best authors to the *familiar conferences* of philosophers; but there is here this peculiarity, that the controversy was not of a friendly nature. Compare Eur. Iph. A. 830. Xen. Cyr. II. 2. 21. Anab. IV. 6. 14. Joseph. Ant. I. 12. 3. KYPKE, PARKHURST. The word *σπερμολόγος* is properly used of a *small bird*, which fed upon *seeds picked up* (*σπέρμα λέγειν*) in the high way. So Arist. Av. 233. 580. Hence it was applied metaphorically, according to Eustathius on Hom. Od. E. 241., to two descriptions of persons; to those, namely, who lived upon the *refuse picked up* in the market-place; and, by an easy transition, to men of low reputation (*τοῖς οὐδένοιο λόγον ἄξις*) generally. Here the context plainly supports the E. T. in rendering the word *babbler*; and it may derive this meaning either from the natural loquacity of the vulgar, or their prevailing habit of *picking up* idle reports. WETSTEIN, KUINOEL. With respect to the charge of introducing a strange religion, the same accusation was levelled against Socrates. Xen. Mem. I. 1. 2. οὗς μὲν ἡ πόλις νομίζει θεοὺς, οὐ νομίζει, ἕτερα δὲ κατὰ δαιμόνια εἰσφέρει. It has been supposed that the philosophers regarded *ἀνάστασις* as the *proper name* of a goddess; but it is not likely that the Apostle would have spoken so ambiguously as to justify such a misconception. GROTIUS, WHITBY.—[HAMMOND.]

Ver. 19. ἐπιλαβόμενοι. The majority of commentators suppose that St. Paul was taken violently before the court of the Areopagus as a teacher of strange gods, to be there tried as a criminal; and the verb *ἐπιλαμβάνειν* evidently implies *force* in *Luke* xxiii. 26. *Acts* xx. 26. But throughout the narrative there is not the slightest appearance of judicial proceedings; nor does St. Paul appeal to his hearers as *judges*, but as *philosophers*. It seems more probable that they led him in a friendly manner to the Areopagus, not the court, but the *hill* itself, as a more convenient spot, from its eminence, whence he might address them. In this sense the verb is used in *Mark* viii. 23. *Luke* iv. 40. ix. 47. *Acts* ix. 27., and this interpretation is confirmed in the expressions *δυνάμεθα γινῶναι* and *βουλόμεθα γινῶναι*, the former of which savours of irony. But so Plautus:

Possum scire, quo profectus, cujus sis, aut quid veneris? WARBURTON, KUINOEL, MARKLAND, WHITBY.—[PEARCE, DODDRIDGE, &c.] Of the *Areopagus*, see Horne's *Introd.* Vol. III. p. 132.; and of St. Paul's address, Vol. IV. p. 348. sqq. In v. 20. the participle *ξενίζων* is put for *ξένος*, which sometimes denotes *strange, surprising*. Suidas: *ξένα θανμαστά*. Hesych. *ξενίζουσα καινή*. Parallel expressions are *καινή διδαχή*, v. 19. *καινότερον*, v. 21. Compare *2 Macc.* ix. 6. Properly *ξενίζειν* is to lodge a stranger, as in *Acts* x. 6. 18. 23. xxi. 16. *Heb.* xiii. 2. Herod. VII. 27. Xen. Cyr. VI. 2. 3. It further signifies to amaze, as in *1 Pet.* iv. 4. Thom. M. *ξενίζω ἐκπλήττω*. So M. Anton. VII. 58. VIII. 11. Jambli. V. Pythag. c. 19. Joseph. Ant. I. 4. WETSTEIN, ELSNER, KYPKE. Though *ἀκοή* frequently denotes the ear, as in *Mark* vii. 35. *2 Tim.* iv. 4. Xen. Mem. I. 4. 6. Polyb. XV. 25. Eur. Dan. 49. this usage in the plural is not common in the best writers. The verb *ἐνκαιρεῖν* (v. 21.) also is rejected by the grammarians: it signifies properly to be at leisure, as in *Mark* vi. 31., and thence to employ one's leisure. It is worthy of remark, that the sacred historian recognises the well-known division of the Athenians into *αὐτοχθόνες* and *ξένοι*. See Arist. Vesp. 1071. Eur. Ion. 29. Justin. II. 6. and so Cic. *pro Flacc.* 26. *Athenarum urbs vetustate ea est, ut ipsa ex sese cives suos genuisse dicatur*. By observing in v. 26. that all mankind were descended originally from the same stock, whatever the time or place of their sojourn in the world, St. Paul may possibly have intended to controvert this notion. KUINOEL, PRICEUS. Of the use of the comparative *καινότερον* for the positive see Matt. Gr. Gr. § 457. 3.

Ver. 22. δεισιδαιμονεστέρους. A double meaning is attached to the words *δεισιδαίμων* and *δεισιδαιμονία*. In the good sense of *religious*, or *pious towards the gods*, the adjective is preceded by the adverb *θεοσεβώς* in Xen. Cyr. III. 3. 58; and in a bad sense the substantive denotes *superstition* in Theophr. Char. 16. Hence a question arises as to the signification in which the term is here applied to the Athenians. The good sense is manifest in *Acts* xxv. 19. inasmuch as Festus would scarcely have offered so gross an affront to Agrippa, who was a Jew, as to call his religion a superstition; and upon similar grounds it may be inferred that Paul, whose object was conciliation, would not have used a word calculated to give offence. Now the Athenians gloried in the character of being more religious than any other Grecian state. See my note on Soph. *CEd.* Col. 260. Pent. Gr. p. 122. Paul, therefore, it may be supposed, has adopted a word which concedes this point in their favour; at the same time that the use of the comparative degree which, with the particle *ὥς* annexed, may be rendered *somewhat too religious*, indicates an excess approximating to the other sense of the word. It was, in fact,

a gentle mode of telling them of their *superstitious* absurdities; of which see instances in Horne's *Introd.* Vol. I. p. 213. as well as of the origin of the inscription Ἀγνώστῳ Θεῷ, in v. 23. HAMMOND, GROTIUS, CAMPBELL, KUINOEL.—[WOLF, &c.] The E. T. renders this inscription *To THE unknown God*; but this is inconsistent with the omission of the article: not to mention, that if it were significant of the *one true God*, the ἄρρητον καὶ αἰετὴν Θεὸν of the Hebrews, as some have thought, it would not have been tolerated among a Pagan people. No doubt, therefore, the altar was dedicated indefinitely *To AN unknown God*; and though the Apostle reasons as if the inscription were definite, the mention of any unknown Deity, in his zeal and eagerness to convert his hearers, must be admitted to have afforded him ἱκανὴν ἀφορμὴν. And, indeed, his discourse is still extremely pertinent. It is objected, however, that although Pausanias and others speak of altars inscribed ἀγνώστοις θεοῖς, there is no proof of any that was dedicated ἀγνώστῳ Θεῷ. Jerome supposes that the Apostle altered the inscription from the plural to the singular, the better to suit his purpose; but the precision with which it is introduced makes it altogether incredible that he could intend merely a remote and vague allusion. The words, however, of the author of the *Philopatris*, falsely attributed to Lucian, νῆ τὸν Ἀγνώστον τὸν ἐν Ἀθήναις, are decisive, that Ἀγνώστῳ Θεῷ in the singular was a well-known inscription; and even on the supposition that the allusion is here to St. Paul's discourse, as a subject of ridicule, the silence of heathen testimony does not contradict the fact. MIDDLETON, HAMMOND, DODDRIDGE.—[WITSIUS, MICHAELIS, &c.] The word σεβάσματα, rendered *devotions* in the E. T., signifies rather *objects of worship*. Compare *Wisd.* xiv. 20. xv. 17. LXX. KUINOEL.

Ver. 24. Θεὸς ὁ ποιήσας κ. τ. λ. The arguments here adduced are clearly opposed to the tenets of the Grecian sages with respect to the providence and attributes of the Deity; and similar descriptions of the Supreme Being may be found in *Psal.* xcvi. 5. cxlvi. 6. *Isai.* xiii. 5. xlv. 6. sqq. *Amos* v. 8, 9. Compare also *Acts* vii. 48. xiv. 15. Min. Fel: *Apol.* XXXII. 1. In v. 25. the meaning is that the service of man, however requisite, does not benefit his Maker; parallel with which is *Psal.* l. 8. sqq. 3 *Macc.* ii. 9. So *Senec. de Benef.* IV. 9. *Non ille collato eget, nec nos ei quicquam conferre possumus.* Before προσδεόμενος there is an ellipsis of ὥς, *quasi*; and ζῶν καὶ πνοήν is a *hendiadys* for ζωῆς πνεῦμα, as in *Rev.* xi. 11. GROTIUS, WETSTEIN, KYPKE, KUINOEL. Of αἷμα (v. 26.), denoting *natural descent*, see on *John* i. 12. The word πρόσωπον is redundant, as in *Luke* xxi. 35. and elsewhere before words of different significations: προοτεταγμένοι καιροὶ are *the appointed times* at which each succeeding generation lives upon the earth:

and αἱ ὁδοῦσαι τῆς κατοικίας, *the limits of their habitation*, i. e. the countries which they severally inhabit; evidently with a reference to the peopling of the world, as recorded by Moses. See *Gen.* xi. 8. *Deut.* xxxii. 8. In the next verse, the verb ζητεῖν is coupled with κατοικεῖν, and ψηλαφήσειαν καὶ εὗροιεν is a hendiadys for ψηλαφήσαντες εὗροιεν. The verb ψηλαφᾶν denotes properly *to touch, to handle*, as in *Luke* xxiv. 39. *Heb.* xii. 18. 1 *John* i. 1. Hence *to feel, or grope*, as in the dark; in which sense it is applied to the inquiries of the philosophers into the nature of the Deity in *Plat. Phæd.* §. 47. δ δὴ μοι φαίνονται ψηλαφῶντες οἱ πολλοί, ὥσπερ ἐν σκότει. Compare *Arist. Eccles.* 314. Something similar is the expression *oculis contrectare* in *Tacit. Ann.* III. 12. The less distinct evidences of natural religion are here indicated as opposed to the clear light of revelation (v. 30). In asserting that God is *not far* from every one of us, the Apostle only cites the opinion of the heathen sages themselves. Thus *Senec. Epist.* 41. *Prope est a te Deus: tecum est: intus est.* See also *Epist.* 73. 83. ELSNER, KYPKE, WETSTEIN, GROTIUS. Of the last clause of v. 28. see *Horne's Introd.* Vol. II. p. 271. That Aratus, not Cleanthes, is the author quoted is manifest, as the words of the latter are different:—ἐκ σοῦ γὰρ γένος ἐσμέν. As the Apostle, however, uses the plural τινες, he may possibly refer to both; not to mention that other Greek poets have the same sentiment. Compare *Pind. Nem.* 6. The first clause has been also referred to an old Iambic; into which, however, it has in all probability been drilled by a Christian writer. HAMMOND, LE CLERC, KUINOEL.

Ver. 30. ὑπεριδών. Sometimes ὑπεριδεῖν signifies *to despise, to neglect*; and it has even been proposed to render the passage *condemning such ignorance in these times*, but by what laws of construction it would be difficult to discover. Most commonly in profane writers, and always in the LXX., the verb is followed by an accusative; in the N. T. it is ἀπαξ λεγόμενον, and that it here signifies *to overlook*, i. e. *to regard with lenity*, is confirmed by *Joseph. Ant.* II. 6. 9. Compare *Acts* xiv. 16. MIDDLETON, WAKEFIELD, SCHLEUSNER. In the next verse πρίστιν παράσχειν signifies *to bring proof*; and the sense of the passage is, that by the resurrection of Jesus God gave ample evidence of his future coming to judge the world (*Rom.* i. 4.). So *Polyb.* IV. 33. ἱκανὴν ἂν παράσχω πρίστιν τοῖς ὑφ' ἡμῶν εἰρημένοις. KUINOEL, KYPKE, RAPHELIUS. Of the verb χλευάζειν see on *Acts* ii. 6. The words ἀκουσόμεθά σου πάλιν do not signify, as some suppose, *a wish to hear more*, but a careless indifference respecting truths which they could not refute, and would not acknowledge. KUINOEL.—[BEZA.] The members of the court of Areopagus were persons of distinction, and their characters were highly revered. See *Val. Max.* II. 6. VIII. 1. There were several

traditions respecting Dionysius the Areopagite (v. 34.) in the primitive Church. See Euseb. Hist. Eccl. III. 4. IV. 23. Some have thought that *Damaris* was his wife; but in this case the form would have been ἡ γυνὴ αὐτοῦ, as in *Luke* i. 5. She was doubtless a woman of quality, as being distinguished from the others by name. GROTIUS, KUINOEL. Of the verb κολλάσθαι see on *Matt.* xix. 5.

CHAPTER XVIII.

CONTENTS:—*Paul at Corinth*, vv. 1—11. *Gallio*, vv. 12—17. *The vow fulfilled in Cenchrea*, v. 18. *Paul's return, through Ephesus, to Antioch in Syria*, vv. 19—22. *Commencement of his third Apostolical journey*, v. 23. *The preaching of Apollos*, vv. 24—28.

Verse 2. Ἰουδαῖον. Doubts have been entertained whether *Aquila* was now converted by St. Paul to the faith, or whether he had been previously a member of the Christian community at Rome. The context naturally leads to the latter conclusion; and Christians and Jews would equally be included in the edict of Claudius, which is thus recorded in Sueton. Claud. c. 26. *Judæos, impulsore Chresto assidue tumultuantes, Roma expulsi.* *Chrestus* was a Jewish leader; but it seems more probable that it is so written for *Christus*, and that the tumults originating in the introduction of Christianity were the cause of the edict. Other conjectural causes have been assigned, such as the famine at Rome in the year 51; but the word *tumultuantes* does not accord with such an hypothesis. The edict is mentioned neither by Tacitus nor Josephus; but that contests between the Jews and Christians were of frequent occurrence is manifest from the *Acts* throughout. It should seem from the silence of Josephus that it was not long in force; and we find *Aquila* and *Priscilla* again at Rome in the year 58. See *Rom.* xvi. 3. and compare *Acts* xxviii. 15. KUINOEL. Of *Aquila* and *Priscilla*, of the emperor Claudius, and other persons and places mentioned in this chapter, see Horne's Index; and of the adverb πρόσφατως, *recently*, see my note on Hom. II. Ω. 757. There has been considerable discussion relative to the trade of St. Paul; but Chrysostom properly explains σκηνοποιὸς by σκηνορράφος. Tents, made of skins sewed together, were in constant demand in the East, as there were no inns for the accommodation of travellers. Others, upon very slight grounds, render it *a weaver*, *a saddler*, or *a mechanic*. St. Paul maintained himself on other

occasions by manual labour (1 *Thess.* ii. 9. 2 *Thess.* iii. 8.); and, as to the idea of attaching disgrace to his occupation, it is well known that even the greatest rabbies were expected to exercise some trade or calling. SCHLEUSNER, ROSENMULLER, KUINOEL. —[MICHAELIS, &c.]

Ver. 5. συνέχερο τῷ πνεύματι. E. T. *was pressed in the spirit*; and, according to some, *was impelled by the Holy Spirit*. But this sense of συνέχεσθαι is very unusual, though it has a like import in 2 *Cor.* v. 14. Hence the critics, upon the authority of the Alexandrian and other MSS., for πνεύματι read λόγῳ, i. e. *the Gospel*, as in *Acts* iv. 4. xxvi. 6. 32. The meaning therefore will be, *He was busily employed in preaching the Word*. So the Vulgate: *instabat verbo*. But see on *Acts* xx. 22. The good accounts which Timothy had brought from Thessalonica (1 *Thess.* i. 7. iii. 6.) made Paul more earnest to gain the Jews at Corinth. KUINOEL, PEARCE, LIGHTFOOT, GRIESBACH. —[SCHLEUSNER, DODDRIDGE.] The symbolical action, ἐκτινάσσειν τὰ ἱμάτια (v. 6.), is precisely similar to that of *shaking the dust from the feet*, mentioned in *Matt.* x. 14. Compare *Nehem.* v. 13. With τὸ αἶμα supply τρεψάρω. See on *Matt.* xxvii. 25. and add 2 *Sam.* i. 16. *Ezek.* xxxiii. 4. *Arist. Nub.* 39. So *Ovid, A. A. I.* 341. *Pœna reversura est in caput illa tuum*. Here, however, it is clear that αἶμα must be understood figuratively of *destruction*. St. Paul's turning to the Gentiles did not imply an utter abandonment of the Jews. Compare *Acts* xiii. 46. 51. ELSNER, ROSENMULLER. —[WHITBY.] The verb ἐπιτίθεσθαι, signifying *to assault*, occurs in *Gen.* xliii. 18. *Exod.* xviii. 11. xxi. 14. LXX. *Herod.* VIII. 27. *Xen. Hell.* II. 4. 11. In *Xen. Cyr.* VII. 1. 11. it is used synonymously with ἐπιχειρεῖν. Before τοῦ κακῶσαι σε supply ἔνεκα. There is no sanction to the doctrine of *absolute election* in the fact that Christ had much people in Corinth; if so, St. Paul's preaching would have been superfluous. KYPKE, WESTSTEIN, WHITBY. Of καθίζειν, *degere*, see on *Matt.* iv. 16. So *Cic. Epist. Fam.* XVI. 2. *Iis ventis isthinc navigatur, qui si essent, nos Corcyræ non sederemus*. KUINOEL. During St. Paul's stay at Corinth the two epistles to the Thessalonians were written.

Ver. 12. Γαλλίωνος δὲ κ. τ. λ. See *Horne's Index*, and *Vol. I. p.* 181. That Gallio had been in Achaia is manifest from *Senec. Epist.* 104. In the eulogium which is generally passed upon him, the indifference with which he here treats matters of the highest moment ought not to have been unnoticed; nor is he free from blame in allowing before his own tribunal the assault upon Sosthenes (v. 17.), of whom also see *Horne's Index*. With respect to the charge brought against St. Paul, there were

several imperial decrees allowing the Jews to worship God according to the Mosaic Law, which are recorded in Joseph. Ant. XIV. 10. XVI. 2. XIX. 5. and elsewhere; and his accusers would represent his doctrine of the invalidity of ritual observances as a violation of these edicts. Of the word *ῥαδιοῦργημα* (v. 14.) see on *Acts* xiii. 6. The phrase *κατὰ λόγον* signifies *in justice, in reason*, as in Artem. Oneir. V. 77. *ὀρθῶς καὶ κατὰ λόγον*. To *give attention* is denoted by the verb *ἀνέχεσθαι* in Æsch. Epist. 7. In v. 15. *λόγον* relates to the *religion* of Moses and Christ respectively, and *ὀνομάτων* to the name of *Messiah*, as applied to Jesus. Of the expression *ὤψεσθε αὐτοὶ* see on *Matt.* xxvii. 4. and compare v. 17. *infra*. The verb *ἀπελάνειν* (v. 16.) implies *dismissal* merely, not *violence*, as in Xen. Cyr. III. 1. 4. *τὰς γυναῖκας οὐκ ἀπήλασε, ἀλλ' εἰς ἀκούειν*. Of *Ἕλληνες* see on *John* vii. 35. It should seem, therefore, the *Gentiles* were instigated to this attack upon Sosthenes by their hatred of the Jews, and by a desire to gratify the pro-consul. GROTIUS, KYPKE, WETSTEIN, KUINOEL.

Ver. 18. *ἡμέρας ἱκανάς*. See on *Matt.* xxviii. 12. and of the verb *ἀποτάσσεσθαι*, on *Luke* ix. 6. Some refer *the vow*, mentioned in this verse, to *St. Paul*, others to *Aquila*; and there is also some difference of opinion with respect to the nature of the vow itself. It has been thought to have been the vow of a Nazarite, undertaken by St. Paul from prudential motives, as afterwards in *Acts* xxi. 23. But, although their appearance at Jerusalem, in observance of the precept in *Numb.* vi. 9. was not strictly enforced upon those who came from a distance, yet it appears that the Apostle was on his way to the Holy City, so that he would scarcely have shaved his head at Cenchreæ. Neither is it altogether probable that Aquila, having this vow upon him, would have stopped short at Ephesus (v. 19.); at the same time that he would be more likely to make the vow than St. Paul, who was opposed to the further obligation of the Mosaic ritual. In reply to the objection naturally suggested by the similar incident above cited, it is obvious that he there acted under the advice of the other apostles, and not at his own discretion. The vow was, therefore, in all probability, made by Aquila, in token of gratitude for some special mark of Divine favour; and that Jews and Greeks were alike accustomed to acknowledge deliverance from disease or misfortune in this manner is clear from the instance of *Bernice* in Joseph. B. J. II. 15. 1. and from Juv. Sat. XII. 81. Artem. Oneir. I. 23. ALBERTI, KUINOEL.—[LE CLERC, WHITBY, HAMMOND, GROTIUS, SCHLEUSNER, &c.] With the phrase *ἐορτὴν ποιῆσαι*, in v. 21. compare *Matt.* xxvi. 18. and of the somewhat similar use of the verb *ποιεῖν* in v. 23. see on *Matt.* xx. 12. *Acts* xv. 33. It is not to be understood that St. Paul considered himself bound by the Law to keep the

Jewish feasts; nor is it clear what particular festival is here intended. The clause is omitted in several of the best MSS. Of ἀνάγεσθαι, *to set sail*, see on *Luke* v. 2. viii. 22. That ἀναβαίνειν and καταβαίνειν (v. 22.) are properly used of a journey *to* and *from* Jerusalem respectively, see *Matt.* xx. 17. *John* viii. 8. 10. xii. 20. *Acts* xxv. i. GROTIUS, KUINOEL.

Ver. 24. λόγιος. This adjective denotes, in the earlier writers, *skilled in the knowledge of history*. Hesych. λόγιος ὁ τῆς ἱστορίας ἔμπειρος. Compare Athen. i. 9. Herodian. i. 5. 4. Here it rather signifies *eloquent*, as in Eur. Ion. 602. After explaining it by πολυτίτωρ and διαλεκτικός, Thom. M. adds, ἔστι δὲ καὶ λόγιος ὁ λόγου εὐφορος. ELSNER, WETSTEIN, ΚΥΡΚΕ. It is clear that the character given of Apollos in the next verse is limited, by the last clause, to the expectation of the immediate appearance of the Messiah, without the knowledge that *Jesus was the Christ*. He had only been baptized with John's baptism unto repentance, as had the disciples mentioned in *Acts* xix. 2, 3. Hence ἀκριβῶς implies *accuracy*, as far as his knowledge went, as compared with ἀκριβέστερον, in v. 26. Of the verb κατηχήσθαι see on *Luke* i. 4. and of βάπτισμα on *Matt.* xxi. 23. The middle verb προτρέπεσθαι, denoting, as in v. 27. *to exhort*, occurs in *Wisd.* xiv. 18. LXX. Xen. Mem. i. 2. 32.; but there is a question whether it refers to *Apollos* or the *disciples*. From its more simple construction the former method is preferable; and the *exhortation* tendered to Apollos regarded his exertions in the propagation of the Gospel. Neither are commentators agreed as to the meaning of διὰ τῆς χάριτος, or whether it is to be joined with συνεβάλετο or πεπιστευκόσι. Some render χάρις, as in *Luke* iv. 22. *grace of diction*; but τοῦ Θεοῦ is far more likely to be the ellipsis, as in *Rom.* vi. 17. xii. 3. 6. xv. 15. than τοῦ λόγου, of which there is no similar example. The latter construction is more probably correct; as compared with 1 *Cor.* iii. 6. Of συμβάλλεσθαι, signifying *to profit, to assist*, there are examples in *Wisd.* v. 8. LXX. Xen. Cyr. i. 2. 8. KUINOEL, WOLF, MUNTHE, &c.—[WETSTEIN, ROSENMULLER, RAPHELIUS.] An attempt has been made to identify *Apollos* with the celebrated *Apollonius* of *Tyanea*.

CHAPTER XIX.

CONTENTS:—*Paul at Ephesus for the space of two years*, vv. 1—10. *His miracles*, vv. 11, 12. *The Jewish exorcists*, vv. 13—17. *Magical books burnt*, vv. 18—20. *The disturbance occasioned by Demetrius*, vv. 21—41.

Ver. 1. ἀνωτερικὰ μέρη. *Galatia and Phrygia*; which are so called in respect of Ephesus. See *Acts* xviii. 23. The disciples mentioned in v. 2. had probably come to Ephesus with Apollos, and had been instructed in the faith of Jesus by Aquila, though they had not yet received any *spiritual gift*. In this sense πνεῦμα is evidently to be understood, and the participle διδόμενον is to be supplied in the reply of the disciples, as it is by the E. T. in *John* vii. 39. The words τοῦτέστιν εἰς τὸν Ἰ. X. in v. 4. are added by the Apostle by way of explanation: and some have thought that v. 5. is also a continuation of his speech. But ἀκούσαντες plainly refers to μαθηταὶ in v. 2. Nor does this baptism in the name of Jesus, which was essential to the reception of the Holy Ghost, afford any sanction to the practice of the *Anabaptists*. That many of those whom Peter addressed in *Acts* ii. 14. had doubtless been previously baptised unto John's baptism, may fairly be inferred from *Matt.* iii. 5, 6., but in the present state of the Church *re-baptism* into any Christian sect is unnecessary and unscriptural. From the gift of tongues and prophecy being now conferred upon these twelve men it has been reasonably conjectured that St. Paul designed them for the ministry of the Ephesian Church. WHITBY, GROTIUS, STILLINGFLEET, DODDRIDGE.—[BEZA, L'ENFANT.]

Ver. 9. ἐσκληρόνουντο. This word implies a perverse resistance of sufficient evidence. Compare *John* xii. 38. sqq. *Acts* vii. 51. *Heb.* iii. 8. 13. Of the word ὁδός, see on *Acts* ix. 2. It has been thought that the addition of τινός seems to mark out Τύραννος as expressing the *rank* rather than the *name* of the person intended; but τίς is similarly added to a proper name in *Acts* xvi. 16. xxii. 12. xxiv. 1. and elsewhere; and *Tyrannus* was a common name at the time, though there is no ground for identifying the present individual with the sophist mentioned by Suidas. He has also been considered a *Jew*; and the school in which St. Paul preached has been regarded as a *Beth Midrasch*, in which Jews were instructed. But the Apostle had left the synagogue on account of the Jews; and he was not therefore likely to resort to a place which they frequented. DODDRIDGE, ROSENMULLER, KUINOEL.—[KNATCHBULL, LIGHTFOOT.] From the commercial importance of Ephesus, as well as from its reli-

gious celebrity, visitors were exceedingly numerous from all parts of Greece; so that it is scarcely necessary to take πάντας, in v. 10, with any limitation. In v. 11. the participle τυχών, denoting *ordinary*, is purely classical. See Xen. Mem. I. 5. 6. III. 9. 10. Plutarch. Educ. V. 14. Plat. Ap. Socr. §. 1. Ælian. V. H. VI. 12. Thus Moses is called οὐχ ὁ τυχών ἀνὴρ in Longin. Sublim. §. 9. So also 3 Macc. iii. 4. LXX. Acts xxviii. 2. The word χειρῶν is redundant, as in Acts v. 12. and elsewhere. Of σουδάριον in v. 12. see on Luke xix. 20. *Ecumenius* has also given the same explanation to σιμικίνθιον, Hellenised from the Latin *semicinctium*; which is however correctly rendered, as in the E. T. *an apron*. WETSTEIN, MUNTHE, LOESNER.

Ver. 13. ἐξορκιστῶν. See on Matt. xii. 27. and Horne's Introd. Vol. III. p. 366. The participle περιερχομένων has been rendered *circumventing*, *cheating*; as in Aristoph. Equit. 1139. but it seems rather to designate a *wandering* mode of life. Compare 1 Tim. v. 13. Heb. xi. 37. *Seceva* (v. 14.) was not *High-Priest*, but chief of one of the sacerdotal classes. His Greek name, Σκευᾶς, occurs in Appian. B. C. II. p. 762. See also Horat. Epist. I. 16. 1. Some critics are displeased with the pronoun τινές, and would read with some MSS. τίνος. But the received text is confirmed by the similar usage of τις with numerals in Acts xx. 23. Plutarch. Aristid. p. 316. 6. and elsewhere. KUINOEL.—[SCHLEUSNER, ROSENMULLER.] The interrogation in v. 15. does not imply *ignorance*, but *rebuked presumption*. Thus Isæus: σὺ δὲ τίς εἶ; οὐ γινώσκω σέ. Compare also Acts xi. 17. Arrian. Epict. III. 1. WETSTEIN, RAPHELIUS. Of γυμνός in v. 16. see on Matt. xxv. 35. So also Liv. III. 11. *Qui obvius fuerat mulctatus nudatusque abibat*. KUINOEL. In v. 19. τὰ περίεργα is a word frequently used to denote *magic*. Properly the adjective περίεργος signifies a *curious* or *inquisitive* person; and hence, one who practised magical arts; in which sense *curiosus* is used in Hor. Epod. XVII. 77. See also the citation on Acts viii. 9. Of the celebrated Ἐφέσια γράμματα, to which there seems here to be an allusion, see Horne's Introd. Vol. III. p. 366. The value of these documents has been exaggerated by an infidel writer to an enormous amount; but, reckoning even by the Attic shekel, it is only about 6,200*l.* sterling; and by the Roman denarius, which many think more probable, a little above 1,650*l.* See, however, on Matt. xxvi. 15. It was by no means an uncommon practice to commit books of a pernicious tendency publicly to the flames. WOLF, KUINOEL, WETSTEIN, KYPKE, &c. Of the phrase τιθέναι ἐν πνεύματι (v. 21.) see on Luke i. 67. With ἐπεσχεῖν v. 22. supply ἑαυτὸν, as in Xen. Cyr. V. 4. 17. 2. and with χρόνον understand πόλυν, as in Herod. VII. 123. VIII. 112. The

accusative with *κατὰ* omitted, denotes *continuance of time*.
RAPHELIUS, MUNTHE, LOESNER.

Ver. 24. ἀργυροκόπος. The word denotes either *a coiner*, as in *Jer. vi. 29. LXX.*, or generally *a silversmith*. But, although medals representing the temple and image of the goddess were doubtless struck at Ephesus, it seems that *ναὸς* here signifies a small silver shrine, enclosing a statue of Diana, which was carried about the person as an amulet. See Horne's *Introd. Vol. III. p. 354.*; and the whole section may be consulted in relation to the worship of the great Deity of the Ephesians, and Heathen idolatry in general. The *τεχνῖται* were *artificers* of the same craft with Demetrius, and the *ἐργάται* (v. 25.) the *workmen* employed by them. Of the word *ἐργασία* see on *Acts xvi. 16.*, and of *εὐπορία* (v. 25.) on *Acts xi. 29.* In v. 27. *μέρος*, denoting *an employment*, as in *Xen. Anab. VII. 6. 25.* is the nominative before *κινδυνεύει*, and *ἡμῖν* is the dative instead of the genitive. Similar constructions are frequent; but in the last clause there is an irregularity which has induced a suspicion of corruption, and given rise to a variety of conjectural emendation. The sense may be thus applied: *ὥστε καὶ τὴν μεγαλειότητα αὐτῆς μέλλειν καθαιρεῖσθαι*, κ. τ. λ. KUINOEL, WETSTEIN, KYPKE, &c. Of the custom of resorting to the theatre (v. 29.) in order to harangue the people, see on *Acts xii. 20.*

Ver. 31. Ἀσιαρχῶν. See Horne, *ubi supra*. Each of the independent states of Asia elected one of these officers annually, of whom the president was *κατ' ἐξοχὴν the Ariarch*, though they all had the same common title. The phrase *δοῦναι ἑαυτὸν, to trust himself*, is idiomatic. *Dion. Hal. A. R. XII. p. 708. εἰς κίνδυνον ἐκούσιον ἔδωκεν ἑαυτόν.* Compare *Diod. Sic. V. 59. Joseph. Ant. XV. 11.* So *Cic. Verr. III. 19. Populo se ac coronæ daturum.* It seems that Alexander, who was probably the *χαλκεὺς* mentioned in *2 Tim. iv. 14.* was thrust forward by the Jews (v. 33.) as the spokesman in their behalf; for their known hatred to idolatry had in all probability involved them in the same danger which threatened the Christians. The verb *προβάλλειν* denotes *to select*, or *appoint*, as in *Xen. Anab. VI. 1. 16. Demosth. Coron. §§. 49. 88.* BISCOE; KYPKE, KUINOEL, WETSTEIN. Of the phrase *κατασεῖν τὴν χεῖρα* see on *Acts xii. 17.*

Ver. 35. γραμματεὺς. According to the *Syriac* version, *the chief person in the city*. Compare *Ezra iv. 8. vii. 25. Eccclus. x. 5. 1 Macc. v. 42.* He was clearly an officer of considerable influence and authority; probably the *town-clerk* or *recorder*. *Apollon. Epist. 32.* is addressed *Ἐφεσίων γραμματεῦσι*. But see Horne's *Introd.*

Vol. II. p. 357. The verb καταστέλλειν signifies *to appease, to quiet*; as in Joseph. Ant. I. 1. 2. τοῦ θορύβου κατασταλέντος. Suidas : καταστέλλειν· κατασιγάζειν. BISCOE, KREBS, LOESNER, ΚΥΡΚΕ, MUNTHE, WETSTEIN. Of γὰρ, used elliptically in the opening of a speech, see my note on Hom. Il. A. 123.; and of the word νεικώροϛ see Horne's Introd. Vol. I. p. 214. With Διοπεροῦς supply ἀγάμαρος, scil. *Dianæ*. It is mentioned in Plin. N. H. XVI. 79. See also Horne. Many MSS. properly omit θεᾶς before Ἀρτέμιδος, and in v. 37. θεὸν is the true reading for θεάν. So Diana is called ἡ θεὸς in Xen. Anab. III. 2. 7. GRIESBACH, KUINOEL. With the phrase μηδὲν προπετὲς πράττειν, *to do nothing rashly* (v. 36.), compare Xen. Cyr. I. 3. 7. Herodian. I. 8. 11. Aristæn. Epist. I. 4. In v. 38. λόγος denotes *an accusation*, as frequently in the Greek orators. Of the word ἀγοραῖος, *penultima circumflexa*, see on Acts xvii. 5. Here ἡμεῖραι must be supplied with ἀγόραιοι, and the same ellipsis occurs in Joseph. Ant. XIV. 10. 21. ἄγειν τὸν ἀγόραιον. As there was only *one* proconsul at Ephesus, the plural ἀνθύπατοι may be intended to designate the *proconsular office* generally; though it has been urged, with some plausibility, that Asia was now under the administration of *Celer* and *Ælius*, as stated in Tacit. Ann. XIII. 1., to whom therefore the plural will properly apply. Of the assembly mentioned in v. 39. see Horne's Introd. Vol. III. p. 133. The Roman law made a tumultuous meeting a capital offence; to which there is probably an indirect allusion in v. 40. Hence Senec. Controv. III. 8. *Lex: qui cœtum et concursum fecerit, capitale sit. Non quotiens convenerint in aliquem locum plures, cœtus et concursus est; sed quotiens convocati, quotiens parati quasi ad ducem suum concurrerunt. Quid cœtu opus est? Sunt scriptæ ad vindictam injuriarum omnium leges. Mota semel multitudo modum non servat.* GROTIUS, WETSTEIN, WOLF, KUINOEL. Of the word συστροφή see on Acts xxiii. 12.

CHAPTER XX.

CONTENTS:—*Paul, proceeding through Macedonia and Achaia, arrives at Miletus, and there sends for the Ephesian elders to meet him, vv. 1—17. His address to the deputation, vv. 18—36. His departure, vv. 37, 38.*

Verse 2. Ἑλλάδα. In Acts xix. 21. Achaia. A similar distinction between Greece and Macedonia occurs in Q. Curt. VIII. 5. 7. Nec Macedonum hæc erat culpa, sed Græcorum. In v. 3. the use of the nominative absolute, instead of the dative,

is a species of anacoluthon of common occurrence. Compare *John* xvii. 2. and see my notes on *Hom.* II. B. 353. Ψ. 546. Of ποιεῖν, in the sense of διαρρίβειν, see on *Acts* xv. 33. and of ἀνάγειν, on *Luke* viii. 22. In vv. 13. 15. also the verbs ἀναλαμβάνειν and παραβάλλειν are nautical terms; the former denoting to *take on board*, and the latter, with which ναῦν is understood, to *touch at*. Compare *Herod. Vit. Hom.* §§. 7, 8. 19. *Thucyd.* III. 32. *Diod. Sic.* I. 12. *Polyb.* XII. 5. 1. The verb συνέπεισθαι in v. 4. signifies to *accompany*, as in *2 Macc.* xv. 2. LXX. *Thucyd.* I. 60.; and the adverb ἄχρως, denoting an *interval of time*, as in v. 6., recurs in *Rom.* viii. 22. *Heb.* iii. 13. So likewise μέχρις in *Joseph. Ant.* X. 2. 2. Of the expression μὴ τῶν σαββάτων (v. 7.) see on *Matt.* xxviii. 1. and of κλάσαι ἄφρον on *Acts* ii. 42. RAPHELIUS, MUNTKE, KUINOEL, WETSTEIN.

Ver. 8. ἐν τῷ ὑπερώῳ. See on *Acts* i. 11. and *Horne's* *Introd.* Vol. III. p. 395. With respect to the profusion of *lamps*, it may be remarked, that on solemn occasions both Jews and Gentiles were accustomed to light up their apartments with great splendour. The verb καταφέρεισθαι, to *be overpowered*, is used either with or without ὕπνω, or εἰς ὕπνον. *Lucian.* II. 283. εἰς ὕπνον κατηνέχθην. *Plutarch. de adulat.* §. 46. τοσαῦτα κοπιῶν καὶ ἀγρυπνῶν κατηνέχθης. Compare also *Herodian.* II. 1. 3. *Joseph. Ant.* I. 6. 3. II. 5. 6. In *Gen.* ii. 21. καταφορὰ denotes a *deep sleep*. *Hesych.* καταφορεῖν ὕπνου. In *Juv.* Sat. III. sqq. an old gloss explains *tabulata tertia* by *tristega*; so that τρίστογον is here properly rendered a *third story*. KYPKE, WETSTEIN, MUNTKE. With the Apostle's declaration in v. 10. compare that of Christ in *Matt.* ix. 24. That Eutychus was merely in a swoon is not only very unlikely in itself, but the word νεκρὸς in the preceding verse plainly indicates that he was *dead*; so that in saying "*his life is in him*" Paul merely asserts its instant and unequivocal restoration. His *falling on the body* is analogous to the conduct of *Elijah* and *Elisha* on similar occasions. See *1 Kings* xvii. 21. *2 Kings* iv. 34. DODDRIDGE.—[PEARCE, KUINOEL, &c.] Of the verbs γεύσασθαι and ὀμλεῖν in v. 11. and of the expression ἐφ' ἱκανὸν (subaud. χρόνον), see on *Acts* x. 4. *Luke* xxiv. 13. viii. 27. respectively. With αὐγῆς supply ἡλίου or ἡμέρας. *Polyæn.* §. 4. κατὰ τὴν πρώτην αὐγὴν τῆς ἡμέρας. The ellipsis occurs in *Arist. Thesm.* 507. *Eur. Hec.* 1154. WETSTEIN. Of πεζεύειν (v. 13.) see on *Matt.* xiv. 13. Various conjectures respecting the cause of St. Paul's choosing to go *by land* to Assos have been hazarded, but all of them are equally vague and uncertain. KUINOEL. The cognate phrases τῇ ἐπιούσῃ and τῇ ἐχομένῃ, scil. ἡμέρῃ, in v. 15. are sufficiently frequent. See on *Mark* i. 38.

and of the import of the word *πρεσβύτεροι* in v. 17. on *Acts* xi. 30.

Ver. 18. μεθ' ὑμῶν ἐγενόμην. See on *Matt.* xxviii. 20. Here, however, the phrase may simply refer to the Apostle's usual *mode of life* at Ephesus; though his services, spiritual and temporal, may be implied. See vv. 19. 35. The middle verb ὑποστέλλεσθαι, which occurs in vv. 20. 27. denotes *to draw oneself back through fear*; and thence *to decline*, or *shun*, as in the latter place; or transitively, *to suppress*, or *conceal*, as in the former. Hesych. ὑποστέλλεται' φοβεῖται. Again: ὑπεστέλλαμην' παρηγησάμην, ἀπεκρυψάμην. Compare *Deut.* i. 17. *Job* xiii. 8. LXX. *Gal.* ii. 12. *Heb.* x. 38. Plat. *Apol.* 10. Isocr. *Evag.* 7. Joseph. B. J. I. 26. 2. Of the redundant particle μὴ before ἀναγγεῖλαι see on *Luke* xx. 27. and of the phrase κατ' οἴκου on *Acts* ii. 42. ELSNER, KYPKE, KREBS, KUINOEL.

Ver. 22. δεδεμένος τῷ πνεύματι. *Bound*, i. e. *resolved in my mind*; in which sense τῷ πνεύματι frequently occurs, as in *John* xiii. 21. *Acts* xviii. 25. Some, indeed, by πνεῦμα understand *the Holy Spirit*, which is at variance with the next clause; and the addition of τὸ ἅγιον in the following verse seems to mark the change in the meaning. The expression is analogous with the common reading of *Acts* xviii. 5. which it tends greatly to confirm. A proposed translation, *I go to be bound according to the Spirit*, is very unnatural, and unsupported by any parallel construction in the N. T. MIDDLETON, KUINOEL, ROSENMULLER, WOLF, GROTIUS.—[BEZA, ALBERTI, NEWCOME, &c.] In v. 24. the phrase οὐδένο^s λόγον ποιεῖσθαι, *to take no account, to be unconcerned*, is purely classical. Herod. VIII. 13. οὐείρου μὲν τούτου οὐδένα λόγον ποιεῖtero. So Dion. Hal. IX. p. 606. Theoc. *Idyl.* III. 33. Of the verb ἔχειν, *to reckon*, see on *Matt.* xiv. 5. and of the metaphorical use of δρόμος on *Acts* xiii. 22. and Horne's *Introd.* Vol. III. p. 508. With ὡς there is an ellipsis of the corresponding particle οὕτω in the preceding clause; and διακονίαν is explained by the succeeding one. WETSTEIN, KYPKE, KUINOEL. As the Apostle is only now speaking under the suggestions of his own mind, it is not necessary with some commentators to render ὑμεῖς πάντες in v. 25. *all of you* instead of *you all*; or to suppose, with others, that all the Presbyters then present were dead, when the Apostle returned to Asia after his imprisonment at Rome. The correct interpretation of the Apostle's declaration is given in Horne's *Introd.* Vol. IV. p. 399. With v. 26. compare *Acts* xviii. 9. Of καθαρὸς, followed by ἀπὸ, which has been called an Hebraism, see *Matt.* Gr. Gr. §. 329.; and of the important variety of reading in v. 28. see Horne's *Introd.* Vol. II. p. 199. There

is no doubt that τοῦ Θεοῦ was written by St. Luke; though possibly the correct reading is τοῦ Κυρίου καὶ Θεοῦ. Even thus, however, the Divinity of Christ will be equally expressed, because Κυρίου and Θεοῦ must be understood of one and the same person, of Him who is *both Lord and God*. MIDDLETON. Of the word πολὺνιον see on *John* x. 10. and of ἐκκλησία on *Matt.* xvi. 18. The verb περιποιεῖσθαι denotes, in the middle voice, *to make one's own by purchase*; and so it is used in *Gen.* xxxi. 18. 1 *Chron.* xxix. 3. LXX. Xen. Mem. II. 7. 3. Thucyd. I. 15. Diog. Laert. VII. 177. Ælian. V. H. IX. 9. Hence περιποίησις, *a purchase*, in 1 *Thess.* v. 9. 2 *Thess.* ii. 14. In allusion, perhaps, to this passage, Christians are called λαὸς ἐς περιποίησιν in 1 *Pet.* ii. 9. Compare *Mat.* iii. 17. LXX. PARKHURST, KUINOEL. With λῦκοι (v. 29.), denoting metaphorically *false teachers*, compare *Matt.* vii. 15. and of the participle διεστραμμένα see on *Matt.* xvii. 17. In the same sense σκολιά is used in *Acts* xiii. 10. and δόγματα ὀρθὰ are opposed to διεστραμμένα καὶ στρέβλα in Arrian. Epict. I. 29. ΚΥΡΚΕ. Of ἀποσπᾶν ὀπίσω αὐτῶν see on *Matt.* iv. 19.

Ver. 32. ἐποικοδομῆσαι. See on *Acts* ix. 31. There is some dispute as to the reference of δυναμένῳ, which some would refer to the more remote noun Θεῷ, alleging that, although the Gospel may edify, it cannot secure an eternal inheritance. But this is surely hypercriticism, since it is by means of his Gospel that God promises salvation through faith in his Son. Something more seems to be implied in ἡγιασμένοι than in ἅγιοι (*Acts* ix. 13.), the perfect participle alluding perhaps to the perfection of the Christian course. The preposition ἐν is put for σὺν, as in *Luke* xiv. 31. *Jude* 14. and elsewhere. Of the import of ἱματισμοῦ in v. 33. see Horne's *Introd.* Vol. III. p. 411. and compare *Numb.* xvi. 15. *Matt.* vi. 19. The conciseness of construction in τοῖς οὖσι (v. 34.) for τῶν ὄντων, subaud. ταῖς χρεαίαις, is not without frequent examples in the classic writers. With πάντα (v. 35.) there is an ellipsis of κατὰ, and ὑπέδειξα is equivalent with ὑπόδειγμα ἔδωκα in *John* xiii. 15. Of the verb ἀντιλαμβάνειν see on *Luke* i. 54. Commentators are divided in opinion respecting the sense of ἀσθενοῦντες, but it may fairly be understood of *the poor* generally, more especially in connexion with the cited declaration of our Lord. Schol. Arist. Pac. 668. ἀσθενοῦντας· ἀντὶ τοῦ ἐν ἐνδείᾳ ὄντας. This saying of our Lord, it is to be remarked, is not to be found in the Gospels, though in substance it was frequently in his mouth. See *Matt.* xvii. 24. *Luke* xiv. 12. xvi. 9. xviii. 22. It was one of those ἔπεα ἄγραφα of which several others are preserved in the early Fathers. See *John* xxi. 25. For similar sentiments in Heathen writers compare Artem. Oneir. IV. 3. δωρεῖσθαι καὶ διδόναι κρείττον ἢ λαμβάνειν. Ælian. H. V. XIII. 13. ἀμεινόν ἐστι

πλουτίζειν ἢ πλουτεῖν. Aristot. Nicom. IV. 1. μᾶλλον ἐστὶ τοῦ ἐλευθέρου τὸ δίδοναι οἷς δεῖ, ἢ λαμβάνειν ὅθεν δεῖ. See also *Wisd.* iv. 31. WOLF, WETSTEIN, KUINOEL. Of the expression πίπτειν ἐπὶ τὸν τράχηλον (v. 37.) see on *Luke* xv. 20. and of προπέμπειν (v. 38.) on *Acts* xv. 1.

CHAPTER XXI.

CONTENTS:—*From Miletus Paul proceeds through Coos, Rhodes, Patara, Tyre, and Ptolemais, to Cæsarea, vv. 1—9. The prophecy of Agabus, vv. 10—14. At Jerusalem Paul and Luke present themselves to St. James and the Church, and the former purifies himself in the Temple, vv. 15—26. Paul's life endangered by a popular commotion, and the interference of Lysias, vv. 27—40.*

Verse 3. ἀναφανέντες τὴν Κ. Vulg. *Cum apparuissemus Cypro*: when we had appeared to Cyprus, i. e. *Cyprus being discovered to us*, viz. by the sailor who espied the island. The syntax, which is put for ἀναφάνεσθαι τῆς Κύπρου, is somewhat unusual; but similar constructions occur in *Acts* xxvii. 27. *Rom.* iii. 2. *Gal.* ii. 7., and so Theophan. p. 392. ἀναφανέντων δὲ αὐτῶν τὴν γῆν. Hence the conjectural emendation ἀναφάναντες is unnecessary. In the same sense the Latins use *aperire*, and in the opposite *abscondere*, as in Virg. *Æn.* III. 205. 291. V. 701. WOLF, KYPKE, GLASS, ALBERTI.—[BEZA, STEPHENS, &c.] There is a peculiar elegance in connecting εὐώνυμον with αὐτήν. So Philostr. *Apoll.* VI. 23. ἐπορεύοντο ἀριστεροὶ τοῦ Νείλου. Virg. *Æn.* V. 162. *Quo tantum mihi dexter abis?* The present participle ἀποφορτιζόμενον is put for the future, *about to unload*; and the verb itself is used both of *unshipping merchandise* and of *throwing it overboard*, e. g. in a storm. Athen. II. 2. p. 37. C. ναῦν διὰ τὸν χειμῶνα ἀποφορτίζεσθαι. The ship was clearly a merchant's vessel. As opposed to the nautical term ἀνάγεσθαι (*Acts* xiii. 13.) the verb κατὰγεσθαι denotes *to make land*. Compare *Acts* xxvii. 3. xxviii. 12. Xen. *Anab.* V. 1. 6. So the Latins use *nave devehī*. KUINOEL. It has been thought strange that the disciples, represented in v. 4. as being under the influence of the Spirit, should dissuade Paul from going to Jerusalem, when St. Paul was equally actuated by the Spirit to go there. But it should seem that the Holy Ghost merely enabled them (*Acts* xx. 23.) to foresee his danger in order to prepare him for it; while their own affection urged him to avoid it. The impulse, as far as it went, was *real*, not *imaginary*;

nor can πνεῦμα be here rendered, with some commentators, *in their own minds*. DODDRIDGE, WHITBY, &c.—[ROSENMULLER, KUINOEL, MICHAELIS, &c.] Of τὰ ἴδια, *scil.* οἰκήματα (v. 6.), see on *John* i. 11. In v. 7. the aorist διανύσαντες must be taken for the present; as they had not yet completed their voyage. So Xen. *Ephes.* §. 1. διανύσαντες τὸν πλοῦν εἰς Σάμον κατήνησαν τὴν τῆς Ἑρας ἱερὰν νῆσον. Hesych. διανυσθῆναι· τελειωθῆναι. LE CLERC, GLASS, VIGER.

Ver. 8. ἐκ τῶν ἑπτά. *One of the seven deacons.* See *Acts* vi. 5. The title εὐαγγελιστῆς seems to have been given to those ministers who were sent by the apostles from place to place, as well to execute particular commissions as to further the general propagation of the Gospel. Compare *Acts* viii. 5. 40. xix. 22. *2 Tim.* iv. 5. PARKHURST, KUINOEL. From a comparison of the notes on *Acts* vi. 1. xi. 30. it should seem that, as there were *deaconesses*, so also there were *prophetesses* or *priestesses* in the primitive Church. With respect to these daughters of Philip, Clement Alex. says that they were married; and there is a tradition in Sozomen's *Hist. Eccl.* VII. 27. that they had raised the dead to life. Of *Agabus* (v. 11.) see on *Acts* xi. 27. It was usual with the prophets of the O. T. to employ external signs, symbolical of the events which they foretold, with a view to impress the communication more strongly on the mind. See *1 Kings* xxii. 11. *Isaiah* xx. 2, 3. *Jerem.* xiii. 1. xxvii. 2. *Exek.* iv. 1—13. *Hos.* i. 2. For δῆσας τε αὐτοῦ some MSS. read δῆσας ἑαυτοῦ. The context naturally suggests the idea that Agabus bound *himself*, not *Paul*; and, though the critics are divided, δῆσας τε αὐτοῦ seems the preferable reading. It is not said *the man whom I bind*, but *the man, whose is this girdle*. WETSTEIN, MICHAELIS.—[GROTIUS, HAMMOND.] In v. 12. ἐντόπιοι are the Christian *inhabitants* of Cæsarea, as opposed to the companions of St. Paul. The word occurs in Soph. *Œd. C.* 841. ΚΥΡΚΕ. It frequently happens that the verb ποιεῖν, and others denoting *action*, are joined, as in v. 13., to the participles of other verbs, so as to be little else than pleonastic. Thus *2 Pet.* i. 19. καλῶς ποιεῖτε προσέχοντες. Xen. *Cyr.* I. 4. 13. καλῶς ἐποίησας προειπών. The verb συνθρόμπειν properly denotes *to bruise* or *break*; whence it is transferred to *mental depression*, as in Platon. *Polit.* VI. p. 495. E. τὰς ψυχὰς συγκεκλασμένοι καὶ ἀποσθερνωμένοι. So *frangere animos* in Val. Flacc. VI. 284. The sentiment here expressed is parallel with Hor. *Od.* II. 17. 1. *Cur me querelis exanimas tuis?* ELSNER, ΚΥΡΚΕ, KUINOEL.

Ver. 15. ἀποσκευασάμενοι. The verb ἀποσκευάζεσθαι signifies *to lay down one's baggage*, viz. for the sake of greater expedition; whereas the tenor of the passage clearly requires

the sense of *packing up necessities for a journey*. Now this sense is supplied by ἐπισκευασάμενοι, which is found in several of the best MSS. and editions, and confirmed by citations from the Fathers. Thus Chrysostom and Œcumenius: ἐπισκευασάμενοι τὰ πρὸς τὴν ὁδοπορίαν λαβόντες. A passage has been cited from Dion. Hal. IX. 23. to prove that ἀποσκευάζεσθαι will admit of this sense; but it is not necessarily so rendered in that context. Some commentators would retain the common reading, on the supposition that Paul and his companions left their baggage at Casarea to be forwarded after them to Jerusalem: but this is scarcely probable; and the other reading is every way preferable, though Griesbach has not received it into the text. Compare Diod. Sic. XIII. 2. Polyb. III. 24. GROTIUS, MILL, WETSTEIN, TITTMAN, KUINOEL, RAPHELIUS. —[WOLF, SCHLEUSNER, &c.] With μαθητῶν in the next verse there is an ellipsis of τινὲς, as in *Matt.* xxiii. 24. *Luke* xxi. 16. *John* xvi. 17. In what follows some uphold the common Attic construction of the substantive agreeing in case with the relative, thus; *bringing with them one Mnason, a Cyprian, with whom we might lodge*. Thus Soph. Trach. 687. ὦ γὰρ ἔχριον πόκος τοῦτ' ἠφάνισται, for ὁ πόκος οὗτος ἠφάνισται, ὃ ἔχριον. But it is more simple to construe ἄγοντες (ἡμᾶς) Μνάσωνι τινι Κ. παρ' ὃ ξενισθῶμεν, *bringing us to one Mnason, &c.* The syntax, however, of ἄγειν τινι, for ἄγειν πρὸς τινα, is not classical. GROTIUS, ROSENMULLER, DODDRIDGE, KUINOEL. —[WOLF, BEZA, &c.] James, the son of *Alpheus*, is the Apostle mentioned in v. 18. See on *Acts* xii. 17. Of κατηχήσθαι in v. 21. see on *Luke* i. 4. and of the falsity of the report on *Acts* xvi. 1. The use of the verb περιπατεῖν, implying *to conduct oneself*, is Hebraic, as in *Mark* vii. 5. *Rom.* vi. 4. So στοιχεῖς in v. 24. *infra*. In v. 22. ποιητέον is clearly to be supplied with τί οὖν ἐστι; which is a formula somewhat allied to the Latin *quid igitur est?* By πάντως δεῖ πλῆθος συνελθεῖν some understand the *propriety* of assembling the people, in order to afford Paul the means of defending himself; but it unquestionably implies the certainty of a great concourse assembling, either from curiosity or malevolence, as soon as his arrival was publicly known. There is the same meaning in δεῖ here as in ἀναγκή in *Matt.* xviii. 7. PRICEUS, KUINOEL. —[GROTIUS.]

Ver. 23. εὐχὴν ἔχοντες. See on *Acts* xviii. 18. Here, however, the *Nazaritic* vow is more probably intended, as the verb ἀγνύζεσθαι (v. 24.) appropriately indicates the abstinence and purity enjoined upon the devotees. During the continuance of the vow they were also forbidden to shave their heads; and it may be inferred from the clause ἵνα ξυρῇσονται κ. τ. λ. that these four persons could not be released from their vow from inability to procure the customary offering (*Numb.* vi. 5. 14. sqq.).

The popular act of defraying their expenses Paul undertook to perform; and on entering the temple *he gave notice* (διαγγέλλων) of the period which he fixed for the completion of the vow, at which time the *offering* (προσφορὰ) would be made. See on *Acts* xvi. 1. and Horne's Introd. Vol. III. p. 329. This period was decided at pleasure, and in the present case was *seven days*. It does not appear that the part which Paul took upon this occasion necessarily included him in the vow; nor was there any temporising, with which the Apostle James and the presbytery have been charged, in the act itself. Existing circumstances fully justified him in doing that which involved no scruple of conscience, in order to give effect to his ministry, as well as to ensure his personal safety. WITSIUS, LARDNER, WETSTEIN, &c — [PALEY, GILPIN, &c.] In the last clause but one of v. 24. the construction is this: *οὐδὲν (τούτων) ὧν κατήχηται περὶ σου, ἐστὶ*. This explains the genitive ὧν for ἃ, and the sense is, *That none of those which they have heard concerning thee exists, i. e. is true*. The phrase οὐδὲν ἐστὶ, denoting *an untruth*, is used in other writers; as Theoph. Char. VI. 1. Compare also *Acts* v. 36. Probably it is the same construction in *Acts* xxv. 11. though κατηγορεῖν governs a genitive, which κατηχεῖσθαι does not. MARKLAND, RAPHELIUS. Of the epistle referred to in v. 25. see on *Acts* xv. 20. In v. 26. the phrase *ὥς οὐ, subaud. χρόνου*, implies *at which time*, as in *Luke* xv. 8. *John* ix. 18. The word προσφορὰ; *an oblation*, is convertible with *θυσία* in *Eph.* v. 2. KUINOEL. Of the tumult instigated against St. Paul (vv. 27. sqq.) see Horne's Introd. Vol. III. p. 245. There is a tradition in Epiphanius that Cerinthus was one of the principal insurgents. Reverence for the temple induced them to drag Paul out, before they proceeded to commit their intended murder; and the Levites closed the doors against the expected pollution. KUINOEL.

Ver. 31. χιλιάρχῳ τῆς σπείρης. Claudius Lysias. See Acts xxiii. 26. and Horne's Introd. Vol. III. p. 222.; and of the Roman method of binding prisoners *with two chains* (v. 33.) see Vol. III. p. 120. Compare Plin. Epist. VII. 27. In v. 34. τὸ ἀσφαλὲς signifies *the truth*, as in *Acts* xxii. 30. xxv. 26. The word παρεμβολή sometimes denotes *a fortified place*, or *watch-tower*, as in *Isaiah* xxi. 8. LXX. *Heb.* xiii. 13. *Rev.* xx. 9. Here it doubtless means *the Castle of Antonia*, leading to which were the *steps* (ἀναβαθμοί, v. 35.), of which Josephus speaks in B. J. V. 5. 8. For the simple verb ἐβαστάζω the pleonastic form συνέβη βασιτάζεσθαι αὐτὸν is used; of which there are frequent examples in classic authors, as well as in *2 Macc.* iii. 2. LXX. συνέβαινε καὶ αὐτοὺς τοὺς βασιλεῖς τιμᾶν τὸν τόπον. KUINOEL, RAPHELIUS.

Ver. 36. αἶρε αὐτόν. *Scil.* ἀπὸ τῆς γῆς, as in *Acts* xxii. 22. With 'Ἑλληνιστὶ γινώσκεις (v. 37.) there is an ellipsis of λαλεῖν, which is supplied in *Nehem.* xiii. 24. So *Xen. Cyr.* VII. 5. 11. τοὺς Συριστὶ ἐπισταμένους. ΚΥΡΚΕ. Of the *Sicarii* and the Egyptian mentioned in v. 38. see *Horne's Introd.* Vol. I. p. 182. III. p. 381. From the numbers of these *Sicarii* then in Judæa, and the disturbances occasioned by them, it naturally occurred to Lysias that Paul was one of them, and possibly the leader who had hitherto escaped justice. HAMMOND, MICHAELIS. Of the word διάλεκτος (v. 40.) see on *Acts* ii. 6.

CHAPTER XXII.

CONTENTS:—*Paul's defence before the people*, vv. 1—21. *He escapes scourging by claiming the privilege of a Roman citizen*, vv. 22—30.

Verse 1. Ἄνδρες ἀδελφοί, κ. τ. λ. In this address the Apostle vindicates himself from the charge of despising the Mosaic ordinances, by asserting his Jewish birth and education (vv. 1—3.), his former hatred of Christianity (v. 4.), his miraculous conversion (vv. 5—16.), his prayer in the Temple, for which he could therefore entertain no disrespect (v. 17.), and the reason of his preaching to the Gentiles (v. 18—21.). Of the expression παρὰ τοὺς πόδας τρέφεισθαι (v. 3.) see *Horne's Introd.* Vol. III. pp. 260. 483., and of *Gamaliel* on *Acts* v. 34. In accordance with the religious tenets which he imbibed from his preceptor, he declares in *Acts* xxvi. 5. ὅτι κατὰ τὴν ἀκριβεστάτην αἵρεσιν τῆς ἡμετέρας θρησκείας ἔζησα Φαρισαῖος, so that ἀκρίβεια here denotes *strictness, severity*, in reference not only to the Law itself, but also to the παρικαὶ παραδόσεις mentioned in *Gal.* i. 14. Compare *Phil.* iii. 5. KUINOEL. With the account of his conversion compare the parallel passage in *Acts* ix. 1. sqq.; of πρεσβυτέριον (v. 5.) see on *Luke* xxii. 66.; of μαρτυρούμενος (v. 12.) on *Luke* iv. 11. *Acts* vi. 2.; of ἀναβλέπειν (v. 13.) on *Mark* viii. 22. though it may here include both senses; of προχειρίζεσθαι (v. 14.) on *Acts* iii. 19.; of ὁ δίκαιος on *Acts* vii. 52.; of ἔκστασις (v. 17) on *Acts* x. 1.; of δέρειν (v. 19.) on *Matt.* xxi. 35. compared with *Matt.* x. 17.; and of v. 20. on *Acts* vii. 55. viii. 1. In illustration of the remainder of the chapter see *Horne's Introd.* Vol. III. pp. 120—128. With respect to the phrase ῥίπτειν τὰ ἱμάτια in v. 23. there is much difference of opinion; some referring it to *throwing off the clothes preparatory*

to stoning, and others to *rending* them, as expressive of indignation. But it seems to have been a constant custom in ancient times to signify *approbation* by tossing their garments in the air; and upon this occasion those who were at a distance took this means of testifying their concurrence in the demands of the multitude. So Lucian. *de Salt.* §. 83. τὸ θάαρρον ἅπαν συνεμεμήνει, καὶ ἐπήδων, καὶ ἐβόων, καὶ τὰς ἐσθῆτας ἀπερρίπτον. Ovid. *Am.* III. 2. 74. *Et date jactatis undique signa togis.* Analogous to this was the act of *throwing dust into the air.* Compare 2 *Sam.* xvi. 13. WETSTEIN, ROSENMULLER, KUINOEL, SCHLEUSNER, WAHL.—[GROTIUS, PARKHURST.]

Ver. 25. προέτεινεν αὐτὸν τοῖς ἱμάσιν. Many excellent MSS. read προέτειναν, which some of the first critics approve; but, upon the principle of retaining the more difficult reading, the singular seems to be correct, and may be referred either to the *Centurion*, whom Paul addressed; or rather perhaps to the tribune, who may be said to have done what he directed to be done. The sense therefore will be, *he stretched him forward for scourging.* Some, indeed, render ἱμάσιν for *binding*; and the word certainly denotes *a thong or strap* in *Mark* i. 7. *Luke* iii. 16. But the word προέτεινεν cannot in any way apply to *binding*; but ἱμάς constantly denotes *a scourge*, as in *Eur. Androm.* 720. *Artem.* Oneir. I. 70. II. 53. *Athen.* IV. 13. p. 153. So Hesych. ἱμασιν ἱμάστιξεν. WETSTEIN, KUINOEL, WOLF, GRIESBACH.—[HAMMOND, MICHAELIS.] In v. 28. κεφάλαιον corresponds exactly with our English word *sum*; and so it occurs in *Lysias* *Orat.* 16. *Artem.* I. 18. *Joseph. Ant.* XII. 2. 2. ELSNER, KYPKE. With γεγέννηται supply πολίτης. Of Paul's citizenship see the reference at *Acts* xvi. 37. It may be added, that the dispute respecting its origin involves in itself a question of trifling importance. It might have been obtained, as was that of *Lysias* himself, by purchase; by the service of his ancestors, as in the case of the *Legio Heracleensis*, mentioned in *Cic. Orat. pro Balb.* c. 22.; by favour, as was the cohort stationed at Trapezus, of which see *Tacit.* III. 47.; or by manumission. But it is most probable that Tarsus was made a free city by charter, for services rendered to Cæsar. *Pliny* calls it *a free city* in *Nat. Hist.* V. 27.; and according to *Dio Cassius* (XLVII. p. 508.):—*Adeo Cæsari priori, et ejus gratia etiam posteriori, favebant Tarsenses, ut urbem suam pro Tarso Juliopolin vocaverint.* PEARCE, BISCOE, A. CLARKE.

CHAPTER XXIII.

CONTENTS:—*Paul before the Sanhedrim*, vv. 1—10. *Discovery of the plot to assassinate him. His removal by night to Cæsarea*, vv. 11—35.

Ver. 1. *ὑποτασσάμενος τῷ Θεῷ.* *I have lived in obedience to God.* So 2 Macc. vi. 1. τοῖς τοῦ Θεοῦ νόμοις μὴ πολιτεύεσθαι. Compare also *Phil.* i. 27. Properly the verb πολιτεύειν signifies *to manage a state*, as in Thucyd. II. 65. Xen. Mem. IV. 4. 16. or, *to become a citizen*, as in Diod. Sic. XI. 72. Xen. Mem. IV. 4. 13. and thence, in the middle voice, *to live in compliance with the laws and customs of any state or society.* In this sense the word is used in 3 Macc. iii. 4. Joseph Ant. III. 5. 8. Vit. §§. 2. 49. Xen. Hell. II. 4. 13., and such appears to be its sense here, rather than, as some suppose, *to discharge an office*, as in Ælian. V. H. III. 17. and elsewhere. WESTSTEIN, PARKHURST, WAHL, SCHLEUSNER. Of the middle sense of the perfect passive, see Matt. Gr. Gr. §. 493. It was probably a supposed want of respect, in not addressing the *Sanhedrim* by their wonted title of *πάρες* or *ἀρχοντες* (*Acts* iv. 8.), which induced the intemperate violation of justice on the part of Ananias recorded in v. 2. See Horne's Introd. Vol. III. p. 119. With respect to the censure which has been cast upon the Apostle's reply, his own excuse on the score of ignorance for what would have been a transgression of the precept cited from *Exod.* xxii. 28. would be a sufficient reply to the objection, even if it were not manifestly a prophecy, rather than an imprecation, which was fulfilled in the death of Ananias, as related in Joseph. B. J. II. 19. The expression τοῖς *κακομαίει* is proverbial of *hypocrisy*, and will be explained by comparing it with *Matt.* xxiii. 27. Its appropriate application to Ananias is abundantly testified by the character which is given of him by Josephus, *ubi supra*; and in Ant. XX. 9. Various solutions of St. Paul's declared ignorance of his pontifical authority have been given; but the most probable will be found in Horne's Introd. Vol. I. p. 100. In v. 3. the verb *καθίσθαι* is properly applied to those who *sit in judgment*; and so Arist. Nub. 216. *ἐκαστὸς οὐχ ὅπως καθήμενος.* *Proper.* El. IV. 12. 29. *Aut si quis posita iudex sedet.* *Eacus omnia.* As in *Mart* x. 33 the *ἐνθὺς* *καὶ* denotes admiration, and is equivalent with the Latin *hanc?* KETNOEL, MICHAELIS, GILLESPIE.

Ver. 7. *ἐξήγαγον τὸν Πάυλον.* See on *John* vii. 40. In the next verse τὸ ἀνεσθαι refers to the resurrection, and to the *ἐκστασις* of *ἐκστασις* *καὶ* *ἐκστασις*: for *ἐκστασις* and *ἐκστασις* are consi-

dered as falling under the same head. It has been said indeed that ἀμφοτέρα is sometimes incorrectly used, as in Hom. Od. O. 78. of things which are more than two; and so Chrysostom; οὐ μόνον ἡ λέξις περὶ δύο, ἀλλὰ καὶ περὶ τριῶν, λαμβάνεται. But examples are few, and not much to the point. The article is prefixed to ἀμφοτέρα in Eph. ii. 14. 16. 18. and so in Plato, T. II. p. 180. τὰ ἀμφοτέρα γινώσκει Apollonius is therefore wrong, and so is Mr. Harris, in saying that it rejects the article; and though we cannot say in English *the both*, we can say *both of them*, which is the same thing. In v. 9. the article before γραμματεῖς is correctly omitted in some MSS. and others read τινὲς τῶν γραμματέων, which is evidently a marginal gloss of some one, who wished to show that γραμματεῖς, without the article, signified *some scribes*. MIDDLETON, GRIESBACH.—[KUINOEL.] The clause εἰ δὲ πνεῦμα κ. τ. λ. may allude to what St. Paul had said the day before in Acts xxii. 6. 8. 18. or rather perhaps to the particular tenets of the Sadducees noticed in v. 8. That *good and bad angels* are respectively intended by πνεῦμα and ἄγγελος, as some suppose, is scarcely reconcilable with the words μὴ θεομαχῶμεν, which however are wanting in many MSS. Hence some have thought they are an interpolation from Acts v. 39; but the evidence in their favour is so great, and the mode, by which the *aposiopesis* is otherwise supplied, so far less satisfactory, that there is every reason to believe them genuine. KUINOEL.—[GRIESBACH, MICHAELIS, MILL, MARKLAND, &c.] In v. 10. some MSS. have φοβηθεῖς for εὐλαβηθεῖς. This is clearly a gloss; for εὐλαβεῖσθαι frequently signifies *to fear*; as in Plat. Phæd. §. 39. Xen. Hier. VI. 16. Æschin. Socr. II. 16. So Hesych. εὐλαβεῖσθαι φυλάττεσθαι, φοβεῖσθαι. The verb διασπᾶν, *to tear in pieces*, occurs in Apollod. I. p. 7. Plutarch. Cæs. p. 740. C. KYPKE, KUINOEL. Here στρατεύμα is used in the limited sense of *a detachment*, as in Luke xxiii. 11. Of ἐπιστὰς in v. 11. see on Luke ii. 9.

Ver. 12. συστροφὴν. *A conspiracy*; as in 2 Kings xv. 15. Amos vii. 10. LXX. See also 2 Sam. xv. 31. Suidas: συστροφὴ ἡ ὁμόνοια, καὶ ἡ ἐπὶ κακῷ συμφωνία. More properly it denotes *a tumultuous assembly*, as in Acts xix. 40. Polyb. IV. 34. 6. In Judg. xiv. 8. LXX. it is used for *a swarm of bees*. The word συνωμοσία is used synonymously in v. 13. Schol. Arist. Equit. 236. ξυνωμοσίαν ἐποίησατε· τουτέστιν, ὄρκους καὶ πίστεις ἀλλήλοις δεδώκατε. RAPHELIUS, MUNTKE, KYPKE. It was not unusual with the Jews to bind themselves by oaths of execration similar to that of these conspirators, who were probably a band of *Sicarii*, countenanced by Ananias and the Sanhedrim (v. 14), if not hired for the purpose of gratifying the Jews by the murder of Paul. Their vows of not eating and drinking were as easy to break as to make; inasmuch as any of their

rabbies could absolve them. Of the word ἀνάθεμα, see on *Rom.* ix. 3. LIGHTFOOT, BISCOE. In v. 16. the true reading is τὴν ἐνέδραν, not τὸ ἐνέδρον. From ἔδρα, a seat, the word properly denotes a sitting in ambush, an ambuscade; as in 1 *Macc.* i. 38. *Xen. Cyr.* I. 4. 23. *Anab.* V. 7. 16. and hence the phrase ἐνέδραν ποιεῖν, to lie in wait, in *Josh.* viii. 9. LXX. *Acts* xxv. 3. *Thucyd.* III. 90. The verb ἐνεδρεῖν has the same meaning in v. 21. infra. Compare also *Luke* xi. 54. GRIESBACH, KUINOEL.—[PARKHURST.]

Ver. 19. ἐπιλαβόμενος τῆς χειρός. An act of courtesy, and intimating at the same time the intention of receiving the communication in private. Philo in *Vit. Mos.* τῆς δεξιᾶς λαβόμενος, μόνος μόνῳ συνεβούλευε. *Herodian.* III. 12. 18. καὶ δὴθεν συνήθως λαβόμενος τῆς χειρὸς, εἰς τὸ δωμάτιον εἰσήγαγε. *Q. Curt.* VII. 11. 24. *At is prehensum manu barbarum rogat, ut secum extra specum prodeat.* By ἐπαγγελία in v. 21. some would understand a message, viz. in reply to their proposition; to others an order, i. e. for conducting Paul before the Sanhedrim. But there is no reason for departing from the ordinary signification which the word bears in the N. T. Compare *Acts* xiii. 23. 32. and elsewhere; where it denotes a promise. The preposition ἀπὸ is redundant, as in *Soph. Ant.* 199. τοὺς ἀπ' Οἰδῖπου παῖδας. So *Ed. C.* 285. PRICEUS, MUNTHE, KUINOEL.—[GROTIUS, WOLF, ROSENMULLER.] With the transition from the *oratio directa* in v. 22. compare *Acts* i. 4. and of the expression δύο τινας (v. 23.) see on *Acts* xix. 14. Considerable doubt is entertained respecting the true meaning of the word δεξιόβλοιοι. Some suppose that they were soldiers, whose business it was to take charge of prisoners, and lead them away to punishment, by a chain attached to the right hand; others, that they were *spear-men*, carrying their weapon in the right hand; and others, that they were prætorian guards, who marched on the right hand of their general. An old marginal gloss, δεξιόβολοι, is greatly in favour of the second hypothesis. The word is found in no classic author; but this can be no reason for substituting, as some have proposed, the gloss δεξιοβολους. SCHLEUSNER, WETSTEIN, KYPKE.—[GROTIUS, KUINOEL, BEZA, &c.] In v. 24. there is another transition, which must be supplied by εἶπε, or, rather perhaps, by δέ. Compare *Rom.* xii. 15. The noun κτήνη is used of *beasts of burden* in *Herodian* IV. 15. 13. and hence *Etym. M.* κτήνη κυρίως ἐπὶ τῶν σφαζομένων εἰς βρώσιν, καταχρηστικῶς καὶ ἐπὶ τῶν ἄλλων. See also *Luke* x. 34. Of διασώζειν, to conduct in safety, there are examples in *Acts* xxvii. 44. *Thucyd.* I. 110. *Polyb.* VIII. 11. RAPHELIUS, KREBS.

Ver. 25. περιέχουσιν τὸν τύπον τοῦτον. Comprised in this form. The words τύπος and περιέχειν are epistolary terms.

Thus 2 *Macc.* xi. 16. ἦσαν γὰρ αἱ γεγραμμέναι τοῖς Ἰουδαίοις ἐπιστολαὶ παρὰ μὲν Λυσίου περιέχουσαι τὸν τρόπον τοῦτον· κ. τ. λ. 3 *Macc.* iii. 30. ὁ μὲν τῆς ἐπιστολῆς τύπος οὕτως ἐγένετο. Possibly τύπον is the correct reading in the first citation, instead of τρόπον. Letters of this description, from an inferior officer to the deputy of the province, were called *elogia*. ΚΥΡΚΕ, ΚΥΙΝΟΕΛ. Of the epithet κράτιστος (v. 26.) see on *Luke* i. 3. of the terms χαίρειν and ἔρρωσο on *Acts* xv. 22. and of αὐτὸν, redundant in v. 27. or *Matt.* iv. 16. It was the threatened examination by torture which elicited Paul's claim to the citizenship of Rome; to which Lysias, from an obvious personal motive, does not care to allude. In v. 29. the expression ἐγκλημα ἔχειν for ἐγκαλεῖσθαι, which is used in the same and the preceding verse, is similarly employed by Demosthenes, Appian, and Lucian; and the anacoluthon in v. 30. where the syntax requires μελλούσης, is akin with that in *John* i. 14. and others already noticed. Since *Antipatris* was forty-two miles from Jerusalem, one night has been thought too short a time for the journey; and it is accordingly proposed by the best critics to render διὰ τῆς νυκτὸς in v. 31. *by night* simply; but this is certainly a forced interpretation, and, as the journey might be performed in the early part of the next day, somewhat unnecessary. WESTSTEIN, ΚΥΡΚΕ.—[BISCOE, DODDRIDGE, SCHLEUSNER.] Of the *prætorium* at Jerusalem, see Horne's *Introd.* Vol. III. p. 22. It should seem from v. 35. that a *palace* on a like plan had been built by Herod at Cæsarea, when he rebuilt that city; and probably some apartment therein was set apart as a state prison, as was usual in such places. There is reason also to believe that the governor of Cæsarea used Herod's palace as his residence. See Joseph. *Ant.* XV. 9. 3. XVIII. 3. 1. B. J. I. 21. 1. II. 14. 3. V. 4. 3. Compare also Sueton. *Calig.* 37. *Octav.* 63. 72. Tit. 8. DODDRIDGE, SCHLEUSNER, KUINOEL.

CHAPTER XXIV.

CONTENTS:—*The accusation and defence of St. Paul before Felix*, vv. 1—21. *He is kept in free custody till the arrival of Festus*, vv. 22—27.

Vers. 1. ῥήτορος. This word, like the Latin *orator*, is used, more frequently than in its direct signification, to denote a *public pleader*, or *advocate*: as in *Æschin.* *Dial.* III. 18. *Thucyd.* VIII. 1. *Ælian.* V. H. IX. 19. Compare *Cic.* *Fin.* II. 6. *Juv.* *Sat.* I. 44. Not only did the Roman youth attach themselves to the provincial magistrates, with a view to train themselves in foren-

sic practice, as appears from Cic. Orat. *pro Caelio*, c. 30. but the more advanced practitioners were also to be found in their courts. Lamprid. Vit. Alex. Sev. §. 44. *In provinciis oratoribus forensibus multum detulit, plerisque etiam annonas dedit, quos constitisset gratis agere.* The verb ἐμφανίζειν is generally understood in this place to have a *judicial* sense, analogous to the Latin *comparere coram iudice*; so that an ellipsis of εἰανροῦς must be understood. Thus again in *Acts* xxv. 2. 15. Compare *John* xiv. 21, 22. Properly, however, it denotes *to manifest*; or, as in *Acts* xxiii. 15. 22. *to tell or intimate*; and hence some would render it in this place *to give information*. Perhaps the former interpretation is best suited to the tenor of the passage. KUINOEL. —[WETSTEIN, GROTIUS.] The word κατόρθωμα (v. 3.) is thus defined in Cic. Fin. III. 7. *Quæ autem nos aut recta aut recte facta dicamus, si placet, illi autem appellant κατορθώματα, omnes numeros virtutis continent. Rectum factum est κατορθωμα ad mentem Stoicorum.* More commonly, however, it is used of *success in war*; and so, rather than in its moral acceptation, it is here employed. Compare Diod. Sic. XVII. 51. Polyb. I. 19. 12. Dion. Hal. V. 44. Plutarch. Alcib. §. 9. RAPHELIUS, ELSNER, MUNTHE. Of the *successes* and the *peace*, here intended, as well as of the general character of Felix, see Horne's *Introd.* Vol. I. p. 181. Vol. IV. p. 344. There is some doubt whether πάντη καὶ πανταχοῦ, *always and every where*, should be taken with γινομένων or ἀποδεχόμεθα, but the former is certainly the better construction. Of the verb ἀποδέχασθαι see on *Luke* viii. 40. *Acts* ii. 38. Here, however, it implies *to accept gratefully*, as in Herodian. V. 2. 11. Isoc. Evag. §. 1. Some would render it *to praise*, as in Joseph. Ant. VI. 14. 4. and elsewhere; but in this sense it refers to *persons* rather than *things*. PARKHURST.—[WETSTEIN, SCHLEUSNER.]

Ver. 4. ἵνα δὲ μὴ κ. τ. λ. Hor. Epist. I. 2. 3. In publica commoda peccem, Si longo sermone morer tua tempora. The verb ἐγκόπτειν here denotes *to interrupt or hinder*; and hence in 1 *Cor.* ix. 12. ἐγκοπὴ, *a hindrance*. See also *Rom.* xv. 22. 1 *Thess.* ii. 18. and so the Latin *obtundere* in Ter. Heaut. V. 1. 6. With συντόμως there is an ellipsis of λεξόντων. Xen. Œcon. XII. 19. ὥς δὲ συντόμως εἰπεῖν. Hesych. συντόμως διὰ βραχείων. KUINOEL. With εὐρόντες in the next verse supply ἔσμεν, and of the ellipsis see Matt. Gr. Gr. §. 308. The word λοιμὸς is here used metaphorically of *a pestilent fellow*, as in Demosth. c. Aristogiton. ὁ φαρμακὸς, ὁ λοιμὸς. So Ælian. V. H. XIV. 11. δόξης φρόντιζε, ἀλλὰ μὴ ἔσο λοιμὸς, κ. τ. λ. Cic. Orat. *pro Rabir.* §. 1. *pestem ac perditorem civitatis.* Sall. Jug. 14. *Postquam illa pestis ex Africa ejecta est.* It should be remarked, however, that λοιμὸς is here for λοιμώδης, as

βλαβή for βλαβερός in Soph. Elect. 303. Properly πρωτοστάτης is a military term, denoting a *leader of the van*, as in Xen. Cyr. III. 3. 57. Thucyd. V. 71. Diod. Sic. XX. 12. Hesych. πρωτοστάτης ὁ πρῶτος παρὰ τὸ κέρας τῆς παρατάξεως τεταγμένος. Hence it denotes a *chief*, or *ringleader*. WETSTEIN, KYPKE, MUNTHE. Of ἡ οἰκουμένη, *the Roman empire*, see on Luke ii. 1. and of the word αἵρεσις on Acts v. 17. From this passage it appears that the title *Nazarene* was given to Christians by the Jews as a term of reproach and contempt, from its being a common epithet of Christ. See Acts ii. 22. iii. 6. It was never applied by Christians to themselves generally; but it seems that in the time of Adrian an heretical sect sprang up, to whom the appellation was applied, in reference to their place of settlement in the north of Galilee. BINGHAM. Some commentators refer the words παρ' οὗ κ. τ. λ. in v. 8. to Paul, understanding ἀνακρίνας of an *examination by torture*. But Tertullus was aware of Paul's freedom, which had already saved him from such an ordeal; and it is clear also from v. 22. *infra*, that the reference is to *Lysias*. KUINOEL.—[GROTIUS, ROSENMULLER, &c.] In v. 9. for συνέθεντο many MSS. have συνεπέθεντο, and this reading, as being the more difficult, is adopted by the best critics. This latter word occurs in Deut. xxxii. 27. Psalm iii. 6. LXX. and denotes to *set on together*, i. e. to *attack*, either by word or deed. Compare Xen. Cyr. IV. 2. 2. Thucyd. VI. 10. Diod. Sic. I. p. 18. WETSTEIN, MILL, GRIESBACH, KUINOEL, ROSENMULLER.

Ver. 11. οὐ πλείους ἡμέραι ἢ δεκάδυο. The *five* days (v. 1.) during which Paul had been at Cæsarea cannot be included in these *twelve*, which may be thus reckoned: 1. that on which Paul arrived at Jerusalem; 2. the day of the apostolic assembly; 3—9. The days of purification, on the last of which Lysias delivers him from the mob; 10. his appearance before the Sanhedrim; 11. the conspiracy, and Paul's removal by night; 12. his arrival in Cæsarea. It is the Apostle's object in this address to acquit himself of the charges of sedition (vv. 11—13.), contempt of the Jewish worship (14—16.), and profanation of the Temple (17—21.). The word ἐπιστάσις in v. 12., though of rare occurrence, is found in Numb. xxvi. 9. Esra v. 73. LXX. Joseph. c. Apion. c. 20. Compare also Joseph. Ant. XIV. 1. 3. B. J. II. 3. 4. KUINOEL, KREBS, LOESNER. In v. 13. some MSS. insert με after παραστήσαι, which some critics have admitted into the text, under cover of Acts xxiii. 33. But the two passages are totally distinct; and the verb here signifies to *prove*, to *verify*, to *substantiate*, as in Xen. Econ. XIII. 1. Arrian. Exped. II. 2. 26. M. Antin. VI. 21. Joseph. Ant. VIII. 2. 5. Hesych. παριστῶ ἀποδείκνυμι. ALBERTI, WETSTEIN, KYPKE, MUNTHE, KUINOEL, WOLF.—[MILL, &c.] The

expressions πατῶος Θεός in v. 14. and ὁ θεὸς τῶν πατέρων ἡμῶν in Acts v. 30. are clearly identical. Ammonius: πατῶα, τὰ ἐκ πατέρων εἰς υἱοὺς χωροῦντα· πάτρια δὲ, τὰ τῆς πόλεως ἥθη. Compare Xen. Venat. I. 15. ELSNER, ΚΥΡΚΕ. With ἐν τούτῳ (v. 16.) supply πράγματι, and translate *for this cause*, as in Xen. Cyr. I. 3. 4. and elsewhere frequently. The verb ἀσκῶ has a middle sense in the same verse; and so Xen. Rep. Laced. IV. 5. ἀσκοῦσι ὅπως κράτιστοι ἔσονται. Arrian. Epict. II. 16. ἡσκησας ἐν ταύταις ταῖς ἀποκρίσεσιν. St. Paul again applies the word ἀπρόσκοπος *to the conscience* in 1 Cor. iv. 4. 2 Cor. i. 12. It is also used *transitively* in 1 Cor. x. 32., and, as some suppose, in Phil. i. 10. Its meaning is, in the former acceptation, *not stumbling*, i. e. *void of offence*; and in the latter, *not occasioning others to stumble*. RAPHELIUS, KUINOEL. Of the import of διὰ in v. 17. see on Matt. xxvi. 61. Mark ii. 1. and with what follows in v. 21. compare Acts xix. 21. xx. 16. xxi. 9. 24. sqq. The sense in v. 19. is imperfect, unless indeed τινὲς ἀπὸ τῆς Ἀσίας Ἰουδαῖοι, by omitting δὲ with some MSS., be referred to εὔρον. Those who retain the particle supply εἰσὶ or εἶδον, but it should perhaps be rejected, though the authorities are greatly in its favour. KUINOEL.—[GRIESBACH, &c.] In v. 20. the Sadducees are clearly intended; and the appeal in v. 21. is an *ironical* acknowledgment, upon which none but themselves would be likely to ground an accusation. BEZA.

Ver. 22. ἀνεβάλετο αὐτοῦς. *Put them off*: i. e. refused to decide the cause at present. More usually the verb governs an accusative of the *thing*, as in Xen. Anab. VI. 1. 5. τότε μὲν ἀνεβάλλοντο τὴν ἀπόκρισιν, τῇ δὲ ὑστεραίᾳ κ. τ. λ. Compare also Thucyd. V. 46. Herod. III. 85. Xen. Mem. III. 6. 6. Hence the noun ἀναβολή, *delay*, in Acts xxiv. 17. In the same sense *differre* is used in Cic. Epist. Div. V. 12. WETSTEIN, ΚΥΡΚΕ. With respect to the construction of the verse, some follow the E. T. and others would arrange it thus: *Having heard these things Felix put them off, saying, that after he had acquired a more perfect knowledge of that way, and Lysias being come, he would take full cognizance of the business.* The abettors of this last construction maintain that Felix, in deferring judgment, justified the delay by his desire to seek further information respecting the tendency of Paul's doctrine, and to obtain the testimony of Lysias on the circumstances of the tumult. But it will scarcely be allowed that the text will admit of this construction, and Felix had not only heard the Apostle's own account of the Christian tenets, but must have gained a competent acquaintance with them by residing at Cæsarea, where Corneilius was converted, and Philip the deacon, as well as other disciples, lived. See Acts xxi. 8. 16. WHITBY, MICHAELIS, WOLF, &c.—[BEZA, GROTIUS, ROSENMULLER.] It may be well to notice the force of the article

in v. 23. as indicating *that one* of the two centurions mentioned in *Acts* xxiii. 23. who had conducted Paul to Cæsarea; the other, who made part of the escort as far as Antipatris, having returned to Jerusalem. Commentators have raised difficulties with regard to the syntax of the verse, but the sense is sufficiently apparent. The participle διαταξάμενος is put, as in v. 5. *supra*, for the finite verb; as is also ἐλπίζων in v. 26. *infra*. MIDDLETON, KUINOEL.

Ver. 24. Δρουσίλλη. See Horne's Introd. Vol. III. pp. 108. 111. IV. p. 350. Being a Jewess, *Drusilla* would doubtless take an interest in the Apostle's discourse; and the alarm, which Felix evinced at his reasoning on "righteousness, temperance, and judgment to come," was elicited by the consciousness of his adulterous connexion with her, and of other crimes for which he was notorious. Tacitus says of him (Hist. V. 9.): *Per omnem sævitiam ac libidinem jus regium servili ingenio exercuit*; and this description will account for the meditated extortion (v. 26.), which, no less than his terrors, induced the temporary dismissal of Paul. That the procurators of Judæa were eminently open to the charge alleged by Cicero against Verres, *quod prædonum duces accepta pecunia dimiserit* (Philipp. I. 4. 9.), there is abundant proof in the Jewish historians: and this too in the face of the Julian law, which enacted *ne quis ob hominem in vincula publica conjiciendum, vinciendum, vinciriue jubendum, exve vinculis dimittendum, aliquid acceperit*. See Joseph. Ant. XX. 9. 5. B. J. II. 14. 1. Paul had stated that he was the bearer of contributions to the brethren in Judea, and Tertullus had called him the *chief of his sect* (v. 5.), which doubtless led Felix to anticipate a considerable sum for his release. In v. 25. the expression τὸ νῦν ἔχον, which would be at full κατὰ τὸ νῦν ἔχον πρᾶγμα, is equivalent to the Latin *ut nunc se res habet*, and occurs frequently in Greek writers. It means, however, simply *for the present*; so that in fact ἔχον is redundant. So likewise καιρὸν λαμβάνειν, *to take occasion*, is a common Greek phrase; analogous to which, though less usual, καιρὸν μεταλαμβάνειν involves the idea of an *interval* between each opportunity. Polyb. II. 16. μεταλαβόντες δὲ καιρὸν ἀρμόττοντα. Again, χάριτας καταδέσθαι, or, as in *Acts* xxv. 9. χάριν καταδέσθαι, *to confer a favour with a view to receive one in return*, is similarly used by the best writers. Compare Herod. VI. 41. VII. 178. Æsch. Prom. 807. Thucyd. I. 128. Plat. Cratyl. §. 11. The favour conferred is marked out in the formula as a sort of *deposit*. WETSTEIN, KYPKE, ELSNER, KUINOEL, BRISCOE.

CHAPTER XXV.

CONTENTS:—*From the tribunal of Festus, Paul appeals to the emperor, vv. 1—12. Festus lays before Agrippa the particulars of the accusation against St. Paul, vv. 13—22. He is brought before Agrippa, vv. 23—27.*

Verse 1. ἐπαρχία. The larger provinces, under the government of proprætors, were properly ἐπαρχίαι, and those assigned to procurators, ἐπιτροπαι. This distinction, however, was not always observed; and Festus, though procurator only, is called ἐπαρχος in Joseph. Ant. XX. 8. 11.; whereas Judæa is correctly termed ἐπιτροπή, and Fadus, the procurator, ἐπίτροπος in Joseph. Ant. XX. 11. Compare also Ant. V. 1. VI. 2. KREBS. Of the verb ἐμφανίζειν (vv. 2. 15.) see on Acts xxiv. 1. and of ἐνεδρὸν ποιεῖν (v. 3.) on Acts xviii. 16. It is clear from v. 9. that the plot, for the execution of which a band of *sicarii* had probably been hired, was not suspected by Festus. With ἐκπορεύεσθαι (v. 4.) supply εἰς τὴν Καισάρειαν. By οἱ δυνατοὶ in v. 5. some understand *those who are able to go to Cæsarea*; but this would rather be οἱς εὐκαιρόν ἐστι. The word δυνατὸς properly denotes *persons of authority*, and is here synonymous with οἱ πρῶτοι τῶν Ἰουδαίων in v. 2. So Joseph. B. J. I. 12. 4. ἤκον καὶ Ἰουδαίων οἱ δυνατοὶ, κατηγοροῦντες Φασαήλου καὶ Ἡρώδου. Compare 1 Cor. i. 26. Joseph. Ant. XIV. 13. 1. Thucyd. I. 89. Xen. Cyr. V. 2. 13. WETSTEIN, PRICÆUS.—[GROTIUS.] With εἴ τι ἐστὶν supply αἴτιον, or αἰτία, as in v. 7. What these *heavy charges* were, the historian omits to mention, inasmuch as it is clear from Paul's defence that they were merely repetitions of those stated before Felix in Acts xxiii. 5, 6. In v. 10. the βῆμα Καίσαρος is that of his vicegerent; inasmuch as, says Ulpian, *quæ acta gesta que sunt a Procuratore Cæsaris, sic ab eo comprobantur, atque si a Cæsare gesta sint*. Of the use of the comparative κάλλιον, instead of the superlative, see Matt. Gr. §. 457., of the formula οὐδὲν ἐστὶ (v. 11.) on Acts xxi. 24., of the verb χαρίζεσθαι (vv. 11. 16.) on Acts iii. 12., of St. Paul's appeal to Cæsar, see Horne's Introd. Vol. III. p. 128., and of Agrippa and Bernice, Vol. III. p. 107. The συμβούλιον (v. 12.) were the *assessores* attached to the governor's court, who were probably the same as the οἱ κατ' ἐξοχὴν ὄντες in v. 23. Cic. Verr. II. 33. *Illud negare posses, aut nunc negabis, te, concilio tuo dimisso, viris primariis, qui in consilio C. sacerdotis fuerant, tibi que esse solebant, re-motis, de re judicata judicasse?* KUINOEL.

Ver. 14. ἀνέθετο. *Explained, related.* Diog. Laert. II. 18. 6. ἀκούω πρὸς σε ἀνατεθῆναι περὶ ἡμῶν. Herodian. III. 9. 21.

τὰς μάχας τε καὶ νίκας δημοσίας ἀνέθηκε γραφαῖς. So 2 Macc. iii. 19. Gal. ii. 2. *Conferre* has the same sense in Cic. Orat. I. 17. ΚΥΡΚΕ. In the next verse δίκη must be understood of *capital punishment*, as indicated by the synonym ἀπώλεια in v. 16. In the sense of *punishment* generally it is used in Herod. I. 3. Xen. Anab. I. 3. 10. Hellen. III. 3. 11. Ammōn. δίκη ἢ τε κρίσις, καὶ ἡ τιμωρία. The phrase δίκην αἰτεῖν occurs in Herod. I. 2. IV. 164. Dion. Hal. II. 53. Like expressions with κατὰ πρόσωπον, *face to face*, are found in Aristoph. Ran. 639. Xen. Hier. I. 14.; and with τόπον λαμβάνειν, *to have the means or opportunity*, in Wisd. iv. 5. 1 Macc. ix. 45. LXX. Ephes. iv. 27. and so Cic. de Orat. I. 42. *quem habebant aut instituendi aut docendi locum*. RAPHELIUS, KUINOEL. Of δεισιδαιμονία in v. 19. see on Acts xvii. 22., and of the imperial title Σεβαστός, *Augustus*, in v. 21. see Horne's Index.

Ver. 23. τοῖς κατ' ἐξοχὴν οὖσι. See the first note. The word παντασία denotes *pomp* or *parade* in Diod. Sic. XII. 33. Polyb. X. 40. 6. It was in this very city, where Agrippa and Bernice were making this pompous show, that their father had so dreadfully perished in his pride. Compare Acts xii. 19. sqq. RAPHELIUS, PARKHURST. The Roman jurists frequently employ the word *auditorium*, which is here Græcised into ἀκροατήριον, *an audience chamber*. SCHLEUSNER. Of the phrase ἐντυγχάνειν τινι, *adire alicui* (v. 24.), there are examples in 3 Macc. vi. 37. Polyb. IV. 76. Theoph. Char. I. 2. Ælian. V. H. I. 21. See also on Rom. viii. 26. ELSNER, MUNTKE, LOESNER. In v. 26. we have the only passage in the N. T. in which ὁ Κύριος is applied to the Roman emperor. It appears that Augustus and Tiberius would not receive the title. Sueton. Aug. 53. Domini *appellationem, ut maledictum et opprobrium semper exhorruit*; Dominumque *se appellari, ne a liberis quidem aut nepotibus suis, vel serio, vel joco, passus est*. Tiber. 27. Dominus *appellatus a quodam, denuntiavit, ne se amplius contumeliæ causa nominaret*. By the subsequent emperors, however, it was adopted, and Trajan is frequently so styled by Pliny; but instances of this early usage are at least uncommon. WETSTEIN, MIDDLETON, KUINOEL. The word ἀνάκρισις denotes *an investigation* previous to the institution of a regular trial; in which sense it occurs in 3 Macc. vii. 4. Polyb. VIII. 19. 8. Compare Acts xxiv. 8. GROTIUS.

CHAPTER XXVI.

CONTENTS:—*Paul's defence before Festus and Agrippa*, vv. 1—23. *The opposite conduct of the governor and the king*, vv. 24—32.

Verse 1. ἐκτείνας τὴν χεῖρα. Polysen. IV. p. 317. ἀνέτεινε τὴν δεξιαν, ὡς δημηγορήσων. Æsch. in Timarch. ὥστε δ' οὐκ πάντες ἐν ἔθει πράττομεν, τὸ τὴν χεῖρα ἔξω ἔχοντες λέγειν. Apul. Met. II. p. 54. *Porrigit dextram, et ad instar oratorum conformat articulum.* ELSNER. The opening of St. Paul's defence exhibits a degree of tact in conciliating, without any violation of the truth, the person to whom he addresses himself, which will bear comparison with the best specimens of the kind in ancient rhetoric. Compare also *Acts* xvii. 22. In v. 3. some MSS. insert εἰδῶς after ὄντα σε, evidently from a gloss. The construction is that of the *accusative absolute*, of which see Matt. Gr. Gr. §. 568. 3. for, though the adverb ὡς is usually inserted in these cases, it is occasionally omitted; as, for instance, in Antoc. Orat. c. Alcibiad. p. 303. ἔστι δὲ σωφρόνων ἀνδρῶν φυλάττεσθαι πολιτῶν τοὺς ὑπεραυξομένους, ἐνθυμουμένους ὑπὸ τῶν τοιούτων τὰς τυραννίδας καθισταμένας. ALBERTI, KYPKE, GRIESBACH, WETSTEIN. By ἔθη and ζητήματα are meant *political* and *religious customs* respectively; and in v. 4. βίωσις denotes *manner of life*, as in Pref. to *Ecclus.* διὰ τῆς ἐννόμου βιώσεως. Compare also *Wisd.* xii. 23. and so Plin. Epist. III. 20. 5. *Dicebat ipse pro se, vitam suam explicabat.* Of ἄνωθεν (v. 5.) see on *Luke* i. 3. Here also, as there, it is synonymous with ἀπ' ἀρχῆς, i. e. ἐκ νεότητος (v. 4.). With the Apostle's declaration in v. 5. compare *Acts* xxii. 3. xxiv. 14. KUINOEL. Of the noun *θηροκτεία* see on *Col.* ii. 18.

Ver. 6. ἐπ' ἐλπίδι τῆς κ. τ. λ. In *Acts* xxiii. 6. xxiv. 15. 21. St. Paul, under circumstances very similar with those in which he was now placed, states explicitly that the ground of accusation against him rested upon the hope, which he entertained in common with the greater part of his accusers, of a *resurrection of the dead*. Here, however, he attributes *the hope*, upon which the charge was made, to the whole twelve tribes; and since the Sadducees denied the doctrine of a resurrection, some of the best commentators would refer the promise of God, in which he trusted, to be that of a Messiah; as made to Abraham (*Gen.* xxii. 18.), Isaac (*Gen.* xxvi. 4.), and Jacob (*Gen.* xxviii. 14.). It is moreover certain, that wherever God's promise to the Jews is simply mentioned, the promise of a Messiah is generally intended, as in *Acts* xiii. 32. and elsewhere. But, although the

Sadducees denied the resurrection, still the twelve tribes, as a body, believed it; and St. Paul, in speaking before Agrippa, a Jew, might say generally that the whole nation expected a resurrection, without stopping to notice the exception of a single sect. At all events, if the promise of a Messiah is the object of St. Paul's hope here alluded to, it is clear from v. 8. that the resurrection of Jesus, as proving his Messiahship and as the earnest of a general resurrection, was the main assurance of its fulfilment. The resurrection of the body was included in the promise of a Messiah; and, however indistinct the revelation of a future state in the O. T., still Agrippa knew it to be a part of the Jewish creed, and must have acknowledged the inconsistency of blaming Paul for entertaining it as a Christian. Indeed, it could not be the *hope* of a Messiah, but the assurance that *Jesus* was the Messiah who had been promised, which the Apostle maintained: and this assurance was established by the fact of his resurrection. WHITBY, HAMMOND, GROTIUS, DODDRIDGE, &c.—[MICHAELIS, KUINOEL, &c.] With δωδεκάφυλον there is probably an ellipsis of ἔθνος, but it may be a compound substantive, of which the component parts, δώδεκα φυλαί, occurs in *James* i. 1. Of the sense in which the appellation is used, see *Horne's* *Introd.* Vol. III. p. 98., of ἐν ἐκτενείᾳ, i. e. ἐκτενῶς, on *Acts* xii. 4., and of the expression νύκτα καὶ ἡμέραν, on *Luke* ii. 37. Some critics understand τὶ in v. 8. for διὰ τι, and remove the note of interrogation; but the usual mode of pointing is more in accordance with the abrupt energy of the Apostle's language. Compare *Rom.* iii. 9. vi. 15. and elsewhere. KUINOEL.—[GROTIUS.] Of ὄνομα (v. 9.) see on *Acts* iv. 7. and of ἅγιοι (v. 10.) on *Acts* ix. 10. The phrase καταφέρειν ψῆφον implies properly the act of a *judge*; but St. Paul, not being a member of the Sanhedrim, could only *approve of* or *consent to* the murder of the Christians: therefore it is equivalent to συνευδοκῶν εἶναι in *Acts* viii. 1. xxii. 20. and in this general sense ψῆφον φέρειν is used by *Æschines*. DODDRIDGE, WOLF, ELSNER, KYPKE.

Ver. 11. ἡνάγκαζον βλασφημεῖν. That such was the common practice is evident from *Plin. Epist.* X. 97., and from the martyrdom of the venerable Polycarp, as related in *Euseb. Hist. Eccl.* IV. 15. With ἐν οἷς (v. 12.) supply πράγμασιν, and with what follows compare *Acts* ix. 3. sqq. The construction in v. 16. is the same as in *Acts* xxii. 15. and the verb προσχειρίζεσθαι is explained at *Acts* iii. 20. In v. 17. some would render ἐξαιρούμενος *rescuing, delivering*, as in *Acts* vii. 10. xii. 11. comparing v. 22. *infra*; but the sense of *selecting, setting apart*, is far more agreeable to the context; and so the verb is used in *Deut.* xxxi. 11. *Job* xxxvi. 21. *Isaiah* xlviii. 10. LXX. *Xen. Cyr.* IV. 5. 16. *Anab.* V. 3. 4. *Thucyd.* III. 115. Hence Paul is called σκεῦος ἐκλογῆς in *Acts* ix. 15. As, opposed to each other, τὰ

ἔθνη and ὁ λαὸς denote *Jews* and *Gentiles* respectively; and that the relative οὗς is here applied to both, not to the Gentiles only, is evident from v. 20. With ὀφθαλμοὺς in v. 18. Cyril supplies τῆς διανοίας. Compare *Ephes.* i. 18. Of the metaphorical usage of σκότος and φῶς see on *Matt.* iv. 16. and of ἐξουσία τοῦ Σατανᾶ on *John* xii. 31. Some refer πιστεῖ τῇ εἰς ἐμὲ τοῦ ἡγιασμένους, but it refers rather to the whole clause τοῦ λαβεῖν κ. τ. λ. Compare *Gal.* v. 6. *James* ii. 17. 22. 1 *John* iii. 25. KUINOEL, SCHLEUSNER, WAHL.—[GROTIUS, WHITBY, &c.]

Ver. 22. Ἰστηκα. I am alive. Plutarch. Apophthegm. οὐ γὰρ ὀλόν τε τὴν Ῥώμην πεσεῖν Σκιπίωνος ἰστώτος, οὐδὲ ζῆν Σκιπίωνα τῆς Ῥώμης πεσούσης. KYPKE. Of the expression μικρῶ τε καὶ μεγάλῳ see on *Acts* viii. 9. In the next verse εἰ is for ὅτι, as in v. 8. *supra*; and so in *Mark* xi. 13. xv. 44. *Acts* viii. 22. *Heb.* vii. 15. Hom. II. B. 99. X. 19. This usage therefore is not purely Hellenistic, though the Hebrew **וְעַתָּה** is frequently so rendered by the LXX, as 1 *Sam.* x. 22. 1 *Kings* i. 51. PARKHURST. The verbal παθητὸς is properly *passible*; but that it here signifies *doomed to suffer*, or rather perhaps, *to have suffered*, is manifest from the context. Compare also *Luke* xxiv. 25. ROSENMULLER, SCHLEUSNER, KUINOEL. With the latter clause of the verse compare 1 *Cor.* xv. 20. *Col.* i. 18. *Rev.* i. 5.

Ver. 24. μανίη. The verb μανίεσθαι is sometimes applied to persons speaking under the influence of enthusiastic excitement, as in *Jerem.* xxix. 26. LXX. Xen. Cyr. VIII. 3. 13. Diog. Laert. I. 104. but the opinion held by some commentators, that such is its import here, is refuted by the next clause of the sentence. It was a common notion with the ancients that an over attention to literary studies tended to induce mental derangement. Lucian. Solœc. 3. σὺ δὲ ὑπὸ τῆς ἄγαν παιδείας διεφθόρας. Theognet. Comic. fr. Ἐπαρίστερ' ἔμαθες, ὦ πονηρὲ, γράμματα Ἀντίστροφέν σου τὸν βίον τὰ βιβλά. Petron. Arb. 48. *Scimus te præ literis fatuum esse.* Compare also Targ. Jon. on *Numb.* xxii. 5. Hence also σωφροσύνη, as opposed in v. 25. to μανία, must not be rendered *modesty*, but *sanity*. Phavorin. μανία ἀντίκειται σωφροσύνῃ. Senec. Controv. II. 12. *Dementia res est sanitati contraria.* Compare also *Mark* v. 15. WETSTEIN, KYPKE.—[SCHLEUSNER, LOESNER, &c.] Of the word γράμματα see on *John* vii. 15. The expression ἐν γωνίᾳ, *in a corner*, i. e. *in secret*, is a proverbialism, of which examples are not uncommon; thus Ter. Adelph. *Interea in angulum aliquo abeam.* Senec. ad Polyb. *Multa tibi non licent, quæ humillimis et in angulo jacentibus licent.* GROTIUS, WETSTEIN. With ἐν ὀλίγῳ and ἐν πολλῷ (vv. 28, 29.) some supply χρόνῳ, others μέρει. The former ellipsis is more common, but the latter is clearly required by the context. Chrysostom: παρὰ μικρόν. Compare

Prov. v. 14. *Plat. Apol. Socr.* §. 9. *Thucyd.* IV. 129. *Ælian.* V. H. IV. 28. It has been thought that this confession of Agrippa was merely a civil speech, intended to put a stop to Paul's speech, which had become troublesomely personal to the king. But surely there is nothing unreasonable in supposing that a strong impression may have been made upon his mind; and, at all events, to regard it as ironical, is to represent Agrippa as most unseasonably ludicrous. RAPHELIUS, DODDRIDGE, WOLF, GROTIUS.—[KUINOEL, MARKLAND.] In v. 29. some imagine that St. Paul alludes to his imprisonment generally, as it would have been indecent to bring him to plead before Agrippa in chains. But that similar instances were not unusual see *Tacit. Ann.* IV. 28. See also *Horne's Introd.* Vol. III. p. 129. DODDRIDGE.—[GROTIUS.]

CHAPTER XXVII.

CONTENTS:—*The commencement of St. Paul's voyage to Rome,* vv. 1—8. *His warning disregarded.* vv. 9—13. *The ship is wrecked, and the crew saved,* vv. 14—44.

Verse 1. ἐκρίθη τοῦ ἀποπλεῖν. Some supply περι, but see on *Acts* iii. 12., and of the impersonal use of παρεδίδουν on *Luke* xii. 29. *John* xv. 4.; of the Σπείρα Σεβαστῇ see *Horne's Introd.* Vol. I. p. 101.; and of the ships of the ancients and several nautical terms used in this chapter, see Vol. III. pp. 492. sqq. In v. 2. some MSS. read μέλλοντι πλεῖν εἰς (or ἐπὶ) τοὺς κ. τ. λ. As far as the dative of the participle is concerned, this reading is probably correct; inasmuch as the verb πλεῖν is not unfrequently, though improperly, applied, as in v. 6. *infra*, to the *ship* instead of the *crew*; and it seems that this vessel was now laden with its homeward freight, and that the centurion went on board in the expectation of finding on the Asiatic coast another vessel bound direct to Rome. With respect to the preposition, however, its insertion is evidently from a gloss; since after verbs of motion it is not unusually omitted. Compare *Hom.* II. A. 322. 328. So also in Latin; as *Virg. Æn.* I. 2. *Italiam, Lavinia venit Littora.* The expression τοὺς κατὰ τὴν Ἀ. τόπους is an example of a very common periphrasis. *Æsch. Agam.* 587. θεοὶ οἱ κατ' Ἑλλάδα. *Diod. Sic.* p. 202. D. τῶν κατὰ Πήγιον τόπων. GRIESBACH, KUINOEL, BOS, MÜNTHE, &c. With a dative, as in v. 3., the verb χρῆσθαι denotes to *treat*, to *behave towards one*. *Diod. Sic.* XI. 26. ἀνθρωπίνως αὐτοῖς χρῆσασθαι —ἐχρήτο πᾶσιν ἐπιεικῶς. So in Latin, *Auct. ad Heren.* IV. 29.

Vos me, quo pacto vobis videbitur, utamini. WETSTEIN, RAPHELIUS. Of the places mentioned below see Horne's Index. *Lasæa* in v. 8. is not mentioned by the ancient geographers, but, among the *hundred* cities of Crete, it may easily have passed unnoticed. Possibly it was the same with *Lasos*, mentioned in Plin. N. H. IV. 12. There is no occasion therefore to render ἐγγὺς ἦν, with some commentators, *was in ruins*. *Kalos Lamenis* is still said to retain its name. KUINOEL.—[BISCOE.]

Ver. 4. ὑπεπλεύσαμεν τὴν Κύπρον. The verb ὑποπλεῖν implies to *sail along the coast*, in order to avoid the violence of a gale in tempestuous weather. See also v. 7. It seems that they were driven to coast along the southern shore of the island. In v. 6. ἐμβιβάζειν is a nautical term, signifying to *put on board*. Thucyd. I. 53. ἀνδρας εἰς κελήτιον ἐμβιβάσαντες. Xen. Anab. V. 3. 3. ἐς τὰ πλοῖα τοὺς ἀσθενοῦντας ἐνέβιβασαν. See also Lucian. V. H. II. 26. Xen. Hell. V. 1. 8. Polyb. I. 49. 5. From the extensive commerce of Alexandria there was every probability of meeting a vessel of that country bound for Rome at one or other of the sea-ports at which they put in. Senec. Epist. 77. *Subito hodie nobis Alexandrinæ naves apparuerunt, quæ præmitti solent et nuntiare secuturæ classis adventum.* See also Strab. Geogr. XVII. Tit. 1125. Suet. Aug. 98. Ner. 45. WETSTEIN, ALBERTI, PALAIRET. The rare verb βραδυπλοεῖν (v. 7.) is found in Artemid. IV. 32. Compare Cic. Epist. Div. XIV. 5. *Cum sane adversis ventis usi essemus, tardeque et incommode navigassemus.* For προσεῶντος various conjectures have been hazarded; but προσεῶν is used for the simple verb εἶναι, and μὴ προσεῶντος is correctly rendered *prohibente* in the Latin Vulgate. Lucian. V. H. p. 657. οὐ γὰρ εἶα ὁ ἄνεμος. KUINOEL.—[MARKLAND.] Properly, παραλέγεσθαι signifies to *collect*, and thence, to *sail near the shore*, as in Diod. Sic. XIV. 3. In the same sense the Latins use *legere*, as in Virg. Æn. III. 127. *Crebris legimus freta concita terris.* Servius *ad loc.* explains *legimus* by *præterimus*, and observes: *Tractus autem sermo a nautis, quod funem legendo, i. e. colligendo, aspera loca prætereunt.* WOLF, ELSNER, PARKHURST.

Ver. 9. διὰ τὴν νηστείαν. The *fast* here mentioned, as is now generally admitted, is the great day of expiation, on the 10th of the month Tisri (*Lev. xxiii. 27.*), which is called ἡ νηστεία by Philo and Josephus, κατ' ἐξοχὴν. This month corresponds with our September and October, and Philo speaks of it as the latest month in which navigation was safe. So also Veget. V. 9. *Post hoc tempus (XVIII. Kal. Oct.) usque ad III Idus Novemb. incerta navigatio est, et discrimini propior.* Compare *ib.* IV. 39. Plin. N. H. II. 37. Cæs. B. G. IV. 36. V. 23. As to the objection that a Heathen would take no notice of a Jewish fast, it

is not even insinuated that they did so; for the remark is made by St. Luke, to whom the mention of the fast would be a natural mode of marking the time of year; and to say that *νηστεία* "must be something which increased the danger of sailing," is little short of an absurdity. The poets represent the stormy season as commencing with the *setting of Arcturus*; yet it never was seriously imagined that the setting of a star produced a storm. See Thucyd. II. 78. MIDDLETON, KUINOEL, ROSENMULLER.—[MARKLAND.] In the next verse ὕβρις seems to respect *the crew*, and *ζημία* the *vessel* and the *freight*: and so Philo: *ζημία χρημάτων*. The sense here attached to ὕβρις is that of Anthol. Epigr. III. 58. τῶν ὁμβρῶν ὕβρις. Joseph. Ant. III. 6. 4. Σαλάττης ὕβριν. Compare Hor. Od. I. 14. 15. and of ψυχῇ, denoting *life*, see on *Matt.* x. 39. Of the use of *δρι*, with an infinitive, examples abound in Arrian and Polybius. GROTIUS, WETSTEIN, KYPKE, RAPHELIUS. Between ναύκληρος and κυβερνήτης (v. 11.) the distinction is thus marked in Artemid. I. 37. ἄρχει πρώτως ὁ κυβερνήτης, κυβερνήτου δὲ ὁ ναύκληρος. The Latin synonyms are *naviculator* and *gubernator*. Hesych. ναύκληρος· ὁ δεσπότης τοῦ πλοίου. Compare Xen. Cyr. I. 6. 18. KUINOEL. With the phrase θέσθαι βουλὴν (v. 12.), *to give advice*, may be compared θέσθαι γνώμην, *to give an opinion*, in Herod. III. 80. RAPHELIUS. Horne's Index does not notice *port Phœnix*, which is not the country Phœnicia, but a harbour (now *Sphecia*) on the southern coast of Crete. The Latin names, *Libs* and *Caurus*, of the S.W. and N.W. winds respectively, which are here Hellenized into Διψ and Χῶρος, are used to designate the quarters of the hemisphere from which they blow; and, from the description given, it should seem that the port was in the form of a crescent, of which the horns pointed to those quarters. Examples of the geographical sense of βλέπειν, as used in this passage, are sufficiently frequent. Xen. Cyr. VIII. 5. 2. πρὸς ἔω βλέπουσαν ἰσθασθαι τὴν σκηνήν. So Cæs. B. G. VII. 69. *quæ pars collis ad orientem spectabat*. GROTIUS, ALBERTI, KYPKE.

Ver. 13. τῆς προθέσεως κακρτηκέναι. That they had gained their object. Polybius frequently employs a similar, and Galen has the same, phrase. Compare also *Prov.* xxviii. 22. LXX. *Heb.* vi. 18. With ἄραντες some supply τὰς ἀγκύρας, others τὴν ναῦν. The former mode of supplying the ellipsis is confirmed by Polyb. Excerpt. p. 1313. and elsewhere; whereas the latter is only suggested by the Scholiast on Thucyd. I. 52. II. 23. and it does not appear that the vessel in this instance had been drawn on shore. In Herodian. VIII. 7. 1. Joseph. Ant. III. 1. 3. the verb αἶρειν is used absolutely with reference to a journey *by land*. WETSTEIN, BOS, PALAIRET, &c.—[WOLF, LOESNER.] By some ἄσσον is regarded as a proper name; but

although *Asus* is mentioned as a city in Crete by Plin. N. H. IV. 12. it was *inland*. Others, confining *ἄσσον* to poetic usage alone, conjecture *θάσσον*; but the adverb, which is the comparative of *ἔγγυς*, is found in Herod. IV. 3. VII. 233. Joseph. Ant. XIX. 2. 4. Its construction is with a genitive; but it is used absolutely, as in this verse, in Joseph. Ant. I. 20. 1. τοὺς λειπομένους ἄσσον ἐκέλευσε ἀκολουθεῖν. It is not to be taken, however, as some have thought, with *ἄραντες*, but with *παρελέγοντο*. Lucian. H. V. I. p. 657. τῇ ἐπιούσῃ δέ, ἄραντες, ἐπλέομεν πλησίον τῶν νεφῶν. ALBERTI, KREBS, KUINOEL.—[HEINSIUS, ERASMUS, HAMMOND.] In v. 14. some refer κατ' αὐτῆς to πρώρας understood, and others to προθέσεως. But the simplest reference is to Κρήτης. KUINOEL. Of the nature of the wind, here mentioned, see Horne's Index; but there is considerable doubt as to the correctness of the name Εὐροκλύδων, which occurs in no other author. It is urged that its *Græco-Latin* derivation, from *Eurus* and κλύδων, the *wave-stirring Eurus*, is altogether anomalous; and hence two plausible emendations have been proposed: 1. Εὐρυκλύδων, as if from *εὐρύς*, *broad*; and 2. Εὐρακύλων, which is the reading of the *Cod. Alex.*, confirmed by that of the Vulgate, *Euroaquilo*. But MS. authority is almost conclusive in favour of the received text; and the peculiarity of the names of winds is remarked by A. Gell. II. 22. *Sunt alia quædam nomina quasi peculiarium ventorum, quæ incolæ in suis quique regionibus fecerunt*. WETSTEIN, DODDRIDGE, PARKHURST.—[TOUP, ERNESTI, KUINOEL, GROTIUS, LE CLERC, BENTLEY, &c.] The noun τυφῶν, whence τυφωνικός, denotes a *tempestuous wind*. Hesych. τυφῶν ὁ μέγας ἄνεμος. Etym. M. ἡ τοῦ ἀνέμου σφόδρα πνοή, ὅς καὶ Εὐροκλύδων καλεῖται. Compare Æsch. Theb. 513. Soph. Ant. 418. Eur. Phœn. 1170. Hesiod. Theog. 869. Plin. N. H. II. 49. WETSTEIN. With ἐπιδόντες in v. 15. some supply ἑαυτοὺς, but τὸ πλοῖον τῷ ἀνέμῳ should be repeated from the former part of the verse. So Heliod. Æthiop. I. 3. τοῦ κυβερνήτου ἐνδόντος (τὸ πλοῖον) τῷ ἀνέμῳ. Sil. Ital. XI. 275. *ruppim dat vento*. ELSNER, KYPKE.—[RAPHELIUS.] The verb ἀντοφθαλμεῖν denotes properly *to look one in the face*, and thence metaphorically *to strive against, to resist*, in which sense it occurs in *Ecclus.* xix. 5. *Wisd.* xii. 14. LXX; and so ἀντιβλέπειν in Joseph. Ant. VI. 6. 2. In Lucret. I. 67. *tollere oculos contra* is used synonymously with *obsistere*. A ship *driven before the wind* is appropriately represented by φέρεσθαι, as in Hom. Od. H. 343. σχεδὴν ἀνέμοισι φέρεσθαι Κάλλιπε. Herod. III. 10. ἐφέροντο κατὰ κύμα καὶ ἄνεμον. KREBS, ALBERTI, KUINOEL.

Ver. 16. περικρατεῖς γενέσθαι τῆς σκάφης. To regain the boat; which seems to have been washed from its fastenings by the violence of the waves. It has been proposed, indeed, to omit the article, and render the passage indefinitely thus: Being near

an island, we sought for help, but could not procure a boat to our assistance. In support of this interpretation it is argued, that there was no reason to let down the boat in the storm, much less to let it entirely loose; and, even if it had been loose, its recovery could have no connexion with being near an island. But μόλις simply denotes a difficulty, as in vv. 7, 8. and the above supposition sets aside every objection which has been urged against the acknowledged reading of all the MSS. The mention of the island is merely incidental, and analogous to the accuracy of time and place in keeping a ship's log in modern times. It should seem that the boat was probably serviceable in *undergirding the ship* (v. 17.); of which see Horne's Introd. Vol. III. p. 492. and compare Hor. Od. I. 14. 6. Plato also speaks (*de Repub.* 10.) of ὑποζώματα τῶν τριηρῶν. MIDDLETON, KYPKE.—[MICHAELIS.] Some understand βοηθία of the assistance rendered by the passengers to the crew; but others more properly of the ropes, chains, hooks, and other naval instruments, employed to strengthen the ship and prevent her from going to pieces. The word is used by mechanicians of a prop, which supports a falling structure. WETSTEIN, KYPKE, KUINOEL, ROSENMULLER.—[GROTIUS.] By Σύρτιν most commentators understand either the greater or lesser Syrtis on the African shore; but the word may denote a sand-bank generally, as in Virg. *Æn.* I. 111. and in the best charts of the Mediterranean sea a shelf of sand is laid down not far from the island *Clauda*. KUINOEL, BRYANT. There is much doubt among the commentators respecting the meaning of σκεῦος in this place: some understand it of the mast, others of the sails, and others of the anchor. Certain it is that any part of the furniture of a ship (σκεῦη) was so called, as in Polluc. Onom. X. 13. Xen. *Cecon.* VIII. 11, 12. But the sails had been doubtless furled in the beginning of the storm; not to mention that in this sense the plural would have been used; and casting the anchor is at variance with the words οὕτως ἐφέποντο. Hence the mast is undoubtedly meant, which was so constructed as to be raised and lowered at pleasure. GROTIUS, SCHLEUSNER, KUINOEL.—[BEZA, ELSNER, WOLF, KYPKE, &c.] With respect to σκεῦη (v. 19.) some indeed maintain that it does not there denote the furniture (*arma*, Virg. *Æn.* V. 15.) of the vessel, but the baggage of the men, since it was not likely that they would throw overboard what was essential to their safety, and the plumb-line, anchors, and rudder-bands are afterwards mentioned in vv. 28, 29. 40. But it may refer to those parts of the furniture which had become an incumbrance, as the rigging, sails, and masts; just as ἐκβολὴν ἐποιοῦντο refers only to a part of the freight in v. 18. Compare v. 38. *infra*: and for examples of the expression ἐκβολὴν ποιῆσαι see *Jon.* i. 5. LXX. Achil. Tat. III. 2. SCHLEUSNER, WHITBY, DODDRIDGE.—[WETSTEIN, ROSENMULLER.] Of οὕτως, used pleonastically, see on *John* iv.

6., of χειμῶν, in v. 20. (whence χεῖμάζεσθαι, in v. 18.) on *John* x. 18., and with this description of the storm compare Achil. Tat. III. 2. Virg. *Æn.* I. 85. III. 195. KUINOEL. Of the verb περιαιρεῖν see on v. 40. *infra*.

Ver. 21. ἀστίλας. Abstinence; not scarcity of provisions. Compare vv. 33. sqq. Fear and toil had destroyed appetite. The verb κερδεῖν, or κερδαίνειν, frequently signifies *to avoid* or *escape*, inasmuch as to avoid danger or loss is in fact *gain*. Joseph. Ant. II. 3. 2. καὶ τό γε μανθῆναι τὰς χεῖρας αὐτοῦς κερδαίνειν. So *lucrari* in Cic. Verr. I. 12. Stat. Theb. XI. 307. ELSNER, WOLF, KYPKE. In the last clause of the next verse ἀποβολὴ ἔσται must be repeated. This noun, from ἀποβάλλειν, *to cast away*, denotes *a casting away* in *Rom.* xi. 15. and hence nautically *a wreck*. Joseph. Ant. II. 6. 9. παίδων ἀποβολή. XIV. 14. 3. φορτίων ἀποβολή. KREBS, LOESNER. With οὗ εἰμι in v. 23. δοῦλος is understood. The same ellipsis occurs in *Exod.* xxxii. 26. *Levit.* xx. 26. and is supplied in *Isaiah* xlv. 14. LXX. Of χαρίζεσθαι (v. 24.) see on *Acts* iii. 12. Be it observed that, although for Paul's sake the crew was saved, it is clear from v. 31. that ordinary means were to be exerted for the purpose; whereas, on the other hand, the Neologian attempt to explain the vision vouchsafed to St. Paul, on the theory of dreams in general, is futile and unsatisfactory in the extreme. KYPKE, KUINOEL.—[EICHHORN.] Of the *island* upon which Paul and his companions were cast (v. 26. and *Acts* xxviii. 1.) see Horne's Index, under *Melita* and *Adria*. In v. 27. προσάγειν αὐτοῖς χώραν is an hypallage, similar to that in *Acts* xxi. 3. unless, indeed, the expression is to be understood as originating in the well known optical delusion, which is thus described in Cic. Quæst. Acad. IV. 25. *Videsne navem illam? stare nobis videtur, at .iis, qui in navi sunt, moveri hæc villa.* Compare Achil. Tat. II. 32. Virg. *Æn.* III. 72. Ovid. Met. VI. 513. Val. Flacc. II. 8. KUINOEL. Of ὀργυιὰ, *a fathom* (v. 28.), see my note on Hom. II. Ψ. 327. The noun βόλις, whence βολίζειν, sometimes signifies *a sounding line* in profane writers. Hence Eustath. in Hom. Od. I. p. 39. βολίζειν τὸ σημειοῦσθαι διὰ καθίσσεως βόλου, εἰ βαθὺ τὸ ὕδωρ. Herodotus uses the word καταπειρητηρίη. Properly βόλις is *a javelin*, as in *Heb.* xii. 20. if indeed the passage is genuine. In v. 29. τραχεῖς, in reference to land, denotes, *rough, rugged*, as in *Luke* iii. 5.; and to sea, *rocky*, as in Polyb. I. 54. Diod. Sic. XII. 72. It was not unusual in violent storms to throw out more than one anchor; and the use of four in this passage corresponds with Cæs. B. C. I. 25. *Naves quaternis ancoris destinabat, ne fluctibus moverentur.* WETSTEIN, KUINOEL.

Ver. 30. χαλασάντων τὴν σκάφην. Liv. XXIX. 27. Prope obrutis navibus, scaphis in terram evaserunt. Compare also

Achill. Tat. III. 3. Cic. Invent. §. 51. In order probably to prevent too great a number from pressing into the boat, the sailors adopted the pretence of letting down an anchor at a short distance from the prow of the vessel. This is clearly the meaning of ἐκτείνειν ἀγκύρας in v. 31. With μελλόντων supply αὐτῶν, and of the word πρόφασις see on *John* xv. 21. In v. 33. ἄσπιτοι διατελεῖτε and μηδὲν προσλαβόμενοι are to be understood *comparatively*; and instances of similar limitations are of constant occurrence both in writing and ordinary conversation. KYPKE, KREBS, KUINOEL. Of the proverbial expression in v. 34. see on *Matt.* x. 29. In v. 39. κόλπος is an *inlet*, or *creek*: and, because all creeks have shores, it has been proposed to translate *a shore with a creek*, instead of the E. T. *a creek with a shore*. This, however, is doing great violence to the construction, at the same time that it is unnecessary, for αἰγιαλός is not simply *a shore*, but *a shore convenient for landing*, such as the Latins call *bona littora et mollia*. So Xen. Anab. VI. λιμὴν αἰγιαλὸν ἔχων. Hesych. αἰγιαλός· ὁ παραθαλάσσιος τόπος, ψαμμώδης, ἢ ψηφίδας ἔχων. Again: κόλπος· κοῖλος τόπος παραθαλάσσιος. GROTIUS, MARKLAND, SCHLEUSNER.—[KUINOEL.] The verb ἐξωθεῖν is used of *running a ship aground* in Thuc. II. 90. Polyb. XV. 2. 15. Schol. Thuc. l. c. ἐξέωσαν· πρὸς τὴν γῆν ὀκέλαι ἐποίησαν. So *expellere* and *ejicere* are used in Latin. Compare Petron. Sat. 114. Cæs. B. C. III. 28. Liv. XLIV. 28. Similarly ships *driven out of their course* are called ἐξώσται in Herod. II. 113. ELSNER, RAPHELIUS, WETSTEIN.

Ver. 40. εἰων εἰς τὴν θάλασσαν. *Let them fall into the sea*, as in v. 32. *supra*. Their business was to lighten the ship, that, in order to run her into the creek, she might draw as little water as possible. Some, indeed, would supply the sense thus: εἰων τὸ πλοῖον ἵνα εἰς τὴν θάλασσαν. But τὰς ἀγκύρας περιελόντες does not signify *weighing anchors*, as this interpretation supposes, but *cutting them away*; and so Plutarch. V. Pomp. p. 646. A. ἀγκύραν αἶρειν κελεύσας ἀνεβόησε, πλεῖν ἀνάγκη. *Supra* v. 20. the verb περιαιρεῖν is used metaphorically of *cutting off all hope*, which is a common expression in all languages. WETSTEIN, MARKLAND, SCHLEUSNER, KUINOEL, ROSENMULLER.—[KYPKE, &c.] Of the *rudder-bands*, ζευκτηρίας πηδαλίων, see Horne's *Introd.* Vol. III. p. 492. and compare Eur. *Hel.* 1552. πηδάλιά τε ζευγλαῖσι παρακαθίερο. Respecting the meaning of ἀρτέμων there is much difference of opinion; a *sail*, not the *mast*, is clearly intended; and indeed the Venetians still call the main-sail *artemon*. It should rather seem, however, that the *sail*, called by Pollux the *dolon*, is here meant, which was used to steady a ship in a heavy sea. Juv. Sat. XII. 68. *Vestibus extensis et, quod superaverat unum, Velo prora suo.* Scholiast. *Artemone solo velificaverunt.* GROTIUS, MICHAELIS, ROSENMULLER, &c.—[AL-

BERTI, WOLF, &c.] With *πνεύσῃ* there is an ellipsis of *αὔρα*, and with *κατείχον* of *τὴν ναῦν*. Hom. Od. A. 454. *φίλῃν ἐς παρσίδα γαίαν Νῆα κατισχέμεναι*. Compare Xen. Hell. II. 1. 19. WETSTEIN, KYPKE. Properly *τόπος διθάλασσος* (v. 41.) is an *isthmus*, just as Corinth is called *bimaris* in Hor. Od. I. 7. Ovid. Fast. IV. 499. It is clear, however, from v. 42. that the ship was not driven upon shore; so that here a *sand-bank* seems rather to be meant. The verb *ἐποκέλλειν* signifies *to run a ship aground* in Thucyd. IV. 26. Xen. Anab. VII. 58. Arrian. Exped. II. 25. 5. Diod. Sic. I. 31. With *ἐρείσασα* supply *ἐαυτήν*, and with the narrative compare Virg. Æn. V. 206. X. 303. in which last place *solvitur* exactly expresses *ἐλύετο* in this passage. WETSTEIN, LOESNER. The design of the soldiers to kill the prisoners originated in the strict military discipline of the Romans. There is an ellipsis in v. 43. which is supplied in Diod. Sic. p. 437. *ἔρριψαν ἑαυτοὺς εἰς τὴν θάλασσαν*. Also with *τοῦ πλοίου* (v. 44.) must be supplied *ἀπορρήγμάτων*, or some word of like meaning. Of *διασωθῆναι* see on Acts xxiii. 23. KUINOEL.

CHAPTER XXVIII.

CONTENTS:—*Paul on the island of Melita*, vv. 1—10. *His voyage, and arrival at Rome*, vv. 11—16. *He explains to the Jews the cause of his imprisonment*, vv. 17—29. *His abode at Rome*, vv. 30, 31.

Verse 2. βάρβαροι. Those critics who maintain that the island upon which Paul was cast was not the present *Malta*, but a small islet at the entrance of the Adriatic, called *Melida*, object to this epithet as wholly inapplicable to the former, which was at that time, according to Diod. Sic. V. 12., in a high state of civilization and mercantile prosperity. Cicero also speaks of *Malta* as a colony of considerable importance. Be it remembered, however, that the Greeks and Romans called all foreigners whomsoever *barbarians*, not as a term of reproach, but rather with reference to their difference of language. Thus Ovid. Trist. V. 10. 37. *Barbarus hic ego sum, quia non intelligor ulli*. Upon an inscription, which has been found at Malta, is the title *πρωτοῦ Μεληταίων*, which coincides so closely with the designation of *Publius* in v. 7. as to leave little doubt of the true locality of the Apostle's shipwreck. Publius was in all probability the deputy of the prætor of Sicily, in whose jurisdiction Malta was included. WETSTEIN, LIGHTFOOT, KREBS, KUINOEL, MICHAELIS, &c.—[BRYANT, RHOER.] Of the expression *οὐ τυχοῦσαν* see

on *Acts* xix. 11. The phrase ἀνάπτειν πυρὰν is not literally *to light a fire*, but *to kindle a pile of fuel*; though it amounts to the same thing. By φρύγανα is meant *dry fuel*, as in Xen. Anab. IV. 3. 8. φρύγανα συλλέγοντες ὡς ἐπὶ πῦρ. Hesych. φρύγανα ἕλη λεπτὴ καὶ ξηρά. In v. 3. the E. T. render ἐκ τῆς θερμῆς *out of the heat*, i. e. *the fire*; which cannot be admitted. The prepositions ἐκ and ἀπὸ frequently signify *propter*, as in *Rev.* xvi. 21. Soph. CEd. C. 612., and so *ex nulla conscientia* occurs in Sall. Cat. 35. As in this passage, the words ἐχίδνα and θηρίον are interchanged in Lucian. Philopseud. II. p. 472. Artem. IV. 50., and that the latter is properly used of *serpents* and *venomous animals* is clear from *Ecclus.* xii. 17. LXX. Dioscor. ap. Plin. N. H. XXIV. 9. Theocr. Id. XXIV. 54. Æsch. Dial. III. 21. That the viper was venomous there is no doubt; and as to the question whether it bit Paul, it is frivolously suggested by neologian anti-miraculists. If it did not, the mouth was closed; and if it did, the bite was rendered harmless, by the special interference of Divine Providence. The verb καθάπτειν, in a transitive sense, signifies *to bind upon*; and hence in the neuter, with an ellipsis of ἑαυτὴν, *to adhere*. With respect to the traditional extirpation of serpents in the island of Malta, attributed to the agency of St. Paul, it is not hinted by St. Luke, and is unquestionably fabulous. Medicinal antidotes of poison are termed *θηριακά* by Galen. WETSTEIN, SCHLEUSNER, WOLF, MICHAELIS. The inference adopted by the islanders, that St. Paul was *a murderer*, may probably have arisen from the vulgar notion that the gods were wont to inflict upon criminals punishment analogous to their crimes; and it has also been supposed that the idolatrous reverence paid by the ancients to the serpent induced an opinion of his divinity, on seeing him shake the viper from his hand. St. Luke's narrative, however, suggests no such conclusion; and conjectures on such points, as well as respecting the particular god whose presence they suspected, are entirely baseless. Of the personification, or rather deification, of Δίκη, in this passage, see Horne's Introd. Vol. III. p. 354., and compare Hesiod. Op. D. 256. Arrian. Exped. IV. 9. Soph. CEd. C. 1377. Eur. Phœn. 1389. ALBERTI, WETSTEIN, KUINOEL, &c. The verb πίμπρασθαι is frequently applied, as in v. 6., to *swellings* arising from poisonous *inflammations*. Lucian. Dipsad. IV. p. 482. ὅφισ οὐ πάνυ μέγας, ἐχίδνη δμοιος, πίμπρασθαι ποιεῖ. Compare Ælian. H. A. I. 57. III. 18. It is observable also, that the expression οὐδὲν ἄτοπον is employed by Galen (*Antid.* II.) to an escape from the effects of venomous bites. In the sense of *evil* generally ἄτοπος occurs in *Luke* xxiii. 41. 2 *Thess.* iii. 2. Herodian. IV. 11. 7. Joseph. Ant. II. 8. With μεταβαλλόμενοι there is an ellipsis of τὴν γνώμην, which is supplied in Xen. Hell. II. 3. 18. ELSNER, KYPKE, MUNTKE. There is some doubt whether τίμαις ἐτίμησαν in v. 10. is to be understood of *reverence* or of

gifts; and many suppose that the latter meaning is indicated by the following clause. Perhaps, however, the ordinary import of the term is equally suitable. Of the expression itself see on *Luke* xxii. 15., and of the extensive signification of *τιμή* in Scripture on *Matt.* xv. 4. *John* xii. 20. PARKHURST.—[SCHLEUSNER, KUINOEL.]

Ver. 11. παρασήμῳ Διοσκούροις. Having the Dioscuri as a sign. See Horne's *Introd.* Vol. III. p. 493., and of the peculiar province of Castor and Pollux, *quorum simul alba nautis Stella refulsit Decumbit pontus*, compare Theocr. *Id.* XXII. 1. Xen. *Symp.* VIII. 29. Hor. *Od.* I. 3. 2. IV. 8. 31. Senec. *Herc.* F. 14. The *tutelar deity* formed the *παρασήμον* also in this Alexandrian vessel; but the Romans seem to have had a device at the prow, distinct from the *tutela* at the stern. Thus Ovid. *Trist.* I. 9. 1. *Est mihi (sitque, precor, flava tutela Minervæ!) Navis: et a picta casside nomen habet.* See also Virg. V. 115. Some of the commentators regard *παρασήμῳ* as an adjective; but though the ellipsis of *ὄν* is somewhat harsh, the apposition in *Διοσκούροις* proves it to be a substantive. ALBERTI, KUINOEL, WOLF, BISCOE.—[SCHLEUSNER, WAHL.] Of the adverbial use of *δευτεπαῖοι* (v. 13.) see the references at *John* xi. 39., and of *οὕτως* (v. 14.) on *John* iv. 6. The verb *ἐρχεσθαι* means rather to *proceed forward*, than to *come*; and so in *Matt.* xii. 9. *John* vi. 17. and elsewhere. Compare Hom. *Il.* A. 120. Of *ἰδεῖν* (v. 15.) see on *John* xii. 20., and of the manner of Paul's custody (v. 16. compare v. 20.) see Horne's *Introd.* Vol. III. pp. 129. 222. It appears from Joseph. *Ant.* XVIII. 6. 6. Plin. *Epist.* X. 65. that prisoners transmitted to Rome from the provinces were usually delivered into the custody of the *Præfectus prætorio*; and the favour extended to Paul was no doubt procured from that officer at the intercession of *Julius*, backed by the letters of the procurator Festus. Compare *Acts* xxv. 25. xxvi. 31. The words *καθ' ἑαυτὸν*, *by himself*, i. e. apart from the other prisoners, refer to his *hired house*, mentioned in v. 30. *infra.* KREBS, KUINOEL, ALBERTI, MUNTHE, WETSTEIN.

Ver. 17. πρώτους. Persons of authority and influence; not, as some suppose, rulers of the synagogue. Joseph. *Ant.* VII. 11. 5. *οἱ τῆς χώρας πρῶτοι.* KREBS, WOLF. With St. Paul's statement in the following verses compare *Acts* xxi. 28. xxii. 3. xxiv. 14. 26. xxv. 5. xxvi. 31.; and of the prophecy of Isaiah, cited in vv. 27, 28. see on *Matt.* xiii. 14, 15. At *ἐξ ἱεροσολύμων* there is an ellipsis of *ἀπαχθεῖς*, as in *Acts* vii. 9., and of *ἀλλὰ* before *οὐχ ὥς*, as in *Mark* xvi. 26. Hom. *Il.* B. 522. In appealing to Cæsar it was not the Apostle's intention to recriminate upon his accusers, but to defend himself against their charges, and to advance the cause of the Gospel. BOS, KUINOEL.

The verb *περίκειται* is used in the same sense and construction as in v. 20. in Joseph. Macc. 12. *ὁρῶν ἤδη τὰ δεσμὰ περικείμενον*. KYPKE. As a concluding formula to a discourse, the expression *ῥῆμα ἐν* (25.) is frequently employed; as, for instance, in Xen. Hell. II. 3. 24. So Ter. Eun. I. 2. 98. *Labascit victus uno verbo*. WETSTEIN, KUINOEL.

Ver. 30. μισθώματι. Theoph. Char. 23. *ἐν μισθῷ τὴν οἰκίαν οἰκῶν*. The Vulgate has *conductu*. Senec. de Benef. VII. 5. *Nec conductum meum, quamquam sis dominus, intrabis*. KUINOEL. In several MSS. and versions the name Παῦλος is omitted, and should doubtless be rejected from the text. MILL, GRIESBACH.

ROMANS.

CHAPTER I.

CONTENTS :—*The Apostle's office and salutation, vv. 1—7. His anxiety for the welfare of the Church of Rome, and his intention of visiting them, vv. 8—15. The subject of the Epistle proposed, viz. the Gospel method of justification by faith, vv. 16, 17. General necessity for this justification ; and first, to the Gentiles, vv. 18—32.*

*Verse 1. κλητὸς ἀπόστολος. See on Matt. xx. 16. and so again vv. 6, 7. Of ἀφωρισμένος (v. 2.) see on Acts xiii. 1. Among the prophecies alluded to in v. 2. are Gen. iii. 15. xxii. 18. Deut. xviii. 15. 2 Sam. vii. 12. Isaiah vii. 14. ix. 6. &c. &c. This clause was probably inserted by the Apostle to predispose his Jewish antagonists for an attentive perusal of his arguments. In v. 4. ὁρισθεὶς signifies *determinately marked out*. Compare Acts ii. 23. iv. 28. x. 42. The words ἐν δυνάμει either relate to the power by which Christ was raised from the dead (Ephes. i. 19, 20.), or to the powerful evidence afforded by that fact to his divinity. ELSNER, LE CLERC, LOCKE, HAMMOND. With respect to the words κατὰ πνεῦμα ἀγιοσύνης there is much difference of opinion ; some rendering them *according to the spirit of prophecy* ; others *by the power of the Holy Spirit* ; *et aliter alii*. But they are evidently opposed to κατὰ σάρκα, so that the *human* and *divine* natures of Christ are manifestly intended by the two expressions respectively ; and, as the latter usually in the N. T. denotes the *third person* in the Trinity, there is an allusion perhaps to the operation of the Holy Ghost in the conception of the Saviour. See 1 Pet. iii. 18. DODDRIDGE, LOCKE, PEARSON, &c. —[PYLE, AMMON, &c. &c.] It is usual to interpret χάριν καὶ ἀποστολὴν as equivalent to χάριν τῆς ἀποστολῆς, but the former will rather denote the *gifts of the Spirit* necessary for the Apostolic office, and the latter the *office* itself. WHITBY, MACKNIGHT, DODDRIDGE.—[TAYLOR.] The phrase εἰς ὑπακοὴν πίστεως recurs in Rom. xvi. 26. and its import is, *in order to effect among the Gentiles an obedience on a principle of faith in Christ.**

For similar constructions see v. 16. 1 *Pet.* i. 22. Of ὄνομα redundant see on *Matt.* vi. 9. and of εἰρήνη (v. 7.) on *Matt.* x. 12. Some have thought that the Epistle was addressed to *all* the Romans; but that πᾶσι is to be strictly connected with ἀγαπητοῖς is manifest from the next verse, which it is impossible to understand of the *faith* of unbelievers. WHITBY.—[MACKNIGHT.]

Ver. 8. κόσμῳ. *The Roman empire.* See on *Luke* ii. 1. and of λατρεύω and ἀδιαλείπτως in v. 9. on *Matt.* iv. 10. *Luke* xviii. 1. The sense in which πνεῦμα is here used is the second noticed under *Matt.* i. 18. and the expression denotes *servency* and *earnestness* in prayer. In v. 11. some understand by χάρισμα πνευματικὸν *the power of working miracles*; but it rather denotes, as again in *Rom.* v. 15, 16., *a general communication of spiritual gifts of any or every kind*, which it was the peculiar privilege of an apostle to confer. See on *Acts* xi. 30. This interpretation is supported by the addition of the words εἰς τὸ στηριχθῆναι ὑμᾶς, *for your confirmation in the faith*: which confirmation, the Apostle adds, would be a source of mutual consolation to them and to himself. GROTIUS, HAMMOND, WOLF, WHITBY. For the intention expressed in v. 13. compare *Acts* xix. 21. *Rom.* xv. 23. It has been a subject of inquiry whether the *Romans* are included in the word Ἕλλησι or βαρβάροις in v. 15. for, although the distinction which the Greeks placed between themselves and all foreigners is well known, yet St. Paul, in a letter to the *Romans*, would scarcely perhaps have classed them with the βάρβαροι. In all probability the expression employed is nothing more than a general designation of all classes and nations; the latter clause, with which compare *Matt.* xi. 25. being an illustration of the former. Hesych. Ἕλληνες φρόνιμοι, ἥτοι σοφοί. Βάρβαροι οἱ ἀπαίδευτοι. As the Gospel was committed to St. Paul for its unreserved communication to the Gentile world, he was a trustee, and therefore a *debtor*, to this purpose; and it is to this *obligation*, not to the joy which the faith of the Romans had afforded him, that the word ὀφειλέτης refers. The phrase ὀφειλέτης εἶναι recurs in *Rom.* viii. 12. xv. 7. denoting *coercive obligation* or *service*. Compare *Soph.* Aj. 590. *Virg.* *Æn.* XI. 51. With τὸ κατ' ἐμὲ πρόθυμον, *my readiness, my desire* (v. 15.), supply ἐστί. The adjective is to be taken substantively with ἥθος understood, as in *Eur. Iph. T.* 996. ROSENMULLER, KYPKE, TAYLOR.—[KREBS, KOPPE, &c.]

Ver. 16. οὐ γὰρ ἐπαισχύνομαι κ. τ. λ. The manner in which St. Paul introduces his Epistle may have been suggested by the probability that the *Gospel method of justification by faith* (δικαιοσύνη ἐκ πίστεως) would be regarded as foolishness by the philosophers of Rome. Still he was not ashamed of it; and, as in obedience to the command of Christ, it had been preached to

the Jews *first*, he was now bound to offer it to the Gentiles. See on *Matt. x. 25*. There is much difference of opinion as to the construction of v. 17. Some closely connect ἐκ πίστεως εἰς πίστιν, and understand the expression as denoting the *progressive increase of faith*, and analogous to the phrase ἐκ γενεᾶς εἰς γενεάν. Others render εἰς πίστιν *in order to produce faith*, and compare εἰς σωτηρίαν in the preceding verse. But it is preferable to take πίστιν for πιστεύοντας. This interpretation is confirmed by *Rom. iii. 22*. and the trope is common in all writers. DODDRIDGE, WELLS, SCHLEUSNER, ROSENMULLER, &c.—[LECLERC, FELL, PYLE, HAMMOND, LOCKE.] In the citation from *Habb. ii. 4*. ἐκ πίστεως depends upon δίκαιος, not upon ζήσεται, as in the E. T. and it will thus coincide with the preceding clause both in sense and construction. Another example of δίκαιος in the sense of δικαιωθείς occurs in *Rom. ii. 13*. MACKNIGHT. In order more fully to appreciate the subject discussed in this Epistle, and to the general apprehension of the apostolic writings, it will be proper here to introduce a few observations

[ON CERTAIN THEOLOGICAL TERMS EMPLOYED BY ST. PAUL.]

1. δικαίω, δικαιοσύνη. Many cognate significations have been assigned to the verb δικαίω, but in the N. T. it invariably denotes to *acquit*, i. e. to *justify*, to *account just*. See on *Matt. xi. 19*. *Luke vii. 29*. Hence the derivative noun δικαιοσύνη signifies *acquittal*. The words, indeed, are strictly forensic; and, as employed in the Epistles, imply a *judicial* sentence of the Almighty upon all mankind, as obnoxious to Divine punishment. Now the Jews maintained that they were *justified* in the sight of God by the *merit* of legal observances performed by their own unassisted endeavours; and it is this *justification*, denominated ἰδία δικαιοσύνη, which the Apostle rejects, and opposes to δικαιοσύνη τοῦ Θεοῦ (*Rom. x. 3*.), a *justification which is the free gift of God*, offered to all mankind without reserve or exception, upon condition of

2. πίστις, faith. In general πίστις denotes simply a *belief in the Gospel arising out of a knowledge of what the Gospel really is*; and thus it is used by St. James universally, and by St. Paul himself in *1 Cor. xiii. 2*. Faith however, in this abstract signification, cannot *justify*; indeed, justification depends not at all upon its *existence*, but by its *action*. A man is commonly said to be saved by his *skill* or by his *courage*; whereas it is the conduct induced by these qualities which really saves him. Thus St. James, in denying the efficacy of faith to salvation, speaks of its mere existence; while St. Paul, in affirming its *justifying* power, regards it as influencing the heart to Gospel *obedience*. Still salvation is *by grace, not of works* (*Ephes. ii. 10*.), i. e. not *by merit*; as will appear by the Apostle's use of the words.

3. νόμος and ἔργα νόμου. There is considerable difficulty in determining the various meanings of νόμος in the Epistles of St. Paul. It is used of every rule of life, and especially of the Law of Moses, either with reference to its moral or ceremonial observances, or both; of the religion of nature; and sometimes, as in *Rom.* vii. 21. of any *actuating principle*. It may be observed, however, that when the Mosaic dispensation is meant, the article is in general prefixed; except where the regimen demands otherwise, or the usual anomalies of construction occur. Thus, in *Rom.* vii. 7. the preposition dispenses with the article, though the context plainly indicates the law of Moses: and indeed the context must always be regarded as the best guide in ascertaining the import of the term. With respect to the ἔργα νόμου, to which the Apostle in this Epistle so frequently denies a justifying efficacy, it is clear that those legal observances are to be understood, which the Jews considered as in themselves meritorious. It is in this point that the great distinction lies between the arguments of St. Paul and St. James. While both apostles employ the same words, πίστις and δικαιοσύνη, for *faith* and *justification*, the latter never employs ἔργα νόμου, but always ἔργα simply; and whenever the former uses ἔργα alone, his more general expression proves that the other is elliptical. The reason of this distinction is obvious: St. Paul is arguing against the Jews, who believed that they could be justified by works of obedience to the moral law, done in their own strength; and St. James against a mistaken notion on the part of Christians, who maintained that a man may be justified by *faith* alone, independent of *evangelical obedience*. Lastly, we may observe, that there are *two* justifications; not indeed, as some suppose, depending on simple *faith* and simple *obedience* respectively; but one in time, and the other in eternity. The one is that condition which, if continued in, will end in the other. TERROT, MIDDLETON, &c. —[WHITBY, TAYLOR, &c.]

Ver. 18. ἀποκαλύπτεται γὰρ ὁργὴ κ. τ. λ. Having stated the Gospel doctrine of *justification by faith*, the Apostle proceeds to prove its necessity, by showing that mankind universally had no merit of their own to entitle them to salvation: and first, with respect to the Heathen, he convicts them of sin against the light of nature, which had always sufficiently indicated the existence and attributes of God, in the order and excellence of his works. See on *Acts* xiv. 14. But the philosophers, who had thus acquired the knowledge of God, unjustly withheld it from the rest of mankind: and, attributing the blessings which they enjoyed to secondary causes, did not glorify God with the honour and gratitude due to him, but represented him under a variety of idolatrous forms. See *Juv. Sat.* XI. 325. sqq. XV. 1. *Virg. Æn.*

VIII. 698. The verb κατέχειν signifies *to confine* or *obstruct*, as in *Luke* iv. 42. and ἐν ἀδικίᾳ is for ἀδικῶς. So ἐν ἀληθείᾳ, *truly*, in *Matt.* xx. 16. ἐν κρυπτῷ, *secretly*, in *John* vii. 10. In v. 19. τὸ γνωστὸν, for ἡ γνωστὴ, is quite in St. Paul's manner, as τὸ χρηστὸν in *Rom.* ii. 4.; and so also the LXX in *Gen.* ii. 9. Some would render ἀπὸ for ἐκ in v. 20.; but the means whereby God declares himself is expressed in the word ποιήμασι. With the sentiment we may compare *Aristot. de mundo*, c. 6. πᾶσιν θνητῷ φύσει γενόμενος ἀθεώρητος ἀπ' αὐτῶν τῶν ἔργων θεωρεῖται ὁ Θεός. MACKNIGHT, SCHLEUSNER.—[LUTHER, WOLF, PEARSON, HACKSPAN.] In v. 25. ἀλήθεια τοῦ Θεοῦ is a common figure for Θεὸς ἀληθινός, and ψεύδος is used to denote a *false God*, as the Hebrew יְהוָה in *Isaiah* xxviii. 15. *Jerem.* xiii. 25. *Amos* ii. 4. *Habb.* ii. 18. Of παρὰ, denoting *above*, see on *Luke* xiii. 1. GROTIUS, ROSENMULLER, LOCKE.

Ver. 27. τὴν ἀντιμισθίαν. The excesses into which the Heathen world had fallen, rendering them incapable of appreciating the natural affections, are to be considered as the penalty of their aversion for the true God. In proof of these excesses, which were sanctioned by the greatest philosophers, as enumerated in the remaining verses of the chapter, it will be sufficient to compare the following, among numberless similar authorities, *Levit.* xviii. 23. *2 Kings* xxiii. 7. *2 Macc.* vi. 4. *Cic.* N. D. I. 28. *Virg.* *Eclg.* II. *Senec.* *Epist.* 15. and *Juvenal*, *Lucian*, and *Martial*, *passim*. GROTIUS, WETSTEIN, &c. The verb δοκιμάζειν signifies *to prove*, or *assay*, as metals by fire. *Isocr.* ad *Dem.* c. 12. τὸ μὲν χρυσὸν ἐν τῷ πυρὶ δοκιμάζομεν, τοὺς δὲ φίλους ἐν ταῖς ἀνυχταῖς διαγιγνώσκομεν. So *1 Pet.* i. 7. Hence, generally, *to prove*, or *examine*, as in *Luke* xiv. 19. *to discern* or *discinguish*, as in *Luke* xii. 56. *Rom.* ii. 18. and in v. 28. *to approve*, as it were after trial. It is evident that here, as in *2 Cor.* xiii. 3. the use of this verb suggested that of ἀδόκιμος, its derivative, which is properly applied to the dross in metals, (*Isaiah* i. 22. LXX.) and thence denotes generally, in a passive sense, *disapproved*, *rejected*; and actively, as in this place, *undiscerning*, *injudicious*. Compare *2 Tim.* iii. 8. *Tit.* i. 16. The E. T. always translates the word *reprobate*, except in *1 Cor.* ix. 27. but that it is never employed in the Calvinistic sense is evident from its very derivation, which has reference to a trial; and the idea of a trial, where the result is inevitable, is manifestly absurd. KREBS, MACKNIGHT, PEARSON, WELLS, LOCKE, &c. There is a remarkable *metosis* in τὰ καθήκοντα, with which compare *2 Macc.* vi. 4. *Ephes.* v. 11. and ἀέκτα ἔργα in *Hom.* II. X. 395. *et passim*. DODDRIDGE. In v. 29. most MSS. omit either πορνεία or πορνεία. The latter agrees best with the context, in which the several sins enumerated indicate malevolence rather than lust; and the former clearly arose from the similarity of letters. KOPPE,

GRIESBACH. The noun *κακία*, *malice*, is distinct from *κακοήθεια*, which indicates the temper which *puts the worst construction on every thing*. Arist. Rhet. II. ἔστι γὰρ κακοήθεια τὸ ἐπὶ τὸ χεῖρον ὑπολαμβάνειν ἅπαντα. According to the accentuation, *θεοστυγῆς* (v. 30.) denotes *hated of God*, or *hated by God*; but the former sense is here clearly requisite. WETSTEIN, SCHLEUSNER. Some refer *ἀσφόργους* (v. 31.) to the stoical indifference to the parental and filial duties; but it alludes perhaps to the practice, which prevailed universally among the Heathens, of exposing their children, which in many states was sanctioned by law. DODDRIDGE, GROTIUS, ROSENMULLER.—[MACKNIGHT.] In v. 32. *δικαίωμα* signifies *an ordinance*, or *precept*, as in *Rom.* ii. 26. viii. 4. See on *Luke* i. 6. Sometimes it implies *moral obedience*, as in *Rom.* v. 18. viii. 4. and elsewhere; and in *Rom.* v. 16. it has the very unusual sense of *δικαιοσύνη*, *justification*, as opposed to *κατάκριμα*. That the philosophers did condemn the crimes here stated, and considered them punishable in a future state, is evident from Virg. *Æn.* VI. 608. sqq. Compare Tertul. *Apol.* c. 11. At the same time they habitually practised them, and approved the like corruption in others. Thucyd. III. 82. Εὐσεβεία μὲν οὐδέτεροι ἐνόμιζον, εὐπρέπεια δὲ λόγου, οἷς συμβαίη ἐπιφθόνως τι διαπραξασθαι, ἄμεινον ἤκουον. Οὕτω πᾶσα ἰδέα κατέστη κακοτροπίας, καὶ τὸ εὐηθές, οὗ τὸ γένναιον πλείστον μετέχει, καταγελασθὲν ἠφανίσθη· τὸ δὲ ἀντιτέταχθαι ἀλλήλοις τῇ γνώμῃ ἀπίστως, ἐπὶ πολὺ διήνεγκεν. Οὐ γὰρ ἦν ὁ διαλύσων, οὔτε λόγος ἔχυρος, οὔτε ὄρκος φοβερός. GROTIUS, TAYLOR, &c.

CHAPTER II.

CONTENTS—*The Apostle proceeds to show, secondly, the necessity of justification to the Jews, who, in committing like crimes, were exposed to the same condemnation, vv. 1—11. Origin of this equal condemnation in the breach, by Jew and Gentile, of the laws respectively given to them, vv. 12—16. The evil conduct of the Jews cancels their boasted superiority over the Heathen, vv. 17—24. Outward circumcision, without inward purity, less profitable than uncircumcision, vv. 25—29.*

Verse 1. διὸ ἀναπολόγητος εἶ, κ. τ. λ. The particle *διὸ* marks the transition from the case of the Gentiles to that of the Jews, whom the Apostle now proves to be guilty of the same crimes, and amenable to the same punishment. Some indeed argue, from the expression in vv. 9, 10. that both Jews and Gentiles are equally addressed; and others that the appeal is still to the latter

only, turning to the former at v. 17. But in v. 12. sqq. there is clearly a distinction, which will not admit of these hypotheses; and that the Jews were (πράσσοντες αὐτὰ) guilty of the same lusts and passions attributed in the last chapter to the Gentiles, is attested by Joseph. B. J. IV. 9. VI. 9. VII. 8. The participle with the article prefixed (ὁ κρῖνων) denotes an habitual character or employment. WHITBY, TAYLOR, SCHLEUSNER, &c.—[GROTIUS, LE CLERC, WOLF, DODDRIDGE.] In v. 2. κατ' ἀλήθειαν probably means nothing more than *certainly, undoubtedly*, though some refer it to the *justice*, and others to the *threatenings*, of God. RAPHELIUS, PALAIRET.—[LOCKE, MACKNIGHT.] Of the manner in which the Jews abused their privileges see Horne's Introd. Vol. III. p. 382. sqq., and of the verb ἄγει in v. 4. see Vol. II. p. 467. The preposition κατὰ (v. 5.) denotes *on account of*, as in Eph. IV. 19. Properly the verb θησαυρίζειν is used in a good sense, but it occurs in a bad sense in *Deut.* xxiii. 34, 35. *Prov.* i. 8. LXX. Eur. Ion. 941. So Plaut. Merc. I. 51. *Thesaurum mali*. WETSTEIN. By ἡμέτρα ὀργῆς there cannot be, as some have argued, a partial allusion to the destruction of Jerusalem; but the day of judgment is clearly intended, in which rewards and punishments will not be adjudged (vv. 6—11.) to this or that nation, having peculiar privileges, but according to an impartial estimate of the degree of knowledge assigned to each individual. WHITBY, YOUNG.—[KOPPE.] In v. 7. some would construe ἔργον ἀγαθοῦ with the forward nouns, but ὑπομονὴν ἔργου ἀγαθοῦ should be taken together, and rendered *perseverance in well-doing*. So 1 *Thess.* i. 3. ὑπομονὴ τῆς ἐλπίδος. KOPPE, BEZA. With τοῖς ἐξ ἐριθείας (v. 8.) supply οὔσι. The expression is similar to οἱ ἐκ πίστεως, *Rom.* iii. 26. οἱ ἐκ περιτομῆς, *Rom.* iv. 12. and is equivalent to τοῖς ἐρίζουσι. It should be observed, that the contention here meant is not that of open violence, but of mental resistance and unbelief. There is an anacoluthon in the nominatives θυμὸς, &c. which requires the addition of ἔσται or ἀποδοθήσεται. In all probability the denunciation is borrowed from *Psalms* lxxviii. 49. The words θλίψεις and στενοχωρίαι are similarly connected in Artemid. II. 52. and the distinction between θυμὸς and ὀργή is thus marked by Ammon: Θυμὸς μὲν ἐστι πρόσκαιρος, ὀργὴ δὲ πολυχρόνιος μνησικακία. ELSNER, DODDRIDGE, WETSTEIN. Of the word προσωπολήψια see on *Luke* xx. 21. and compare the note on *Acts* x. 34.

Ver. 12. ἀνόμως. Not *contrary to a law*, but *without a law*; a sense which, though rare, occurs in Isocr. Paneg. p. 94. τοὺς Ἕλληνας ἀνόμως ζῶντας, καὶ σποράδην οἰκοῦντας. ALBERTI. That the *law of nature* cannot be here intended is certain, for none of the human race were ever without it; but there is a question whether the law of Moses, or generally a *revealed law*,

is to be understood. The omission of the article is in favour of the latter opinion, as its insertion in the next verse indicates the law of Moses; so that the sense will run thus: *As many as have sinned without a revelation will be punished without incurring the additional penalties which such a revelation would have exacted; and as many as sinned under a revelation will incur its severer denunciations.* And so even among the Jews, *not the hearers of the Mosaic law, &c.*; whereas, on the contrary, those of the Gentiles, who have no law written on stones (2 Cor. iii. 7.), but exhibit a morality equal to that inculcated in the law (v. 15.), have a law written on their hearts, and may hope for the rewards, which an actual revelation would have promised. Passages of similar import are found in profane writers. MIDDLETON, GROTIUS, WETSTEIN.—[HAMMOND, DODDRIDGE, SCHLEUSNER, &c.] The ancient commentators understand the Apostle as speaking in v. 14. of Christian Gentiles, but he clearly alludes to such characters as Job, Melchisedec, and Cornelius, who led a good life by the light of nature. WHITBY. In v. 15. some take τὸ ἔργον τοῦ νόμου for τὸν νόμον simply; but it rather indicates *an effect* equivalent to that produced by the observance of the Mosaic precepts. By the E. T. μεταξὺ is rendered *the mean while*; but it should be joined with ἀλλήλων, and the meaning is *their reasonings with one another*, viz. on the subject of moral good and evil. Compare Matt. xviii. 15. Acts xv. 9. WETSTEIN, TAYLOR, MACKNIGHT, ROSENMULLER, &c. It is clear that vv. 13—15. are parenthetical. With τὰ κρυπτά in v. 16. some supply τῆς καρδίας from 1 Cor. xiv. 25. and others ἀμαρτήματα from Psalm xix. 12. xc. 8. It rather includes the whole conduct of man, as hidden from all but God. The expression τὸ εὐαγγέλιόν μου implies *the Gospel as preached by me*. Compare Rom. xvi. 25. 2 Tim. ii. 8. GROTIUS, HAMMOND.

Ver. 17. ἴδε, σὺ Ἰουδαῖος κ. τ. λ. By setting the boasted privileges of the Jew in opposition to their iniquitous practices, the apostle proceeds to prove them sinners against greater conviction, and liable to greater punishment than the Gentiles. For ἴδε a great number of MSS. versions, and Fathers have εἰ δέ, which seems to be the correct reading. The verb ἐπνομάζω is by some rendered *to be*, which is the common import of καλεῖσθαι in the O. and N. T. But it seems to indicate a Jew *by name* only, not in *reality*; and so it is used frequently by the LXX, though it does not recur in the N. T. GRIESBACH, LOCKE, HAMMOND.—[WOLF.] Implicit *reliance* upon the law, without personal exertion, is implied in the verb ἐπανεπαύεσθαι, as in Mic. iii. 11. LXX. ἐπὶ τὸν Κύριον ἐπανεπαύοντο. So the *boast* here expressed by καυχᾶσαι τῷ Θεῷ was an arrogant dependence upon God's peculiar protection, founded simply upon a more perfect knowledge of his will. With τὸ θέλημα in v. 18. supply

αὐτοῦ. Theophylact explains δοκιμάζεις τὰ διαφέροντα by κρίνεις τί δέi πράξει, καὶ τί μὴ δέi πράξει. The Vulgate has *probas utiliora*, which nearly coincides with the E. T. Either sense is admissible, and amounts in fact to the same thing; but perhaps the former is preferable. Andocides in *Alcib.* p. 121. δεινὸν μὲν οὖν ἔστι καὶ ὑπὸ τῶν ἀγνοούντων τὰ δίκαια πάσχειν κακῶς· πολὺ δὲ χαλεπώτερον, ὅταν τις ἐπιστάμενος τὰ διαφέροντα παραβαίνειν τολμᾷ. Compare *Phil.* i. 10. Arrian. Epict. I. 20. ELSNER, WOLF, SCHLEUSNER.—[HAMMOND, MACKNIGHT, ROSEN-MULLER.] Of the verb δοκιμάζειν see on *Rom.* i. 27. That the appellations in vv. 19, 20. were applied by themselves to the Jews, as indicative of their superiority over the Gentiles, compare *Isaiah* ix. 1. xlii. 6, 7. xlix. 9. *Luke* i. 79. *Ephes.* v. 8., and that they were guilty of all the charges brought against them in vv. 21—23. in a very flagrant degree, compare *Matt.* xix. 3. 9. xxi. 13. xxiii. 3, 4. *John* ii. 16. Joseph. B. J. V. 9. 4. Ant. XX. 8. See also Horne, *ubi supra*. As τύπος in *Rom.* vi. 17. so here μόρφωσις denotes a *delineation* or *summary*; and the metaphor seems to have arisen from the notion that what we learn is *formed* into an impression upon the mind. See *Gal.* iv. 19. So Cicero speaks of *formam veri*; and Horace says *mentes formare studiis*. Hesych. μόρφωσις· εἰκὼν. WHITBY, LIGHTFOOT, GROTIUS. The robbery of *Heathen temples*, which was a prevalent crime of the age, can scarcely, as applied to a Jew, require so strong a word as ἱεροσυλεῖν in v. 22. which rather refers to the desecration of their own, as reproved in *Matt.* xxi. 12. Compare *Acts* xix. 37. ROSEN-MULLER.—[LE CLERC.] In making a direct application of the preceding interrogatories the Apostle principally alludes in v. 24. to *Isaiah* lii. 5., but other prophecies, as *Exek.* xxxvi. 20. 2 *Sam.* xii. 14. *Nehem.* v. 9. may be included in the reference. WOLF.

Ver. 25. περιτομή μὲν γὰρ κ. τ. λ. In anticipation of the reply, which the notion entertained by the Jews of the complete efficacy of circumcision to salvation, would suggest, the Apostle explains the true import of that rite. By νόμον, without the article, is evidently intended the *moral precepts* of the law, of which circumcision was the outward sign; and it is explained by τὰ δικαιώματα τοῦ νόμου in the next verse, which the Gentiles might be led to practise by the light of nature. The terms περιτομή and ἀκροβυστία are of course to be understood of οἱ τὴν περιτομὴν καὶ ἀκροβυστίαν ἔχοντες (*Acts* xi. 3.); and the περιτομή καρδίας, or ἀχειροποίητος, is explained in *Col.* ii. 11. of the *putting off the sins of the flesh*. See also Horne's *Introd.* Vol. III. p. 271. In v. 27. γράμματος is sometimes understood of the *letter* opposed to the spirit, as in v. 29. but it is rather used of the Mosaic ritual in contradistinction from the unwritten law of nature; as again in *Rom.* vii. 6. 2 *Cor.* iii. 6. MIDDLETON, DODDRIDGE,

GROTIUS. There is a probable allusion in the last clause of v. 29. to the etymology of the word Ἰουδαῖος, as derived from *Judah*, which signifies *praise*. Compare *Gen.* xxix. 35. xlix. 8. WETSTEIN.

CHAPTER III.

CONTENTS:—*Objections stated and answered, vv. 1—8. Universal corruption again asserted, and proved from the Jewish Scriptures, vv. 9—19. Hence the conclusion, that justification cannot rest upon obedience to any law, v. 20. The law, therefore, having failed, God in his mercy has substituted justification by faith, vv. 21—30. This doctrine not subversive, but confirmatory, of the law, v. 31.*

Verse 1. τί οὖν τὸ περισσὸν κ. τ. λ. St. Paul here states the objections which a Jew might be supposed to make to the terms in which he had spoken of their boasted privileges, to which he replies (v. 2.) that he had a paramount advantage over the Gentiles in being entrusted with the oracles of God, which were intended as a *schoolmaster to bring him to Christ*. And suppose, retorts the Jew (v. 3.), *that some were unfaithful, and turned aside to idolatry, can their faithlessness cancel the promise of God to the seed of Abraham?* No, replies St. Paul (v. 4.), *nor will God break his part of the covenant with the true seed; though the unbelieving Jews have forfeited its rewards by their violation of its conditions.* Of the construction ἐπιστεύθησαν τὰ λόγια see *Matt. Gr. Gr.* §. 421, 2. and compare *1 Cor.* ix. 17. *Gal.* ii. 7. *1 Thess.* ii. 4. *Tit.* i. 3. The word λόγια among the Greeks denoted *divine communications*. *Schol. Thuc.* II. 8. λόγια ἐστὶ τὰ παρὰ τοῦ Θεοῦ λεγόμενα καταλογάδην· χρησιμοὶ δὲ οἷτινες ἐμμέτρως λέγονται. Hence it is here applied to the *Scriptures of the O. T.* called λόγια ζῶντα in *Acts* vii. 38. TAYLOR, MACKNIGHT, ROSENMULLER, KOPPE, &c. In v. 4. the words ἀληθῆς and ψεύστης indicate the *keeping* and *violation* of the covenant on the part of God and man respectively; and the citation from *Psalms* li. represents the Almighty as *judicially acquitted* of a breach of his promise. David is there acknowledging the justice of God in the revocation of his blessings in consequence of his guilt in the affair of Uriah; and God appears as a defendant who gains his cause. Some, indeed, consider the Deity as the judge, rendering ἐν τῷ κρίνεσθαί σε, *when thou enterest into judgment*; but the construction and the ordinary sense of νικᾶν, as well as the Hebrew original, confirm the other interpretation. WETSTEIN, GROTIUS, WHITBY.—[TAYLOR.]

*Ver. 5. συνίστησι. Exhibits, proves. Philo de migr. Abr. p. 394. τὴν σοφίαν αὐτοῦ συνίστησι ἐκ τοῦ τὸν κόσμον δεδημιουργκέναι. Admitting the fact of our unfaithfulness, still, argues the Jew, if this unfaithfulness vindicates God's justice in his mode of justifying sinners, is not his anger against us unreasonable (v. 5.)? for if his promise has been extended by our rejection of the Messiah, so as to increase his glory by the conversion of the Gentiles, why should we be punished as sinners, as well as lose our boasted privileges (v. 7.)? The Apostle, fearful of being misunderstood, interrupts the objection in v. 6. with the observation that he is merely speaking in the words of men's wisdom, sensible of the inconsistency of the argument with God's impartial judgment of the world: and in v. 8. by pushing the inference as far as it will go, he fully exposes the absurdity of the position. Yes, says he, and why not add, (what you falsely charge us Christians with inculcating) Let us do evil, &c. Manifestly καὶ μὴ is an abbreviated form of καὶ τί μὴ λέγομεν, understanding the verb from the parenthesis succeeding, and repeating the interrogative particle. According to Origen some copies read v. 6. thus: ἐπιφέρων τὴν ὀργὴν κατὰ ἄνθρωπον; λέγω, κ. τ. λ., but the received text is the Apostle's usual formula in speaking of men in general. Compare *Rom.* vi. 19. *1 Cor.* ix. 8. xv. 32. *Gal.* iii. 15. Some critics consider the reply to the objection as continued without interruption through vv. 6—8. understanding κόσμος of the Gentiles only, and ψεῦσμα of heathen idolatry. But ψεῦσμα has a more natural reference to ψεύσεως in v. 4., and for an instance of similar interruptions see *Hor. Sat. II. 3. 187.* The calumny in v. 8. may possibly have arisen from a misrepresentation of the Apostle's doctrine, as stated in *Rom.* v. 8. 20, 21. GROTIUS, HAMMOND, WOLF, ROSEN-MULLER, MACKNIGHT.—[KOPPE.]*

Ver. 9. τί οὖν προεχόμεθα; Theophylact: ἄρα ἔχομεν τι πλεον; and similarly Theodoret. This is the only place in the N. T. in which the verb προέχεται occurs in the middle voice. Hence it has been rendered as a passive, *an antecellimur?* but the Apostle has never hinted at any superiority on the part of the Gentile; nor does the transitive sense contradict the assertion in v. 1. *supra*, since the Apostle is there speaking of religious privileges, not of personal righteousness. Having refuted the objections supposed to be urged by the Jew, he sums up the argument of the two first chapters, and establishes its truth by a reference to the Jewish Scriptures. SCHLEUSNER.—[WETSTEIN.] The verb προαιτιάσθαι is rendered by some to *convict before*; but it is rather to *prove before*, in reference to the preceding argument. A passive signification, dependent on the authorities cited from the Psalmist, is out of the question. SCHLEUSNER, ROSEN-MULLER, KOPPE.—[GROTIUS, LOCKE, ERASMUS, &c.] Of the

citations in vv. 10—18. see Horne's *Introd.* Vol. II. p. 224. They are loosely quoted, probably from memory, with the view of proving from their own Scriptures, which were of course (v. 19.) addressed to themselves, that the Jews as well as the Gentiles were guilty before God. Hence (v. 20.) neither the one nor the other could be justified by the works of the law of Moses, or of nature, against the light of which they had *knowingly* offended. The quotations are of course to be understood with limitations. Some would confine νόμος in v. 19. to the *Mosaic law*; but the passages quoted in the context show that it includes the whole preceptive part of Scripture. Again, in v. 20. some would understand the *Jewish law*; but πᾶσα σὰρξ must be understood universally, and so, therefore, must νόμος. MIDDLETON, BEZA, LOCKE, DODDRIDGE.—[ROSENMULLER, MICHAELIS.] With respect to the syntax, &c. ὑπόδικος τῷ Θεῷ may be rendered *liable to Divine justice*, in consequence of being *under sin* (v. 9.). Hesych. ἐνοχος δίκης. In v. 13. ἰδοιούσαν is described by the grammarians as *Bæoticæ* for ἰδούσαν, and so ἡλθούσαν for ἡλθον, *Psalm* lxxviii. 1. LXX. ἐλάβοσαν for ἔλαβον, 1 *Macc.* xi. 48. DODDRIDGE, WETSTEIN, GROTIUS. The different tone in which the Apostle addresses the Jews and Greeks respectively is worthy of remark. Fearless of offending the latter, he speaks openly and without reserve: while he argues with the former out of their own writings, in which, as in a glass, was represented the depraved character of the nation. MACKNIGHT.

Ver. 21. νυνὶ δέ. *But now*; i. e. under the Gospel dispensation, as in *Heb.* ix. 26. 'The expression does not simply denote *transition*: and the verb πεφανέρωται indicates the clearer manifestation of the doctrine of justification under the new covenant, though it had been attested by the prophets under the old. See *Gen.* xv. 6. *Psalm* xxxii. 1, 2. *Isaiah* liii. 11. *Dan.* ix. 24. *Hab.* ii. 4. and compare *Heb.* xi. Having established the insufficiency of human merit for the attainment of salvation, the Apostle now sets forth the doctrine of *justification by faith*, which the Gospel proclaims *to all*, and extends *to all* who believe (v. 22.) without exception or distinction; which, inasmuch as all have sinned (v. 23.), is not *merited*, but the *free gift of Divine grace*, purchased by the *ransom* (ἀπολύτρωσις) paid by Christ (v. 24.); for by this *propitiatory sacrifice* alone could God's justice be satisfied: and he therefore appointed it as a proof of his justice in bearing with the sins of men before the revelation of the Gospel, and in acquitting sinners under the Gospel on the condition of faith (vv. 25, 26.). Of the term δικαιοσύνη τοῦ Θεοῦ, whereof Christ is here pointed out as the *meritorious cause*, and faith as the *condition*, see on *Rom.* i. 16. In v. 22. some regard εἰς πάντας καὶ ἐπὶ πάντας as synonymous, and repeated *emphatically* to exclude any exception. But the sense is better as given above. Some

also in v. 23. render δόξα Θεοῦ, *the glory or blessedness of heaven*, as in *Rom.* ii. 10. viii. 18. *Col.* iii. 4. and elsewhere; and others *the image of God*, in which man was created, comparing *Rom.* i. 23. *1 Cor.* xi. 7. But this does not well suit with the verb ὑπερέσθαι, which involves a metaphor borrowed from a *race*, in which those who are behind lose the prize: and so *1 Cor.* i. 7. *Heb.* iv. 1. xii. 15. Perhaps it rather means the *praise or approbation* of God, as in *John* v. 44. xii. 43. MACK-NIGHT, ROSENMULLER, SCHLEUSNER, &c.—[WHITBY, BEAU-SOBRE, KOPPE.] The word ἱλαστήριον, *subaud.* ἐπίθεμα, which is expressed in *Exod.* xxv. 17. xxxvii. 6. LXX. denotes the *covering of the ark*, or *mercy seat*, before which the blood of the victims was sprinkled on the great day of expiation. Hence St. Paul, in applying the word to Christ, is supposed to point to him as the true *mercy seat*, from which pardon is dispensed by the sacrifice of himself, through faith in his blood. But as ἱλαστήριον is an adjective, some other noun, as θῦμα, seems rather to be supplied here; more especially as προτίθεσθαι is a sacrificial term, as in *Eur. Iph. A.* 1592., and the adjective itself corresponds with the Hebrew כִּפֶּר, *kepher*, to *expiate*. Verbals in ἥριον denote *efficacy*, as σωτήριον, *vim habens servandi*, and the like. ELSNER, LE CLERC, SCHLEUSNER, MAGEE, &c.—[GROTIUS, HAMMOND, WHITBY, DODDRIDGE, WETSTEIN, TAYLOR, &c.] From the evident contrast in the two clauses, ἐν ἀνοχῇ should probably be opposed to ἐν τῷ νῦν καιρῷ, as signifying the period during which God exercised forbearance. TERROR.

Ver. 27. ποῦ οὖν ἡ καύχησις; κ. τ. λ. From the total exclusion of *human merit* from the doctrine of justification, the Jew has clearly no grounds for *boasting* in his superior claims to God's favour over the Gentiles, who are equally objects of his paternal care. As neither the one nor the other can be justified by the works of any law, natural or revealed, so God will equally and impartially justify the latter as well as the former in the way which he has appointed. It is scarcely probable that the prepositions ἐκ and διὰ are equivalent; and it seems preferable, therefore, to join περιτομήν ἐκ πίστεως, and construe δικαιώσει with διὰ τῆς πίστεως only. Although, in this case, τὴν ἐκ πίστεως would have been correct; yet St. Paul is not always attentive to the proper use of the article. Compare *Rom.* ii. 29. *Ephes.* ii. 11. The expression is analogous to that in *Rom.* ii. 8.; and that *faith* was considered essential to circumcision is evident even from the Rabbinical writings. Thus *Nitzachon*, §. VII. 21. *If a man believe not as he ought, circumcision will not make him a Jew; but if he believe as he ought, he is a Jew, though he be not circumcised.* TAYLOR.—[DODDRIDGE, ROSENMULLER.] In v. 31. νόμος, without the article, denotes *moral obedience*, as inculcated in the law of nature or of Moses; and the Apostle here observes,

that the doctrine of justification by faith does not render this superfluous. The Apostle is evidently guarding against that perversion of his doctrine; which St. James found it necessary to combat more pointedly. MIDDLETON.

CHAPTER IV.

CONTENTS:—*The consistency of the Gospel doctrine of justification by faith with the covenant made to Abraham, vv. 1—25.*

Verse 1. τί οὖν ἐροῦμεν κ. τ. λ. Having established the Gospel doctrine of justification by faith only, and not by works of law, and its universal efficacy in regard to Gentile as well as Jew, it still remained for the Apostle to remove two inveterate prejudices from the minds of the Jews, founded upon their extravagant notions of the merit of circumcision, and upon their supposed birthright and privileges as children of Abraham, respectively. With respect to these points, he proceeds to show, in the first place, that Abraham himself was justified by *faith*, and that *before* he was circumcised (vv. 1—12.); so that *circumcision*, and of course every other ritual observance, had nothing to do with justification, to which both circumcised and uncircumcised had equal access; and secondly, that believing Gentiles are part of the true seed of Abraham included in the promise (vv. 13. sqq.). In reply, then, to a supposed objection on the part of the Jew, that Abraham had obtained no advantage to himself and his posterity by the rite of circumcision, if justification was by faith only, and equally open to the Gentile (v. 1.), St. Paul argues first (v. 2.), that if Abraham had been justified by works, he would have had reason to plead their merit: but he did not plead merit before God; on the contrary, *God acquitted him* (v. 3. from *Gen.* xv. 6.) in consideration of his faith: his justification therefore was *κατὰ χάριν*, of mere favour; not *κατὰ δφειλόμενον*, of debt (vv. 4—8.). YOUNG. In v. 1. some would point at ἐροῦμεν as in *Rom.* vi. 1. but, although in accordance with St. Paul's usual manner, this punctuation would involve an ellipsis of considerable harshness, which is not required by the common method. Chrysostom, with some other commentators, ancient and modern, join *κατὰ σάρκα* with τὸν πατέρα ἡμῶν, as indicated by some MSS. in which ἐξηκέναι is placed before Ἀβραάμ: and others have understood the words of works done in the patriarch's own strength, before he had received the promise of justification. But the expression constantly refers to the ritual law, and especially to *circumcision*, as

in 1 *Cor.* x. 18. 2 *Cor.* v. 16. xi. 18. *Gal.* vi. 12. *Phil.* iii. 3, 4. Compare *Rom.* ii. 10. WHITBY, TAYLOR, WETSTEIN, &c.—[HAMMOND, LOCKE; BULL.] The verb λογίζεσθαι (vv. 3. sqq.) is properly an arithmetical term, signifying *to calculate*, as in *Xen. Cyr.* VIII. 2. 18. Hence generally, *to reckon*, or *infer*, as in *Rom.* iii. 28. viii. 18. It has also a commercial sense, implying *to place to one's account*, as of debtor and creditor. Thus *Arist. OEcon.* 2. αὐτῷ δὲ μέλλει ἐπιτεταμημένα λογίζεσθαι. By an easy transition, therefore, it denotes the *imputation* to a person of any quality, good or bad, with which he is justly chargeable; including the consequences of such imputation. With respect to the Calvinistic doctrine of *imputed righteousness*, it is nowhere said that Christ's righteousness is imputed to believers, so as to make them *perfectly righteous*; but merely that God will treat them as such, on account of what Christ has done to procure that favour for them. As εἰς is never used for ἀντὶ, though faith is *instrumental* to justification, it will not be accepted as a *substitute* for personal righteousness. The faith of Abraham consisted in an habitual disposition to repose faith in God, founded on a just notion of his attributes; and the illustration in vv. 4, 5. is taken from the wages of a *labourer*, which are not regarded as a favour, but a debt; and which cannot be claimed without performance of the covenanted work. HAMMOND, DODDRIDGE, MACKNIGHT, TERROT. If the word ἀσεβῆ alludes, as many have thought, to Abraham's early idolatry, it marks very appositely the equal footing on which Jews and Gentiles stood with respect to the Abrahamic covenant. GROTIUS, LOCKE, BULL. The quotation in vv. 7, 8. is from *Psalms* xxxii. 12. Ὁ λέγειν (v. 6.) see on *Luke* ix. 31.

Ver. 9. ὁ μακαρισμὸς οὖν κ. τ. λ. Not only was Abraham justified by *faith*, but in *uncircumcision* (vv. 9, 10.); and he received circumcision as the seal and testimony of his justification: so that he is the father of all uncircumcised believers (v. 11.) as well as of those Jews, who not only bear the outward mark of circumcision, but exercise the same faith with their federal head. God entered into covenant with Abraham in Haran about twenty-four years before the institution of circumcision; in which interval it was frequently renewed. See *Gen.* xii. 1—3. xv. 6. xvii. 2—15. 24, 25. The fact that circumcision was a seal, not of temporal, but of spiritual blessings (v. 11.), is an answer to the most important objection which has ever been urged against *infant baptism*. MACKNIGHT, TAYLOR, DODDRIDGE, TERROT. Of the ellipsis of the adverb μόνον in v. 9. see on *Matt.* v. 45., and of the word σφραγίς in v. 11. on *John* iii. 33.

Ver. 13. οὐ γὰρ διὰ νόμου κ. τ. λ. The argument now turns upon the covenant itself, in further refutation of the Jewish pre-

judice, that the Gentiles, not being Abraham's seed, were not entitled to the promises. With respect to the promise of a heavenly inheritance, it did not rest upon legal observances, so as to include only the natural seed of Abraham; but upon the *righteousness of faith* (v. 13.). If, indeed, it had rested upon the law, God's faithfulness would have been void, and the promise of no effect, inasmuch as the condition could not have been performed (vv. 14, 15.). It was therefore made to depend on the condition of faith, in order that it might be of *free grace*; and include all the spiritual seed of the great patriarch, who, in the sight of God, and in accordance with the Scriptures (*Gen.* xvii. 5.), is the father of all the faithful (vv. 16, 17.). YOUNG. The promise τὸ κληρονόμον αὐτῶν εἶναι τοῦ κόσμου is understood by the Greek Scholiasts and others, with reference to the assurance that "in his seed should all the nations of the earth be blessed," of the universal extension of Gospel privileges. Others understand the expression as a Jewish popular phrase for the felicity promised to the seed of Abraham, and quote similar instances from *Tanchuma*, p. 165. 1. and other Rabbinical writings. But as the promise unquestionably included an *inheritance in land*, its primary reference seems to be to the *land of Canaan*, as typical of that heavenly and better country promised to the spiritual seed in all ages and nations. See *Heb.* xi. 14. 16. and compare *Mutt.* v. 5. The word κόσμος, answering to the Hebrew עוֹלָם, signifies the *land of Canaan* in *Matt.* iv. 8. and elsewhere. MACKNIGHT, HAMMOND, ROSENMULLER, BULL, &c.—[WHITBY, DODDRIDGE, KOPPE, SCHOETTGEN.] In v. 15. ὁργή is *punishment*, as in *Rom.* v. 9. and the negative clause following is clearly to be taken positively, as implying that a law, which even the best men were sure to transgress, would only ensure punishment. St. Paul's concise way of writing will readily suggest to the student that the ellipsis in v. 16. should be supplied thus: διὰ τοῦτο οἱ ἐκ πίστεως (κληρονόμοι εἰσιν,) ἵνα (ἡ δικαιοσύνη ᾗ) κατὰ χάριν, κ. τ. λ. Compare *Gal.* iii. 18. LOCKE. According to some κατέναντι is rendered *ad instar*, but without authority, and against the sense. It has also been proposed to read Θεῷ for Θεοῦ, and render κατέναντι οὗ, *because*. But this conjecture is entirely at variance with the words τοῦ ζωοποιούντος κ. τ. λ. and the received sense *in the presence of God, in whom he trusted, &c.* is abundantly confirmed by *John* ii. 22. Compare *Numb.* xxv. 4. *Psalms* v. 5. *Dan.* v. 1. LXX. ROSENMULLER, PARKHURST.—[HAMMOND, DODDRIDGE, SCHLEUSNER.] The remainder of the verse is regarded by many as merely descriptive of God's omnipotence. But the former of the two clauses seems clearly to refer to the *deadness* mentioned in v. 19. and the latter to the seed of Abraham *yet unborn*. So, with reference to the call of the Gentiles, *Clem. Rom. Epist.* II. 1. ἐκάλεσεν ἡμᾶς ἐκ τῶν ὄντων, καὶ ἠθέλησεν ἐκ τοῦ μὴ ὄντος εἶναι ἡμᾶς. GROTIUS, LARSEN, &c.

—[ELSNER, DODDRIDGE, ROSENMULLER, SCHLEUSNER, KOPPE, &c.]

Ver. 18. παρ' ἐλπίδα ἐπ' ἐλπίδι ἐπίστευσεν. *He believed with hope, though he had no natural ground for hope.* Expressions similar to ἐπ' ἐλπίδι, *hopefully*, occur in *Matt. xii. 32. Acts ii. 6. x. 34. 2 Cor. ix. 6.* SCHLEUSNER. The object of the faith of Abraham is described in the following verses, as typical of that of the faith of Christians; and as he believed that the seed of his body, apparently dead, would inherit the promised blessing, so are we to believe (v. 25.) in the atonement made for our sins by the death of Christ, and in his resurrection as the earnest of our justification; inasmuch as, if he had not risen again, we could not have received the sentence of acquittal at the tribunal of our Judge. Compare *Rom. iii. 25. v. 6. 10. 1 Cor. xv. 17. Ephes. i. 7. 11. v. 2. Col. i. 14. 20. sqq. 1 Tim. ii. 6. Tit. ii. 14.* LOCKE, WHITBY. In the citation from *Gen. xv. 4, 5.* the adverb οὕτως involves a comparison with *the stars* for multitude. The children which Abraham afterwards had by Keturah (*Gen. xxv. 1.*) does not militate with v. 19., as his body, being miraculously renewed, may have preserved its vigour long afterwards: nor did his *laughing*, and the question *Shall a child, &c.?* (*Gen. xvii. 17.*) imply doubt, but a joyful faith (vv. 20, 21.) mingled with admiration. MACKNIGHT, WHITBY. There is an elegant *litotís* in the negative expressions μὴ ἀσθενήσας, οὐ διεκρίθη. Of the verb διακρίνεισθαι see on *Matt. xxi. 21. Acts x. 20.*, and of πληροφορεῖσθαι on *Luke i. 1.* The word δικαίωσις appears to mean the same as δικαιοσύνη τοῦ Θεοῦ in *Rom. iii. 21.*, except that it marks more completely the final result of our *acquittal*. ROSEN-MULLER.

CHAPTER V.

CONTENTS:—*Gospel graces accompanying justification*, vv. 1—11. *Comparative estimate of the effects of Adam's transgression, and the atonement of Christ*, vv. 12—21.

Verse 1. δικαιοθένητες οὖν κ. τ. λ. From the use of the aorist, it is clear that the Apostle considers himself as having sufficiently established the efficacy of the Gospel to justification; and he now proceeds to enumerate the graces which accompany it; *i. e.* the privileges conferred in baptism. These are, 1. Peace with God (v. 1.); 2. The hope of glory (v. 2.); which is confirmed by, 3. the gift of the Holy Ghost (v. 5.). YOUNG. The *state of grace* (χάρις, v. 2.) is not synonymous with εἰρήνη πρὸς τὸν Θεόν; but

the parenthetical clause δι' οὗ—ἐστήκαμεν, as the change of tense indicates, is equivalent to δικαιωθέντες ἐκ πίστεως, v. 1. Some regard προσαγωγή as a *sacrificial* term; but it properly denotes an *introduction* into the presence of princes, from which its sense in this passage is readily deducible. Compare Thucyd. I. 82. Xen. Cyr. I. 3. 7. VII. 5. 6. Of the verb ἰσάναί see on *John* viii. 44. WOLF.—[RAPHELIUS, DODDRIDGE.] Perhaps the verb καυχᾶσθαι is here used in opposition to the *boasting* of the Jews, mentioned in *Rom.* ii. 23. iii. 27. or it may mean simply *exult*. The digression in vv. 3, 4. which is suggested by the use of this verb, and has no connexion with the main argument, is quite in St. Paul's manner. See Horne's *Introd.* Vol. IV. p. 361. It contains a beautiful climax, of which there are some similar examples in the Rabbinical writers. WETSTEIN, SCHOETTGEN, KOPPE. Of the word δοκιμή (v. 4.) see on *Rom.* i. 27. It is improperly rendered in the E. T. *experience*, and implies simply that *just estimate of our real state*, which the self-examination induced by affliction enables us to form. That it has nothing to do with the doctrine of *inward experience*, is manifest from the fact, that, so far from authorizing an arrogant confidence, it only *worketh hope*; and that this hope will not be disappointed depends upon the proper use of those *means of grace* which the love of God has given us. The verb κατασχύνειν (v. 5.) denotes the *shame* incurred by a reliance on fictitious promises, as in *Psalms* xxii. 5. xlv. 7. *Prov.* xiii. 6. *Jer.* ii. 26. *Wisd.* ii. 10. So *Rom.* ix. 33. x. 11. 1 *Pet.* ii. 6. GROTIUS, HAMMOND, LOCKE.

Ver. 6. κατὰ καιρόν. At the appointed time. See *Gal.* iv. 4. In proof of the greatness of God's love the Apostle has recourse to an argument *à fortiori*, deduced from the gift of his only Son for our redemption, while we were yet in a state of alienation from him. Humanly speaking, it would be absurd to expect a person to die for a *just man*; it would even be scarcely probable that one should have magnanimity enough to die for that rare character, *the good man*; and yet Christ died for the *ungodly* and for his enemies (vv. 7, 8.). Much more then will the intercession of Christ procure for those who are admitted into the covenant of reconciliation, and fulfil its conditions, future salvation (vv. 9, 10.), and present rejoicing in hope (v. 11.). YOUNG, JEBB. Of the phrase ἀποθανεῖν ὑπὲρ τινος see on *John* x. 10. xi. 49. and compare *Matt.* xx. 28. In the words ἀσεβής, δίκαιος, and ἀγαθός, there are three gradations of character: the first denotes a *sinner*; the second, one who merely abstains from what is unlawful; and the third, one who exercises likewise active goodness and benevolence. Cic. Off. III. 15. *Vir bonus est, qui prodest quibus potest, nocet autem nemini.* Compare *Rom.* xii. 21. Between ἀσεβής and ἁμαρτωλός there is simply the difference of *negative* and *positive* wickedness. Some, indeed,

have inconsiderately maintained that the passage is tautologous; and others, that τοῦ ἀγαθοῦ should be rendered *the public good*; whereas it is clear, that if δίκαιον and ἀσεβῶν refer to *persons*, so also must ἀγαθοῦ. The article is emphatic. There are some also who understand the terms as applicable to Heathens only; but the scope of the Apostle's argument manifestly includes both Jew and Gentile. WHITBY, DODDRIDGE, &c.—[LOCKE. VATER.] Of συνίστασι (v. 8.) see on *Rom.* iii. 5. In v. 10. ζῶν does not imply Christ's *resurrection* simply, but his *living* to "make intercession for us." See *Heb.* vii. 25. KOPPE. The participle κανχόμενοι in v. 11. is put for κανχώμεθα. There is an inaccuracy in the rendering of καταλλαγή in the E. T. by *atonement*; which is however corrected into *reconciliation* in the margin. In point of fact, our *reconciliation* with God is the effect of the atonement: and God is said καταλλάσσειν ἀνθρώπους ἑαυτῷ, when he lays aside his judicial disapprobation, and re-admits them into his favour for the sake of Christ. MAGRE.

Ver. 12. διὰ τοῦτο, κ. τ. λ. Some take διὰ τοῦτο in an *inferential* sense; but it is merely a formula of *transition*, implying a connexion with the preceding arguments, as in *Matt.* vi. 25. xii. 31. *Rom.* xiii. 6. and elsewhere. Having thus described the benefits purchased for us by Christ, the Apostle is naturally led to consider the effects of the *fall of Adam*, which render an *atonement* necessary. In the comparison which he proceeds to institute, the principal terms are *four* on each side, yielding the following result, viz. as by the *transgression of Adam*, *condemnation* and *death* came upon all men; so by the *obedience of Christ*, *justification* and *eternal life* were restored to all men. The first part of the comparison is contained in v. 12., and again repeated, and followed by the latter part in vv. 18. sqq., the sense being suspended on account of the intervening considerations set forth in the intermediate verses. It has been thought, indeed, that the sense is complete in v. 12., and that either καὶ οὕτως answers to ὥστε, or the second member of the comparison is omitted; while others stop the parenthesis at v. 14.: but the above method is decidedly the best. YOUNG, DODDRIDGE, SCHLEUSNER, TAYLOR, &c.—[HAMMOND, MACKNIGHT, WHITBY.] A difficulty has presented itself in the interpretation of ἐφ' ᾧ, from the fact that *infants*, who have not actually sinned, are yet liable to death. But ἡμαρτον is here clearly synonymous with ἁμαρτωλοὶ κατεστράθησαν in v. 19., so that the E. T. *for that*, i. e. *because*, *inasmuch as*, is correct. So ἐν ᾧ, *Rom.* viii. 3. Compare 2 *Cor.* v. 4. *Phil.* iv. 10. Our marginal version, *in whom*, i. e. *in Adam*, causes a harsh disjunction in the construction; nor can a parallel instance of the sense assigned to ἁμαρτάνειν ἐπὶ τινι be adduced. WETSTEIN, ROSENMULLER.—[WHITBY.] In the two first verses of the parenthesis the doctrine of *original sin* is stated in proof

of the position contained in the preceding verse. Men became mortal in consequence of Adam's eating the forbidden fruit, and of that alone; for no man can incur a penalty without offending against a positive law enacting such penalty. Now, although sin existed in the world before the law of Moses, still death was denounced against no sin except that of eating the forbidden fruit (v. 13.); but death reigned from Adam to Moses, even over those who had not sinned, as Adam did, against a positive law; and consequently man's mortality must be the result of Adam's transgression. Some would render ἄχρι νόμου, *during the law*; but ἄχρι will not bear this sense, nor does it suit the context. Others give another turn to the argument:—but sin cannot be imputed without a law; therefore, since it did exist, there must have been a law, viz. the law of nature. This, however, introduces a new sense of νόμος, which clearly implies the *Mosaic* law, though the article is omitted by virtue of the preposition. LOCKE, MIDDLETON.—[DODDRIDGE, ROSENMULLER, KOPPE, &c.] By τοὺς μὴ ἁμαρτήσαντας are meant those who had not *actually* sinned; *idiots* and *infants*; for instance, dying before they came to the knowledge of good and evil. In v. 14. Adam's typical character consists in the co-extensive effects of the obedience of Christ with the universal effects of his transgression. It is clear from 1 Cor. xv. 5. that τοῦ μέλλοντος refers to Christ, not to Adam's posterity, i. e. the whole human race. So the Jewish writings frequently speak of the *first* Adam as a type of their Messiah. WARBURTON, BEZA, WETSTEIN.—[KNATCHBULL.]

Ver. 15. ἀλλ' οὐχ ὡς κ. τ. λ. In adjusting the two sides of the comparison, the Apostle observes that the parallel does not hold good in all points; and he accordingly continues the parenthesis to note the difference: which consists in the infinitely wider extent of the free gift of God through Christ above the mortal effects of Adam's transgression. In one case the penalty (v. 16.) was universal condemnation for one offence; in the other, not merely the gratuitous remission of this penalty, but pardon of sins actually committed by every individual. For (v. 17.) if the guilt of Adam brought death upon all his posterity, much more shall the saving effect of the obedience of Christ extend, through faith, not only to justification and immortality, but to eternal happiness and glory. It is clear that οἱ πολλοὶ, *the many*, with the article, is equivalent to πάντες in v. 12., for in that sense it must be taken with ἀπέθανον, *became mortal*; and analogy requires the same meaning throughout. Where *sin abounded* indeed, *grace did much more abound*; which could not be, if the effect of sin extended to all, and grace is confined to only a part of mankind. See on Matt. xx. 28. The figure is reversed in Aristot. Poet. §. 25. τὸ Πάντες ἀντὶ τοῦ Πολλοὶ κατὰ μεταφορὰν εἶρηται, τὸ γὰρ πᾶν πολὺ τι. LOCKE, WOLF, SCHLEUSNER, TOMLINE. Such

instances of hendiadys as *δωρεὰ ἐν χάριτι*, a *free gift*, are very common. So in v. 17. *περισσεῖα τῆς χάριτος* for *χάρις περισσό-τερα*. Compare *2 Cor. viii. 2*. It is clear that the sentence in v. 16. is exceedingly elliptical; but the sense readily suggests the entire construction:—οὐχ ὥς δι' ἐνὸς ἁμαρτήσαντος (ἔχει τὸ κρίμα, οὕτως ἔχει δι' ἐνὸς δικαιοῦντος) τὸ δῶρημα. With ἐνὸς also, in the next clause, *παράπτωματος* must be supplied. By *κρίμα* is meant the *sentence* passed upon Adam (*Gen. iii. 17.*); by *κατάκριμα* the consequent *condemnation* of mankind to the dominion of death. Of *δικαίωμα* see on *Rom. i. 32*. As opposed to *παράπτωμα*, in the next verse, it denotes *perfect obedience*. In vv. 18, 19. the Apostle returns to the comparison which has been suspended from v. 12., and here also the sense is very incomplete. The E. T. has properly filled up the blank by supplying *κρίμα* and *χάρισμα* from v. 16. WHITBY, AMMON, TAYLOR, &c.

Ver. 20. νόμος δὲ παρεσιήλθεν, κ. τ. λ. Such then being the effects of justification by faith, the Apostle concludes by remarking that *law*, on the contrary, rendered the consequence of Adam's offence more conspicuous, though at the same time God's readiness to forgive sin was apparent under the Law, in the prophetic annunciations of the promised Redeemer. By νόμος, indeed, most commentators understand the *law of Moses*; but, besides the irregular omission of the article, *παρεσιήλθε* signifies *entered privily*, as in *Gal. ii. 4.*, the only instance besides the present in which it occurs in the N. T.: and *παρὰ* has the same import in similar compounds in *2 Pet. ii. 1. Jude 4*. Now the Mosaic law was ushered in with all possible pomp and notoriety; and it appears moreover from *Rom. i. 30*. that sin abounded before its introduction. The verb, however, is properly applied to the *law of nature*, as *entering* by the *secret* workings of conscience. Some, indeed, consider the compound as merely equivalent with the simple verb; and others as implying the *partial* entrance of the law, viz. to the Jews only; but without authority. Nor are τὸ παράπτωμα and ἡ ἁμαρτία synonymous, as expressing κατ' ἐξοχὴν, the *wickedness of the Jews*. But τὸ παράπτωμα is the *offence of Adam*, already mentioned, the consequences of which became more and more visible in the corruption of his posterity; and ἡ ἁμαρτία is *sin universally*. The particle ἵνα is *eventual*, not *causal*, as in *Matt. i. 22*. Here, and through the next chapter, *Sin* and *Death* are personified as kings, exercising dominion over the whole human race. MACKNIGHT, MIDDLETON.—[ROSENMULLER, SCHLEUSNER, MICHAELIS, &c.]

CHAPTER VI.

CONTENTS:—*The necessity of Christian holiness proved by the nature of the baptismal ceremony, vv. 1—14. And by the inconsistency of unrighteousness with a state of grace, vv. 15—23.*

Verse 1. τί οὖν ἐροῦμεν ; κ. τ. λ. From the consideration of the privileges conferred upon the Christian in baptism, the Apostle now proceeds to enforce the condition of personal holiness, upon which his hopes of salvation eventually depend ; and he introduces this part of his subject by starting an antinomian objection to which his doctrine of free grace is liable. To this he replies, that the Christian convert could not be ignorant, being of course previously instructed in the typical nature of *baptism*, that in that rite the immersion of the body, in imitation of Christ's death and burial *for sin*, implies an engagement on the part of the baptized to die *to sin*; and the rising from the water, in imitation of his resurrection, implies the commencement of a *new life*, pledged to virtue and holiness. The expression *to be dead to a thing*, denotes an *abandoning thereof*. Thus Porphy. *de Abstin.* I. 21. *μαρτυρεῖν τὰ πάθη καὶ ἀποθνήσκειν ἀπ' αὐτῶν.* Plaut. Cistel. III. 1. 16. *Nihil mecum tibi; mortuus tibi sum.* Of the opposite form also there are frequent examples ; as, for instance, ζῆν ἐν οἴῳ, and the like. YOUNG, SCHOETTGEN, ELSNER, WETSTEIN. Some would render τῇ ἁμαρτίᾳ, here and in v. 11., *by sin*, understanding that Christians have died *by sin*, i. e. have suffered the penalty of sin, in the person of Christ. But this interpretation manifestly leaves the antinomian doctrine in full force, as Christ died *for all*, though only the real Christian will be the better for the privileges of baptism. As applied to Christ in v. 10. the expression must be understood of the *condemning*, not the *reigning*, power of sin. TERROT. Of the phrase βαπτισθῆναι εἰς τινα see on Matt. xxviii, 19. *To be baptised εἰς τὸν θάνατον Χριστοῦ*, is explained in the next verse of the analogy between our death *to sin* and his death *for sin*; and the preposition should be rendered *in conformity to*. The word σύμφυτος (v. 5.) occurs nowhere else in the N. T. It seems to be a metaphor taken from *grafting*, implying the closest bond of connexion and union. In the latter clause there is an ellipsis which is readily supplied; and the use of the future does not refer, as some suppose, to the resurrection of the body, but, as the argument shows throughout, to the emblematic resurrection in baptism, implying the necessity of perseverance therein to the end of life. The particles ἀλλὰ καὶ are *comparative*, indicating a stronger point in the last member of the similitude. Compare Luke xii. 7. xvi. 22. xxiv. 22. Acts xix.

2. 1 Cor. iii. 2. DODDRIDGE, TAYLOR, ROSENMULLER, TERROT.
—[GROTIUS.]

Ver. 6. τοῦτο γινώσκοντες, κ. τ. λ. Some supply ἐσμέν, taking the participle for a finite verb: but it may be construed *in dependence upon* ἐσόμεθα in the last verse. The death of Christ being emblematic of baptism, the manner of his death by *crucifixion* suggests the necessity of *crucifying* our corrupt nature, and throwing off the slavery of sin, from which (v. 7.) the baptismal death has gratuitously freed us. Upon this consideration the Apostle grounds a further analogy, viz. that as Christ being *once* dead lives eternally to the glory of God; so have Christians, being *dead* to sin, confidence in their endeavours by God's grace through Christ to live an uninterrupted life of holiness (vv. 8—11.). As opposed to each other, the *old* and the *new man* denote the state *before* and *after* baptism respectively. See *Ephes.* iv. 24. *Col.* iii. 10. By τὸ σῶμα τῆς ἁμαρτίας is intended *sin* itself, or rather perhaps *the power of sin*; the expression being employed to preserve the metaphor; and καταργηθῆναι is to *be subdued*, not *annihilated*. Some understand ἀποθανῶν in v. 7. of persons really dead, who are then no longer capable of sinning, but the *baptismal* death is unquestionably intended. HAMMOND, WETSTEIN, KOPPE, DODDRIDGE, ROSENMULLER, &c. Throughout this chapter there is clearly an idea of a transferred servitude (τὸ δουλεῖν, v. 6.) from *sin* to *righteousness*; and δεδικαίωται is here equivalent to ἡλευθέρωται, *liberated from slavery* (vv. 18. 20.), but the former verb was here preferred, as marking also the Gospel doctrine of justification. In v. 10. some would render δ ἀπέθανε, *he who died*, as if it were ὁ ἀποθανῶν, but the article is evidently put elliptically for καθ' ὃ, as in *Gal.* ii. 20. By ζῆν τῷ Θεῷ some understand *living with God*, which destroys the analogy. It must be rendered *to God*, i. e. to God's glory, which is promoted by the exaltation of Christ in heaven, and the goodness of men on earth. WHITBY, GROTIUS, KOPPE, &c.—[MACKNIGHT, A. CLARKE, KYPKE.] An admonition suggested by the preceding consideration now follows (vv. 12, 13.), backed in v. 14. by the consolatory assurance that victory over sin does not depend upon sinless *obedience*, but upon the *free grace of God*. By ἁμαρτία, which is frequently personified by the Apostle, is meant *the sinful propensities of corrupted nature*; and the sense, as enlarged in the next verse, is, Yield not up the members of your body to the tyrant *Sin*, as *tools* (δῦλα, Herod. VII. 25. IX. 121. *arma*, Virg. Georg. I. 160.) of iniquity. LOCKE, TAYLOR. Some MSS. end the verse at ὑπακούειν, and many more omit the words αὐτῇ ἐν. The latter omission is more probably correct than that of the whole clause, which is supported by some eminent critics. TITTMAN.—[GRIESBACH.] Some conclude the sense not with v. 13., but at κυριεύσει in v. 14.; but οὐ

γὰρ clearly implies an answer to an anticipated objection. The sense seems to be:—*You are bound to live holy lives; neither will the dominion of sin render your efforts unavailing: for you are not under law, but under grace.* By νόμος is unquestionably meant *law in general*; otherwise the argument, however applicable to the Jews, would fall short of the comprehensive design of the Apostle. MIDDLETON, DODDRIDGE, MACKNIGHT.—[KOPPE.]

Ver. 16. οὐκ οἶδατε, κ. τ. λ. In order to guard yet more effectually against a perversion of his doctrine, St. Paul argues, that although unsinning obedience is not required under the dispensation of grace, yet our best service, however imperfect, must be given to that master whom we profess to serve. The terms εἰς θάνατον and εἰς δικαιοσύνην denote the recompence of a life of sin and obedience respectively; and as *eternal death* (v. 23.) is the *wages* of sin, the δικαιοσύνη must be the opposite state, or *eternal life*; i. e. the second justification. See on *Rom.* i. 16. In v. 17. the Apostle turns to the Romans *particularly*, and praises God, that *although* they were once the servants of sin, they had now become *moulded*, as it were, into that form of doctrine wherein they had been instructed. Such is evidently the sense of the passage, which is similarly constructed with *Matt.* xi. 25. There is a confusion of metaphor in the words τύπος and παρεδόθητε, but the use of the verb, which does not comport with the noun, was probably suggested by the foregoing figure of a slave. Some, comparing *2 Tim.* i. 13., would explain the passage thus: ὑπηρεοῦσατε εἰς τύπον διδασκῆς, δς παρεδόθη ὑμῖν: but the form is equivalent to ὑπηρεοῦσατε τῷ τύπῳ τῆς διδασκῆς, εἰς δν παρεδόθητε, and τύπον by a common hypallage agrees with the relative, instead of being governed in the dative by ὑπηρεοῦσατε. LOCKE, WELLS, &c.—[KYPKE.]

Ver. 19. ἀνθρώπινον λέγω. See on *Rom.* iii. 5. The Apostle does not here mean to say, as some suppose, that he was taking a *general* case, equally applicable to mankind at large, as to the Romans in particular; but that in calling Christianity a *servitude* he spoke with reference to human frailty, which was not wont to regard the “yoke easy, or the burden light.” KOPPE.—[WETSTEIN.] In what follows the preposition εἰς does not denote *recompence*, as in v. 16., but *effect*. The dative after ἐλεύθεροι in v. 20. is irregular; but the sense is manifest. In v. 21, 22. the words καρπός and τέλος are evidently repeated in the same relative signification: the former denoting the *result* in this life, and the latter the *reward* in eternity. Of sin the pleasure is but transitory, while the punishment is eternal; whereas the service of God tends to an increase of holiness and happiness, which ends in life everlasting. Here we may observe that eternal happiness

is given *conditionally*; for, the wages of sin being death (v. 23.), eternal life must be conditional upon our forsaking sin. Yet it is not *ὀψώνια*, but *χάρισμα*. Both these words are used figuratively; the former properly denoting *the pay* of a Roman soldier, and the latter *a donation* given by the general as a mark of favour. See on *Luke* iii. 14. Calvinistic divines represent *a free gift* as a contradiction; but is there any absurdity in saying that a king offers a *free pardon* to rebels, *on condition* of their laying down their arms? GROTIUS, WETSTEIN, ROSENMULLER, WHITBY, TERROT.

CHAPTER VII.

CONTENTS:—*Illustration of the Christian's freedom from all law, of which the condemning power renders it ineffectual to salvation, vv. 1—12. This inefficacy exemplified in the state of the conscientious, but unregenerate, Jew, vv. 13—25.*

Verse 1. ἡ ἀγνοεῖτε, κ. τ. λ. The promises of the Gospel depending upon the condition of a holy life, it becomes an important point to ascertain the means of fulfilling it. Completing therefore his proof of the Christian's freedom from the *power* of the law by a familiar illustration (vv. 1—4.), and stating the necessity and advantage of this deliverance (vv. 5, 6.), the Apostle enters, in the first place, upon the negative proof of the inefficacy of the Jewish law, from which the inference is easily extended to law in general, for that purpose. Many commentators limit νόμον, from the beginning of the chapter, to the *law of Moses*; but the absence of the article in the first instance of its use, and the design of the Epistle including the imperfection of all possible schemes of salvation without a Redeemer, are in favour of the wider acceptance. There are also doubts whether ζῇ should be referred to ἀνθρώπου or to νόμος, and whether ἀνθρώπου is governed by νόμος or by κυριεύει. Both points seem to be sufficiently determined by corresponding expressions in v. 2., where τῷ ζῶντι ἀνδρὶ decides the former, and τοῦ νόμου τοῦ ἀνδρὸς the latter. With respect to the application of the supposed case to that which it is intended to illustrate, there appears to be a confusion of the terms: to rectify which some understand τοῦ ἀνθρώπου of *the woman*, or of the *man and woman* jointly; but there seems to be an *hypallage* in v. 4., by which ἐθανατώθητε τῷ νόμῳ is put for ὁ νόμος ἐθανατώθη ὑμῖν. Either expression equally indicates the dissolution of the union, as do the convertible forms in *Gal.* vi. 14., but while the latter agrees more closely with the preceding verses, the former would

be less likely to offend the prejudices of the Jews, with respect to the perpetuity of their law. It is not the obligations of the *moral* law which are represented as dead, but its *condemnatory* tendency. Compare *Rom.* viii. 1. MIDDLETON, KYPKE, TAYLOR, WHITBY, HAMMOND, WETSTEIN.—[GROTIUS, DODDRIDGE, NEWCOME, &c.] Of χρηματίζειν (v. 3.) see on *Matt.* ii. 12. The phrase γίνεσθαι τινι is a Hebrew matrimonial formula; as in *Lev.* xxii. 12. *Deut.* xxiv. 2. *Judg.* xiv. 20. *Ezek.* xxiii. 4. ELSNER, SCHLEUSNER. It is usual to understand καρποφορεῖν in v. 4. as a metaphorical word, suggested by the matrimonial simile, with which it is connected: but it possibly refers to the use of the word καρπός in the end of the last chapter. Commentators differ as to the meaning of σὰρξ in v. 5. Many understand it of *the unregenerate state*; but, in connexion with γράμμα as opposed to πνεῦμα in the next verse, it seems to denote the *carnal ordinances of written law*, under the restraints of which *Nititur in vetitum semper, cupimusque negata*, in contradistinction to the *spiritual privileges of the Gospel*. With τὰ δὲ τοῦ νόμου some would insert *remaining in us*, others *forbidden*, and others simply *existing*; but supply ἀφορμὴν λαβόντα from v. 8., or some word to that effect: and by παθήματα ἁμαρτίας understand *evil affections*. Compare *Rom.* i. 26. GROTIUS, HAMMOND, YOUNG.—[WHITBY, LOCKE, TAYLOR, WOLF.] In v. 6. the vulgar reading ἀποθανόντος is properly set aside by ἀποθανόντες, which is found in numerous MSS. GRIESBACH.

Ver. 7. ὁ νόμος ἁμαρτία; Taking his rise from an objection to which his doctrine might appear liable, and, in order to avoid offence, describing in his own person the state of the Jews under the law, without those aids of grace supplied by the Gospel, the Apostle shows from thence that though the law was not the *cause* of sin, its prohibitions made men conscious of the sinfulness of evil actions; and that man's corrupt nature, urging him to the violation of those prohibitions, rendered him liable to death, from which the law had no redemption. It is to be noticed that corrupt nature is still personified, and represented as *indwelling* within us (v. 17.), urging us to forbidden actions and desires *because forbidden*: dead indeed before the knowledge of sin, as in the case of *infants*, is implanted in the mind by the law, inasmuch as without a knowledge of an existing commandment its infringement cannot be sinful; but becoming active and effecting our condemnation to death as the moral precepts become intelligible (v. 7—12.). Some indeed understand the Apostle as speaking of the Jewish people *before*, and *under*, the law; but he is clearly describing man generally, in his unregenerate state, before and after the *actual* commission of sin in his own person. The quotation from *Exod.* xx. 17. (of which see Horne's *Introd.* Vol. II. p. 261.) is a proof that he is particularly concerned with the Mo-

saic law, but the same reasoning will equally apply to the law of Nature; for the Gentiles as well as the Jews not only acknowledged *concupiscence* to be a sin, but, in the face of conscience, perversely ran into sin. In the Rabbinical writings there are many proofs of this, with which may be compared *Prov.* ix. 17. *Ovid. Met.* III. 566. *Amor.* II. 9. 31. III. 4. 17. *Eur. Hippol.* 317. Speaking indeed in his own person, as he does also for similar motives in 1 *Cor.* iv. 6. *Gal.* ii. 18. and elsewhere, he would naturally reason from the Jewish law. ROSENMULLER, DODDRIDGE, &c.—[HAMMOND, WHITBY, LOCKE.] In v. 8. the phrase ἀφορμὴν λαβεῖν is differently interpreted; but the E. T. in the verse above given is supported by 2 *Cor.* v. 12. *Gal.* v. 13. *Xen. Mem.* III. 12. 4. What follows in v. 9. sqq. is referred by some to St. Paul's own feelings of inward satisfaction before he had thoroughly studied the law; and his conviction, upon more serious inquiry, of the impossibility of obtaining life by it. But the verbs ἔζων, ἀνέζησεν, ἀπέθανον, ἀπέκτεινεν, clearly connect it with νεκρὰ, as applied to ἁμαρτία in the preceding verse: and it seems probable, from the manifest reference in the use of the verb ἐξηπάτησε (v. 11.) to the temptation of Eve (*Gen.* iii. 13.), that the Apostle is speaking of the state of man before and after the fall. In fact this innate propensity to evil must necessarily be traced up to Adam: and so Theodoret. YOUNG, VATER, KNAPP.—[BEZA, ROSENMULLER, TERROT.] The preposition εἰς, as repeated in v. 10. denotes first the *object*, and then the *result*; thus: *The same commandment, which if observed, would have given life, became the occasion of death. So also the law of Moses is holy, &c.* v. 12. Here ἡ ἐντολὴ refers to the *seventh* commandment, selected above by way of illustration. NEWCOME, BEZA.

Ver. 13. τὸ οὖν ἀγαθόν, κ. τ. λ. To this obvious objection the Apostle replies by observing that sin, and not the law, was the *cause* of death; and, in taking advantage of that which is good to work its purpose, more strongly manifests its malignity: as a malignant disorder, says Theophylact, displays its extreme virulence, by overpowering the beneficial agency of medicine. Many commentators point at ἡ ἁμαρτία, supplying γέγονε θάνατος from the preceding clause, and making ἁμαρτία a new nominative before φανῇ. This construction, however, would require the repetition of the article before ἁμαρτία, which is properly omitted according to the E. T. which is undoubtedly correct, and yields an appropriate sense. WHITBY, YOUNG, MIDDLETON.—[MACKNIGHT, ROSENMULLER.] Although the law, good in itself, is not the *cause* of death, still it is utterly inefficient to sanctification; and this the Apostle proceeds to prove by a representation of the actual state of the unregenerate Jew under the law. Struggle as he will to subdue his carnal appetites, he per-

petually sins against the strongest convictions of his reason and conscience, in obedience to the reigning corruption within him (vv. 14—17.); he has no power of himself to put good resolutions in practice, and for a like reason (vv. 18—20.): and thus a law or principle impelling him to evil baffles his virtuous endeavours to obey the law of God, and militating against the law of his mind, brings him into captivity to the law of sin (vv. 21—24.). It has been argued that St. Paul is here speaking of himself in his unregenerate state, because the corruption of nature was still felt and lamented by the sincere Christian; but such an interpretation would subvert the whole of the Apostle's reasoning, which tends to prove that the Gospel offers means of sanctification which the law does not. The ancient scholiast, with Origen and other fathers, explains the description as portraying τὸν πρὸ τῆς χάριτος ἄνθρωπον, and even Augustin originally maintained the same opinion, *Ad Simpl.* 51. *Describitur homo sub lege positus ante gratiam.* HAMMOND, WHITBY, YOUNG.—[DODDRIDGE, KOPPE, &c.] The law is called πνευματικὸς as requiring men to act κατὰ πνεῦμα, *Rom.* viii. 1., with which requisition the *law of the mind* would fain comply; but the *carnal* appetite (σαρκικὸς) overpowers this desire, and enslaves the will to the *law of sin*. For the purpose of his argument the Apostle considers man as having two distinct natures, the *spiritual* and the *carnal*; the former of which he calls τὸν ἔσω ἄνθρωπον, and τὸν νόμον τοῦ νοός; and the latter τὸν ἔξω ἄνθρωπον (or τὸν πάλαιον ἄνθρωπον, *Rom.* vi. 6. *Eph.* iv. 22.), and τὸν νόμον τῆς ἁμαρτίας. Similar expressions are found not only in the Talmud, but Plato has ὁ ἐντὸς ἄνθρωπος, *de Repub.* IX. p. 275., and the complaint of Araspes in Xen. *Cyr.* VI. 1. 21. of *two souls* contending within him, affords a pleasing illustration of the whole passage. The sentiment of the Apostle is not without parallel in Heathen writers. Thus Epict. *Enchir.* II. 26. ἐπεὶ γὰρ ὁ ἁμαρτάνων οὐ θέλει ἁμαρτάνειν, ἀλλὰ κατορθῶσαι, δηλονότι, ὃ μὲν θέλει, οὐ ποιεῖ. Compare Eur. *Med.* 1074. Ovid. *Met.* VIII. 19. Hor. *Epist.* I. 8. 7. WHITBY, MACKNIGHT, HAMMOND, GROTIUS, RAPHELIUS, WOLF. Throughout the description the Apostle keeps up the figure of slavery under a despotic tyrant, and πεπραμένος (v. 14.) alludes to the custom of procuring slaves by purchase. So *1 Kings* i. 25. *Isai.* i. 1. Hence in vv. 17. 20. he represents the *unregenerate* man as an unwilling instrument, and scarcely a *free-agent*, labouring under the commanding influence of the indwelling principle of sin. Upon a perversion of this passage the Carpocratian heresy of the guiltlessness of sins committed in the flesh was founded; but, under the covenant of grace, reason and conscience are not necessarily subservient to passion. MACKNIGHT, TAYLOR. Of γινώσκειν (v. 15.), *to approve*, see on *Matt.* vii. 23. The verb εὐλόκειν (v. 18.), signifies *to find means*, i. e. *to be able*; in which sense it is also found in profane

authors. In v. 21. many understand τὸν νόμον of the *Mosaic law*, subaud. κατὰ. But this sense does not accord with the argument; and the article has an anticipative reference to ἕτερον νόμον in v. 23. GROTIUS, ROSENMULLER, SCHLEUSNER, MIDDLTON, WOLF, &c.—[KOPPE, WETSTEIN, &c.]

Ver. 24. σώματος τοῦ θανάτου. That is, *more Hebraico. σώματος θανατηφόρου.* Thus τούτου agrees with σώματος, and the phrase implies that the deeds done in the body render it liable to death. Other interpretations have been proposed; but they are far less appropriate. There is an allusion perhaps to a punishment inflicted by an ancient tyrant, of chaining a living man to a corpse, as descriptive of the misery of an enlightened conscience coupled with rebellious appetites. SCHLEUSNER, ROSENMULLER, DODDRIDGE, TERROT. In the character which he has assumed throughout the Apostle breaks forth into a cry of despair, which he immediately interrupts (v. 25.) by a parenthetical exclamation of thanksgiving, in his own person, from a sense of his own happiness in the justifying and sanctifying grace of the Gospel. If he had been previously describing himself, he would not have had occasion in returning to his argument to use the words αὐτὸς ἐγὼ, i. e. *I, the same person* before spoken of, viz. the unregenerate Jew; but, being now to express the result of his argument, he resumes that character, and indicates the conclusion to be drawn by the particles ἀπα οὖν. Those, who regard him as speaking in his own person throughout, deny the parenthesis, and read ἀπα οὖν interrogatively as marking a strong negation; but such construction is contrary to all usage, and against the sense. Compare *Rom.* v. 18. viii. 12. ix. 16. xiv. 12. *Gal.* vi. 10. *et passim.* HAMMOND, WHITBY, YOUNG.—[MAC-KNIGHT.] For εὐχαριστῶ τῷ Θεῷ some MSS. read ἡ χάρις τοῦ Θεοῦ, *scil.* ῥύσεται με. But the received text is amply supported, and the ellipsis may be equally supplied thus:—*I thank God, who will deliver me.* WHITBY, &c.—[TAYLOR, LOCKE.]

CHAPTER VIII.

CONTENTS:—*The efficacy of the Gospel to sanctification, and the privileges enjoyed by those who use the means of grace afforded to them, vv. 1—17. The Christian's consolation under persecution, vv. 18—39.*

Verse 1. οὐδὲν ἄπα νῦν καράκιμα. Having pointed, in *Rom.* vi. 14. vii. 6. 25., to the remedy provided in the Gospel for the

utter *inefficacy* of the law, whether of Moses or of nature, to justification and sanctification, the Apostle proceeds to develope (vv. 1—4.) the *efficacy* of this remedy, and the consequent duty of adopting it. The particles ἄρα νῦν indicate an inference drawn from what went before; and the words μὴ κατὰ σάρκα limit its application to those, who employ the offered means of grace to the furtherance of their salvation. It is very probable, however, that these words should be omitted, on the authority of several MSS. as they have all the appearance of an interpolation from v. 4. Supplying, therefore, οὗτοι with τοῖς ἐν Χ. Ἰησοῦ, the expression belongs to those who become Christians by baptism, whose *condemnation* being remitted, at the time of admission into the covenant of grace, by the *free gift* of justification, is subsequently laid upon sin itself, from whose power the atonement of Christ, and the consequent gift of the Spirit, enabling us (v. 4.) to fulfil the righteousness required by the Law, has delivered us. There is an evident relation between κατέκρινε in v. 3. and κατὰκριμα in v. 1. and as *death* is intimately connected with judicial *condemnation*, the verb represents *sin*, which is personified throughout the argument, as *killed*, and its reigning power destroyed. YOUNG, WHITBY, GRIESBACH, MILL, KOPPE, GROTIUS, BULL, SCHOETTGEN. The terms νόμος τοῦ πνεύματος and τῆς ἁμαρτίας have been already explained, and ζῶη and θάνατος show the *tendency* of each respectively, as again in vv. 6, 7. In v. 3. there is an ellipsis of ἐποίησεν, or some such word; and the construction, even with this addition, is imperfect. Similar idioms with σαρκὸς ἁμαρτίας, for σαρκὸς ἁμαρτωλῆς, have been noticed in *Rom.* i. 26. vii. 5. 24. and elsewhere. The words ἐν ὁμοιώματι imply that Christ, though clothed in a human body, subject to all its infirmities and temptations, was yet *without sin*. Some understand σαρκί, in the end of the verse, of Christ's *human body*, but it rather denotes *human nature* generally. With περὶ ἁμαρτίας supply προσφοράν, as in *Heb.* x. 18. and see Horne's *Introd.* Vol. II. p. 302. Of δικαίωμα (v. 4.) see on *Rom.* i. 27. That it does not here denote *the reward of righteousness*, as some suppose, is clear from the sequel; where the Apostle shows more fully how Christians can *now* render that *moral obedience*, which could not be rendered under the Law. The argument throughout is a complete refutation of Antinomianism. GROTIUS, WHITBY, DODDRIDGE, ROSENMULLER. —[KOPPE, HAMMOND, SCHLEUSNER.]

Ver. 5. οἱ γὰρ κατὰ σάρκα, κ. τ. λ. The argument proceeds thus:—Those who are subject to the dominion of natural corruption, as both Jew and Gentile were before the Gospel, cannot render an obedience acceptable to God (vv. 5—8.); but Christians, by the grace of the Holy Spirit, are delivered from the reigning power of sin, if indeed they do not *quench the Spirit*,

which is the earnest of their restoration, by obstinately disregarding his secret motions (vv. 9—11.): therefore Christians are able, and consequently bound, to please God; in doing which they will have the reward of an eternal inheritance with Christ in heaven (vv. 12—17.). YOUNG. In the *causal* γὰρ there is a connecting reference with v. 4. thus:—*Those who are influenced by the Spirit only can attain this end; for &c.* Of the phrase προεῖν τὰ τινος (whence πρόνημα σαρκός, the *carnal propensities*, and πρόνημα πνεύματος, *spiritual mindedness*) see on *Matt.* xvi. 23. By σὰρξ and πνεῦμα, in vv. 18, 19. some understand *the Law* and the *Gospel*; but, in connexion with the above expressions, ἐν σαρκὶ εἶναι and ἐν πνεύματι εἶναι will rather mean to *live* or *continue* under the influence of carnal and spiritual principles respectively. Compare *Gal.* v. 19. Hence that δὲ, in v. 8. marks a *conclusion* or *inference*. NEWCOME, MACKNIGHT.—[HAMMOND, LOCKE.] There is some doubt whether πνεῦμα Θεοῦ, πνεῦμα Χριστοῦ, and Χριστὸς ἐν ὑμῖν (vv. 9, 10.), which are clearly equivalent expressions, are to be understood of the *Holy Ghost*, or as simple Hebraisms, in which the genitive supplies the place of the corresponding adjective, and πνεῦμα signifies a *temper* or *disposition*, as in v. 16. *infra.* *Luke* ix. 55. and in the phrases πνεῦμα δουλείας and πνεῦμα υἰοθεσίας in v. 15. Either sense will suit the context: *Ye, says St. Paul, are not carnal, but spiritual: if indeed the Spirit of God (or, a godly spirit) dwell in you; but if any one have not the Spirit of Christ (or, a Christian spirit), then is he not Christ's. If, however, Christ be in you, your body it is true shall die, through Adam's transgression, but your soul shall live through the righteousness of the Redeemer.* Now in v. 11. τὸ πνεῦμα τοῦ ἐγείραντος Ἰησοῦν can only be the Holy Spirit, as there the Hebraism can have no place; so that the similar use of οἰκεῖ, in this instance, argues strongly in favour of the former method. Some, again, understand the Apostle as speaking of a *moral life*, and *death*, and *resurrection*; interpreting v. 10. by *Gal.* v. 4. But those, in whom the Holy Spirit dwells, have already risen in this sense; that is, they are *regenerated*: and, moreover, moral renovation is always described as the *death*, not as the *quickening*, of the body. See v. 13., and compare *Rom.* vi. 6. *Gal.* v. 24. WHITBY, DODDRIDGE, TAYLOR, HAMMOND, ROSENMULLER.—[MIDDLETON, LOCKE, MACKNIGHT, KOPPE.] It is difficult to choose between the two readings, διὰ τοῦ ἐνοικοῦντος πνεύματος, and διὰ τὸ ἐνοικοῦν πνεῦμα, at the end of v. 11. The latter, as the more difficult and uncommon, is adopted by the best critics. GRIESBACH. In v. 12. the particles ἅρα οὖν are *inferential*; and the Apostle deduces from the foregoing argument the Christian's obligation to holiness, upon which no less than *eternal life*, or *eternal death*, depends. YOUNG. Of the phrase ὀφειλέτης εἶναι, see on *Rom.* i. 8. The

aid of the Spirit in resisting the carnal appetites (v. 13.) is co-operative, not irresistible; and the testimony of the Spirit (v. 16.) is no *secret inspiration* or *assurance*; but the evidence which the mind of a conscientious Christian elicits from the fruits of the Spirit, which he is enabled by divine assistance to perform. See on *Matt.* xiv. 22. *John* vi. 37. PALEY, SHERLOCK, &c. From the threats of punishment in the Mosaic law, that system is represented as inspiring a *servile spirit of fear* (v. 13.); whereas the sense of God's love under the Gospel enables us to approach him with filial confidence, as a reconciled Father. Probably the Apostle introduces the Syriac word 'Αββᾶ, from being accustomed to use it in his private devotions. Some consider ὁ πατήρ (subaud. ἐστὶ μεθερμηνευόμενον) merely as the interpretation of 'Αββᾶ, but it is clearly an example of the use of the nominative instead of the vocative. Its insertion beautifully represents the union of Jewish and Gentile believers in those devotions which are dictated by a spirit of filial love. See on *Mark* xiv. 36. GROTIUS, MACKNIGHT, KOPPE, DODDRIDGE.

Ver. 17. εἴπερ συμπάσχομεν, κ. τ. λ. A sure and certain hope of a blessed immortality being thus set before the Christian, and the Gospel being proved to be, as stated in *Rom.* i. 16., *the power of God unto* (the attainment of this) *salvation*, the Apostle appropriately closes his argument, which has now reached its perfection, with a reference to the subject of persecution. Between the sufferings of Christ and his members there is an intimate connexion; but although, more particularly under the fiery trials to which the early Christians were exposed, there was great need of patience (*Heb.* x. 36.), still the prospect of that ineffable glory which was to succeed them was an abundant source of consolation and support (v. 18.). This blessed change from corruption to incorruption, the whole human race, suffering under the weakness and infirmities induced by the transgression of Adam, earnestly looked after; and even Christians, with all their spiritual advantages, could not but groan under the weight of their frail mortality, in devout expectation of the period of release (vv. 19—23.). TAYLOR, YOUNG. In v. 19. the word ἀποκαταδοκία is properly rendered *an earnest expectation*. Etym. Μ. καταδοκεῖν τῇ κεφαλῇ προβλέπειν, καὶ ἐλπίζειν τὸ ἐκδεχόμενον. Of the word κτίσις see on *Mark* xvi. 15. There is considerable difference of opinion, however, as to its import in this passage. Some explain it of the *material creation*, which is represented by a poetical figure as mourning over the prevalence of sin and misery: and others, of the *Christian Church*. Of these opinions the one is harsh and inapposite; and the other would require a limiting adjective as in *Eph.* iv. 24. and elsewhere; not to mention that it is contradicted by v. 23. where ἡμεῖς αὐτοὶ are *Christians* generally, as opposed to κτίσις. It

has indeed been thought that αὐτοὶ are the *Apostles* only, but many Christians had received the first-fruits of the Spirit before *St. Paul*, who includes himself in the expression. By κτίσις, therefore, seems unquestionably to be meant *the whole human race*, as also in *Col. i. 15. 23. Heb. iv. 13.* for, though the Heathen could not know what was the *glorious liberty of the sons of God*, yet the Apostle uses the expression with reference to the clearer light of Christians on the subject. WHITBY, MAC-KNIGHT, DODDRIDGE, LOCKE, TERROT, &c.—[KOPPE, ROSENMULLER, BEAUSOBRE, HAMMOND, WETSTEIN, SCHLEUSNER.] Of the parenthesis in v. 20. see Horne's *Introd. Vol. II. p. 323.* It clearly comprehends the origin of the *hopeful expectations* (ἀπεκδέχεται ἐπ' ἐλπίδι), which spring from a sense of the ματαιότης, properly explained by Theophylact as equivalent to φθορά (v. 21.), to which mankind is subject. The words οὐχ ἐκοῦσα are somewhat elliptical, and imply that human misery was not the punishment of voluntary transgression, but of the sin of Adam. Some indeed refer ὑπεράγῃ and ὑποτάξαντα to the tempter *Satan*; and others to God, as the Judge; but it is more in accordance with the Apostle's reasoning in *Rom. v. 12—19.* to regard Adam as the cause of death and sorrow; and the metaphor contained in the verbs συσπινάζει and συνωδίνει, which may contain an allusion to the primæval curse, as well as to the *new birth* of the sons of God, gives additional force to this interpretation. WHITBY, DODDRIDGE, &c.—[HAMMOND, WOLF, MACKNIGHT, &c.] In v. 23. ἀπαρχὴ is opposed to *υιοθεσία*, the former denoting the measure of grace already received, and the latter the complete deliverance by death from sin and suffering. With σώματος some understand ἀπὸ, but the release of the body itself from mortality and corruption is clearly intended. Compare *2 Cor. v. 4.* WHITBY, SCHLEUSNER. The connexion between vv. 24, 25. and the preceding is not very clear. It is plain that the hope here mentioned is the hope of a resurrection; and, in all probability, the Apostle has closed this topic of consolation by discountenancing the opinion of those heretics, who said that "*the resurrection was past already*" (*2 Tim. ii. 17.*), thus making it an object, not of *hope*, but of experience or sight. TERROT.

Ver. 26. συναντιλαμβάνεται. See on *Luke i. 54.* Here the Apostle suggests another ground of consolation in the aid which the Spirit affords to our infirmities. Seeing that we know not what to pray for as we ought, he guides and assists our prayers; stirring up holy aspirations, too deep for words, but which, though not expressed, are fully understood by the searcher of hearts. The *prayer of the afflicted* is here denoted by στεναγμός, but whether ἀλάλητος signifies *not expressed by words*, or *inexpressible by words*, is uncertain. Perhaps the latter accep-

tation is preferable. Of *ὑπερεντυγχανεῖν* and *ἐντυγχανεῖν* see on *Acts* xxv. 23. Here the sense is the same, *precibus aliquem adire*. Between the intercession of Christ and the intercession of the Spirit there is this distinction; that Christ prays to the Father for us, whereas the Spirit enables us to pray acceptably to the Father. YOUNG, TERROT, &c.

Ver. 28. τοῖς κατὰ πρόθεσιν κλητοῖς. In this verse a farther source of comfort is suggested in the consideration that all things, even sufferings and persecutions, would work together for the eternal good of the sincere Christian, inasmuch as it was a part of the mysterious economy of divine grace, in bringing many sons to glory, to conform them to the image of Christ the first-born, first in suffering, then in felicity. Compare *Heb.* ii. 10. xii. 2. sqq. It is well known that upon this and the two following verses is grounded the Calvinistic doctrine of *Predestination*. Now the words *πρόθεσις* and *προτίθεσθαι*, when spoken of God, are generally marked by some addition, which indicates his purpose, *his merciful purpose*, of adopting the Gentiles to be his people through faith, in opposition to the Jewish claim by *birth-right*, and by the *law*: and that such is the sense here will clearly appear by a comparison of *Rom.* ix. 11. 23, 24. *Eph.* i. 9. 11. iii. 11. 2 *Tim.* i. 9. The idea of an absolute decree of personal election is set aside by the manifest apposition of the two clauses, which plainly shows that none but sincere Christians, *those who love God*, are the *called*; i. e. who, having received the call, have obeyed it. See on *Matt.* xx. 16. YOUNG, WHITBY, MAC-KNIGHT. Since God foreknew every thing; he consequently *foreknew* (*προέγνω*, v. 29) who would accept, and who would reject, the offer of salvation; and, guided by this prescience, which could have no extraneous influence upon the freedom of those invited to embrace or reject the condition of the covenant, he predetermined the salvation of the former. Some refer *οὗς προέγνω* to *all Christians* generally; a sense which they build upon *Rom.* xi. 2. But that passage (*vide loc.*) does not bear it out, and the connexion between this and the preceding verses confirms the preceding interpretation. TERROT, TOMLINE, &c. —[GROTIUS, HAMMOND, DODDRIDGE, SCHLEUSNER.] With *συμμόρφους* supply *γενέσθαι*. Many commentators understand this expression, and the corresponding term *ἰδοῦσθε* in v. 30. of the present gift of the Spirit; but by a comparison with 1 *Cor.* xv. 49. it is clear that *to bear the image of Christ* is to be raised from the grave immortal as he is. See also 1 *John* iii. 3. In v. 30. the steps by which God executes his *predetermined purpose* are stated:—1. *ἐκάλεσε*. *He calls* all mankind, both Jew and Gentile, by the preaching of his Apostles and ministers, to embrace his offer of salvation:—2. *ἰδικάωσε*. Those who obey the call *he justifies*; i. e. he *acquits* them of their past sins, receives them

as children of grace by baptism, and admits them to the hope of everlasting glory:—3. ἰδοῦσα. Those who persevere in their state of justification (for these conditions are implied in the word προέγνω), *he glorifies* with a blessed resurrection. The *aorists* are employed in the sense of *systematic practice*; so that the objection, that a future event would require a future verb, could only have arisen from inattention to the peculiar force of the Greek *indefinite* tense; of which see *Matt. Gr. Gr.* §. 506. TERROT, YOUNG, DODDRIDGE, KOPPE, SCHLEUSNER.—[WHITBY, LE CLERC, &c.]

Ver. 31. τί οὖν ἐροῦμεν κ. τ. λ. Animated by the glorious hopes of which he has been speaking, the Apostle concludes with a triumphant expression of his full assurance of the happy result of the trials, to which the Roman converts were now subject. In v. 32. ὑπὲρ ἡμῶν πάντων at once overthrows the doctrine of personal election; and the words, as applied to the death of Christ, cannot simply mean *for our help*, but *in our stead*, as in *Rom. v. 6. 8. et passim*. Many commentators would read vv. 33, 34. as one continued interrogation to the end of v. 36. *Who will lay any thing to the charge of God's elect? Will God &c.* But it is not the object of the Apostle to remove fears respecting the mercy of God, but to weigh the love of God, and the benefits purchased by Christ, against the persecutions to which Christians were exposed both by Jews and Heathens; and hence he infers (vv. 38, 39.) that no adverse circumstances, no hostile power, could really injure them, for whom God's love would direct *all* things to their final good. The *love of God* therefore is clearly *his love to us*, not *our love for him*, as some imagine. WOLF, TAYLOR, MACKNIGHT, TERROT, &c.—[WHITBY, DODDRIDGE, LOCKE, GRIESBACH, KOPPE, SCHLEUSNER.] The citation in v. 36. is from *Psalms* xlv. 22. which, referring primarily to the sufferings of the Jews during the Babylonish captivity, is applied to the persecution of the Christians for their religion. In the enumeration of the several parts of the universe which follows, they are mentioned as they occur to the Apostle's mind, and need not be nicely scrutinized. We may remark, however, that ἄγγελοι does not necessarily mean *good angels*, being used of *demons* in *Matt. xxv. 41. 2 Cor. xii. 7.* though the meaning may designate *power*, independent of *will*. Of the other terms, ἀρχαὶ and δυνάμεις are generally understood of *earthly rulers and magistrates*, though some understand them of different orders of *evil spirits*; παθήματα may be supplied with ἐνστώτα οὐτὲ μέλλοντα: and ὕψωμα οὐτὲ βάθος, which some interpret *heaven and earth*, or the things in them, seem rather to denote either *honour and shame*, or *prosperity and adversity*. See on *Acts* xiii. 17. WHITBY, GROTIUS, LOCKE, TAYLOR, KOPPE.—[WETSTEIN, SCHLEUSNER, WOLF, &c.]

CHAPTER IX.

CONTENTS:—*The rejection of the Jews, and the call of the Gentiles, not inconsistent with the veracity, justice, and mercy of God*, vv. 1—18. *Objection answered*, vv. 19—24. *The rejection of the Jews, and call of the Gentiles, foretold by the prophets*, vv. 25—29. *Enquiry into the cause of this rejection and call*, vv. 30—33.

Verse 1. ἀλήθειαν λέγω ἐν Χριστῷ. This is clearly a form of solemn adjuration, as in *Ephes.* iv. 17. *1 Tim.* v. 21., and some would join οὐ ψεύδομαι ἐν πν. ἀγίῳ into an oath of the same kind, considering the intermediate words as parenthetical. But it seems better to connect πνεύματι with συνειδήσεως, as in *Rom.* viii. 16. GROTIUS, WHITBY. The rejection of the Jews bears so close a relation to the admission of the Gentiles into covenant with God by faith, that the Apostle's argument would not be complete without establishing the fact, and vindicating God's justice in its execution. Upon this subject, therefore, he enters in the three next chapters. So unpalatable, however, was the discussion sure to prove to the Jews, that he introduces it by a solemn declaration before Christ and his conscience (vv. 1—5.) of his love to his countrymen, and his readiness, were it possible, to make any sacrifice in their behalf. With λύπη καὶ ὀδύνη in v. 2. must be supplied ὑπὲρ τῶν ἀδελφῶν μου from the following. Much doubt exists as to the force of the expression ἀνάθεμα ἀπὸ τοῦ Χριστοῦ. Now the word ἀνάθεμα signifies properly *a thing set apart*, and more immediately for sacred purposes; thence, *a sacrifice*; and lastly, the guilt of the offence being transferred to the victim, *a thing accursed*. Some commentators adopt the meaning of *a sacrificial victim*, rendering ἀπὸ τοῦ Χριστοῦ, *after the manner of Christ*; and others prefer the last sense, supposing that ἀπὸ marks the person *by* whom the punishment is inflicted. Neither of these interpretations are borne out by the authorities adduced for the import assigned to the preposition; nor, in regard to the former, is it likely that St. Paul would have compared himself to Christ as a *vicarious sacrifice*. That opinion seems preferable which assigns to ἀνάθεμα its proper sense; so that the Apostle simply means that he would willingly be *separated from Christ*, as the Jews were by their unbelief, provided by so doing he could effect their restoration and repentance. There may thus be, as some suppose, an allusion to the Jewish excommunications; of which see Horne's *Introd.* Vol. III. p. 150. In whatever sense the words are taken they are plainly hyperbolical, and uttered, in the warmth of the speaker's heart, without any exact calculation of their import. The verb

ἡὺχόμεν is put for εὐχόμεν ἂν in the optative; and so *John* viii. 39. *Acts* xxv. 22. and continually in the best writers. From the order of the words it is clear that ἡὺχόμεν cannot be connected with ἀπὸ τοῦ Χριστοῦ, as some suppose. GROTIUS, HAMMOND, TAYLOR, MACKNIGHT, WHITEY, TERROT, &c.—[WATERLAND, DODDRIDGE, ROSENMULLER, PARKHURST, ELSNER, SCHLEUSNER, &c.] The privileges assigned in v. 4. to the *Israelites*, a name of which the Jews were particularly proud, are thus distinguished by the best commentators:—*υιοθεσία*, adoption as God's chosen people; *δόξα*, the *Schechinah*; *διαθήκαι*, the *covenants*, or *renewed covenant*, with the patriarchs; *νομοθεσία*, the *giving of the Law*; *λατρεία*, the *Levitical service*; *ἐπαγγελίαι*, the *promises* of a future Messiah, and the blessings of his kingdom. WHITEY, DODDRIDGE, LOCKE, KYPKE, &c. So unequivocal an assertion of the divinity of Christ as that contained in v. 5. would necessarily cause considerable trouble to the Socinians. To get rid of its testimony they would fain expunge Θεός from the text; and that in the face of the unvarying authority of all the MSS. versions, and Fathers, except *Hilary* and *Leo*. A less desperate resource however was conjecture: and it has therefore been proposed by *Schlichting* to transpose ὁ ὦν, and make it ὦν ὁ. But if Θεός has the article, εὐλογητός must have it too; not to mention that the sense would thus contradict the declaration in *Rom.* iii. 29. that God is *not* the God of the Jews only. Others would point at *σάρκα*, and read the last clause separately as a doxology; but this would require εὐλογητός ὁ Θεός, as in every like instance, of which there are five in the N. T. Of a lower sense of Θεός it has already been observed, that there is no instance in the N. T. and, at all events, the idea of an inferior divinity would ill befit the solemn formula εὐλογητός εἰς τοὺς αἰῶνας. MIDDLETON, KOPPE, ROSENMULLER, MICHAELIS.—[WETSTEIN, WAKEFIELD, &c.]

Ver. 6. οὐχ ὅλον δὲ κ. τ. λ. *Not as though* I would be understood to say, &c. In the sense of *posse*, ὅλον is always followed by τε and an infinitive. KOPPE.—[GROTIUS.] The Apostle now proceeds to show that the rejection of the Jews is not inconsistent with God's *veracity*, inasmuch as the children of the promise, which was limited to the descent from Isaac (*Gen.* xxi. 11.), were not his children according to the flesh, but his spiritual seed (*Rom.* iv. 11. 16.); and inasmuch as a further limitation of the promise excluded Esau and chose Jacob, this preference being made before the birth of the children, so that it could not have depended upon individual merit (vv. 6—13.). Of the quotation from *Gen.* xviii. 10. see Horne's *Introd.* Vol. II. p. 227. It is clear that the variation does not affect the sense, which depends solely upon the choice of the son by Sarah. The citations in vv. 12, 13. are from *Gen.* xxv. 23. *Mal.* i. 2. From these citations

it is clear that the Apostle is not speaking of the election of *individuals* to eternal life, but of *nations*, represented in their respective founders, to the present privileges of God's chosen people. *Personally* Esau did not serve Jacob. In the expression ἡ κατ' ἐκλογὴν πρόθεσις, the preposition gives the force of an adjective to the substantive which it governs, as in *Rom.* xi. 21. οἱ κατὰ φύσιν κληδοί. Hence the *elective determination* of God (v. 11.) is opposed to the meritorious works of man, and indicates his liberty to choose what objects he will of his free and undeserved favours. The case of Jacob and Esau seems to be added to that of Isaac and Ishmael, as being calculated to have greater effect with the Jews; since the former were by the same mother and twins, whereas the mother of Ishmael was a *bond-woman*. YOUNG, WHITBY, TAYLOR, MACKNIGHT, KOPPE, TERROR. Some have thought that 'Πεβέκκα ἔχουσα (v. 10.) is the *nominative absolute*, and others supply ἔσται: but the context suggests οὕτως ἔχει. That κοιτὴν ἔχειν is not to *produce offspring*, is clear from the ensuing clause. It means to *conceive*. Compare *Levit.* xviii. 23. *Numb.* v. 20. LXX. HARDY, RAPHELIUS, PARKHURST.—[MICHAELIS, SCHLEUSNER.] Of the comparative import of ἀγαπᾶν and μισεῖν (v. 13.) see on *Matt.* vi. 24.

Ver. 14. μὴ ἀδικία κ. τ. λ. But does not this unmerited selection of a favoured people imply injustice? No, surely, for God claims to himself the privilege of distributing unmerited favours, and awarding deserved punishments, to whom he chooses (vv. 14—18.). The reference in v. 15. is to *Exod.* xxiii. 19. and the declaration has nothing to do with final salvation, but was made on Israel's re-admission to God's favour after worshipping the golden calf. Nor does it exclude the necessity of human exertion, by intimating that the Almighty *wills* and acts indiscriminately; but the expression merely implies that God does not choose to assign a reason for all that he does, and that at all events there is no *merit* in man which can claim reward. The particles θέλοντος and τρέχοντος may allude to Isaac's *wish* to bless Esau, and Esau's *running* for the venison (*Gen.* xxvii. 5. *Heb.* xii. 17.). In the instance of Pharaoh (v. 17.) some understand ἐξήγειρά σε of his exaltation to the throne; but in *Exod.* ix. 16. the LXX. have διετηρήθης, and the reference is plainly to his deliverance from the murrain and other plagues. It is clear, also, that the verb σκληρύνει must not be so interpreted as to make God the author of sin. God's forbearance had only tended to harden Pharaoh in his wicked courses, whence he is said in *Exod.* viii. 32. to have *hardened his own heart*; till at length God withdrew his restraining grace, and thus may be said, in a *negative* sense, to have *hardened* his heart, and finally made him a terrible example of his righteous vengeance. So Origen:

σκληρύνει· ἤγουν διὰ πολλῆς μακροθυμίας σκληρύνεσθαι παραχωρεῖ. Other interpretations have been offered; and, among the rest, σκληρύνειν is rendered by some to *harden himself*, and by others, to *treat less mercifully*; but without any parallel authorities. GROTIUS, WHITBY, HAMMOND, ROSENMULLER, TERROT, KOPPE, &c.—[DODDRIDGE, SCHLEUSNER, &c.] As the hardened sinner would be fain to object against God's dealings as arbitrary and unjust, the Apostle at first indignantly repels the calumny, illustrating his reply by the instance of the potter (vv. 20, 21.); and then shows (vv. 22—24.) that the divine appointments are nevertheless by no means arbitrary and unconditional. By long despising the forbearance of God, the Jews had *rendered themselves vessels of wrath fitted for destruction*; whereas the Gentiles, who had submitted to the divine proposals, had become *vessels of mercy*, prepared by God's grace unto everlasting salvation. The different forms, κατηρητισμένα and προητομασεν, are worthy of observation. It should also be remarked, that the example of the *potter* is taken from *Isaiah* xlv. 9. and relates to God's dealings, not with *individuals* in regard to *eternal* glory, but with *nations* in regard to *temporal* prosperity, according to their use or abuse of his goodness: and even the case of Pharaoh may also be supposed to include the Egyptians likewise. Compare also *Jerem.* xviii. 7. sqq. YOUNG, TERROT, MACKNIGHT. With the expression ἐξουσίαν τοῦ πηλοῦ compare *Matt.* x. 1. and of the antithetical formula ὁ μὲν, ὁ δὲ see *Matt. Gr. Gr.* §. 288. At the end of v. 22. there is an ellipsis which may be supplied by the words οὐκ ἔχει ἐξουσίαν; ELSNER. That the fact of this rejection might be rendered more apparent to the Jews, the Apostle proceeds to show them that it was predicted by their own prophets. Of the citation in vv. 25—29. see Horne's *Introd.* Vol. II. p. 226. and of the expression Θεοῦ ζῶντος (v. 26.) on *Matt.* xvi. 16. In v. 27. the article before κατάλειμμα implies *the remnant* appointed by God for his especial purposes. Before συντελῶν (v. 28.) supply ἐστὶν ὁ Κύριος. The phrase συντελεῖν λόγον is rendered in the E. T. *to finish the work*; and λόγος is not unfrequently synonymous with πρᾶγμα. Others, but less in accordance with the Hebrew original, interpret it to *settle an account*. In συντέμνειν the sense is the same, with the additional idea of *swiftness*. The word Σαβαώθ is Hebrew, denoting *hosts* or *armies*, and may be applied to God as the Creator of the *heavenly host* (*Acts* vii. 42.), or as surrounded by armies of angels. The former is more probable, as the word is frequently explained in the LXX. by παντοκράτωρ. MIDDLETON, KYPKE, SCHLEUSNER.—[HAMMOND, LOCKE.]

Ver. 30. τί οὖν ἐροῦμεν; κ. τ. λ. In this and the following verses the Apostle attributes the rejection of the Jews, and the admission of the Gentiles, to the unbelief of the one and the belief

of the other. Though the latter had formerly been indifferent as to their *acquittal* before God, they had obtained acquittal under the Gospel by faith; whereas the Jews, who had anxiously sought for acquittal on the score of merit (ἐξ ἔργων, v. 32.), had failed of the *end* by perversely mistaking the *means*. The term νόμος δικαιοσύνης must be differently rendered in the two clauses of v. 31. In the first it means the *law of Moses*, by obedience to which the Jew expected justification; in the latter it means the *law of Christ*, which is alone effectual to justification *by faith*. KOPPE, TERROT. Of the combined citation in v. 33. see Horne's Introd. Vol. II. p. 227. and of the verb *κατασχύνεσθαι* on Rom. v. 5. See also on Matt. xxi. 42. Luke ii. 34.

CHAPTER X.

CONTENTS:—*Error of the Jews respecting the nature of justification*, vv. 1—4. *The difference between legal justification and Gospel justification explained*, vv. 5—11. *The offer of the latter universal*, vv. 12, 13. *The consequent duty of preaching the Gospel*, vv. 14—18. *The results foretold*, vv. 19—21.

Verse 2. οὐ κατ' ἐπίγνωσιν. Having re-assured the Jews of his earnest desire for their salvation, he admits their zealous attachment to the law of God, lamenting at the same time that this zeal was misdirected, and had led them into a vain attempt to seek for acquittal before God on the score of merit, whereas the law itself (v. 4.) pointed to Christ, not only as its end and perfection, but as the author of justification to Jew and Gentile believers without exception. By ζῆλον Θεοῦ some understand a godly zeal; but it denotes a zeal for God's service according to the law. Compare Acts xxii. 3. 2 Cor. xi. 2. Of the terms Θεοῦ δικαιοσύνη and ἰδία δικαιοσύνη see on Rom. i. 16. In v. 4. τέλος is sometimes understood of the abrogation of the law, sometimes of the fulfilment of the types and prophecies in the person of Christ; but it rather implies, in connexion with the words εἰς δικαιοσύνην παντὶ τῷ πιστευοντι, that by him *all that believe are justified from all things from which they could not be justified by the law of Moses*. See Acts xiii. 38, 39. YOUNG.—[GROTIUS, WHITBY, ELSNER, ROSENMULLER, KOPPE.] The proof of this position the Apostle grounds upon the *impossibility* of legal obedience, and the easy condition of acceptance under the Gospel (vv. 5—11), and establishes the universality of the proffered acceptance by citations from the prophets (vv. 12, 13.).

With respect to the law, temporal happiness, and, as thereby signified, eternal life was promised to the strict observer of it; but the doctrine of justification by faith—a doctrine neither too hard to be understood, nor as impossible of acquisition as an ascent into heaven or a descent into Hades, but of ready access—requires only a sincere and influential faith in its professors. Of the citations in the following verses see Horne's *Introd.* Vol. II. p. 228. There is some difficulty in ascertaining the sense in which *Deut.* xxx. 11. sqq. is *accommodated* to the Apostle's purpose. The quotation seems to be parenthetical, and intended to assert the facility of attaining a knowledge of divine truth. In adapting it to the Gospel the Apostle explains the proverbial expressions employed by Moses to suit his especial purpose, and applies them to the inculcation of points of Christian doctrine; the truth and certainty of which was established on sufficient evidence without the necessity of Christ's return to earth to satisfy the doubts of unbelievers. With the conditions of salvation under the Gospel, as stated in v. 9., compare *Matt.* x. 32. *Mark* xvi. 15. The citation in v. 11. seems to have been repeated from *Rom.* ix. 33. chiefly on account of the word *πᾶς*, and thence the inference in v. 12. of the universality of the offer of the privileges of the Gospel. Compare *Rom.* iii. 22. and with *πλουτῶν* supply *χάρτι* from *Ephes.* i. 7. or *χρηστότητι* from *Rom.* ii. 4. It should seem, also, that *Joel* ii. 32. is cited in v. 13. partly in regard to the word *πᾶς*, and partly as introductory to the subject of the following verses. In the original the word translated *Κύριος* is *Jehovah*, so that our Lord Jesus Christ is the *one true God*, and, as such, the object of religious worship. TERROT, WHITBY, GROTIUS, KOPPE, DODDRIDGE, TAYLOR, &c. Of vv. 9. 13. see Horne's *Introd.* Vol. II. p. 481.

Ver. 14. *πῶς οὖν ἐπικαλέσονται κ. τ. λ.* So great offence had been taken by the Jews at the preaching of the Gospel to the Gentiles (*Acts* xxii. 22. 1 *Thess.* ii. 16.), that St. Paul takes advantage from the text last quoted to vindicate the Divine commission of himself and the rest of the Apostles, by showing the necessity of preaching the Gospel in order to its acceptance, and quoting Isaiah's (lii. 7.) blessing upon those who do so. To this the Jew may be supposed to object (v. 16.) that the partial success of the Gospel was some disparagement to a divine commission. But, replies the Apostle, this perverse incredulity was also foretold by Isaiah (liii. 1.), and the declaration of the prophet indicates the necessity of preaching in order to faith (v. 17.). Still the laborious exertions of the Apostles have carried the tidings of the Gospel into almost every nation of the world, so that *Psalms* xix. 4. is manifestly verified by their preaching (v. 18.); and the people of Israel were forewarned of its reception by the Gentiles, and its rejection by themselves, both

by Moses (*Deut.* xxxii. 21.) and Isaiah (lxi. 1, 2.). This seems to be the best exposition of the passage. Some, however, resolve vv. 14, 15. into a Jewish objection, and vv. 16, 17. into the Apostle's reply: while others assign the whole to the Apostle. YOUNG, TAYLOR, LOCKE.—[GROTIUS, HAMMOND, DODDRIDGE.] The citation from *Isaiah* lii. 7. refers primarily to the messengers who brought the first news of the return of the Jews from captivity in Babylon; but the Rabbinical writings explain it also of the times of Messiah. There is a beautiful parallel in *Soph. Elect.* 1357. ἡδιστον δ' ἔχων Ποδῶν ὑπερήρημα. Schol. διὰ γὰρ τούτων, sc. ποδῶν, τὰ πρὸς σωτηρίαν ἡμῖν ὑπερήρησας. ROSENMULLER, WETSTEIN. Of the two senses of ἀκοή in vv. 16, 17. see on *John* xii. 38. In v. 19. the expression οὐκ ἔθνος implies a *contemptible nation*, as the Heathen were in the sight of the Jews; and similar formulæ occur in common Greek. So *Eur. Orest.* 902. Ἀργεῖον οὐκ Ἀργεῖον. Idolaters are described as *foolish people* (ἄσύνεροι) constantly in Scripture. Compare *Psalms* xiv. 1. *Job* ii. x. *Jer.* x. 8. *Rom.* i. 21, 22. *Tit.* iii. 3. In ἀποτολμᾷ (v. 20.) the preposition does not seem to imply greater *boldness* but greater *clearness* and *precision*: and it should be observed, that the citation from *Isaiah* excludes all merit on the part of those invited to accept the Gospel. Compare also *Ezek.* xxxiii. 11. By ἐκπεράσαι τὰς χεῖρας (v. 21.) the gesture of a suppliant is indicated, which is of course, properly speaking, inapplicable to the Almighty. Compare *Isaiah* i. 15. *Jer.* iv. 31. *Virg. Æn.* I. 93. The verb ἀντιλέγειν is connected with ἀπειθεῖν in *Jude* 11. and therefore properly represents the original Hebrew word, which signifies *rebellious*. KOPPE, TERROT, GROTIUS, KYPKE, WHITBY.

CHAPTER XI.

CONTENTS:—*The rejection of the Jews not universal*, vv. 1—10. *Their partial rejection subservient to the calling of the Gentiles, and their own restoration*, vv. 11—16. *Caution to the Gentiles*, vv. 17—24. *Restoration of the Jews, and its effects, foretold*, vv. 25—32. *The wisdom and goodness of God displayed in the Gospel scheme of redemption*, vv. 33—36.

Verse 1. μὴ ἀπόσωτο κ. τ. λ. Hath God utterly abandoned his people? Such is the sense of ἀπωθεῖσθαι, which is always used in the N. T. in the middle voice. Compare *Acts* vii. 27. 39. xiii. 46. *et passim*. Replying to this question in the negative,

the Apostle observes, that the rejection of the Jews did not respect those who, like himself, had embraced the faith; and that, as in the general apostasy in the days of Elias there was still left a small number who had not bowed the knee to Baal, so there was now a remnant of converted Jews, who were included in the election of grace; and, as in the case of the Gentiles, without any merit of works. As to the rest of the nation (vv. 7—10.), they were hardened and blinded *judicially*, in consequence of their obstinate perverseness and impenitence. WETSTEIN.—[YOUNG.] Some would render προέγνω in v. 2. *he loved or favoured*, as the Hebrew *וָיָדָע*, in *Prov.* xii. 10. *Psal.* i. 6. *Hos.* x. 20., thus referring it to the Jews generally; but it rather denotes those Jews whose acceptance of the Gospel God *foreknew*. At all events it cannot imply foreknowledge of election to eternal life, for in that case their rejection would be out of the question. MACKNIGHT, WETSTEIN, AMMON.—[LOCKE, SCHLEUSNER, HAMMOND, &c.] Of the formula ἐν ἡλίῳ see on *Mark* ii. 26. and of the verb ἐντυγχάνειν on *Rom.* viii. 26. The citation is from *1 Kings* xix. 10. 14. where καθεῖλαν is the word used in the LXX. St. Paul, following the Hebrew more closely, has properly employed κατέσκαψαν, since the altars of God were commanded (*Exod.* xx. 24.) to be made of earth. For χρηματισμός, a *divine response* (v. 4.), see on *Matt.* ii. 12. In the LXX. βάαλ is used sometimes with a masculine and sometimes with a feminine article; and *Selden* calls the idol ἀρρένοθηλς. Probably, however, εἰκόνι is understood, though some supply δαμάλει from *Tobit* i. 5. and others σπηλῇ from *2 Kings* x. 26. It is clear from the entire citation that St. Paul either quoted from memory, or made his own translation from the Hebrew. GROTIUS, WHITBY, MACKNIGHT, ROSENMULLER.—[LIGHTFOOT, &c.] In v. 5. ἐκλογὴ χάριτος is a *gratuitous* but not an *unconditional* election: an election into the Church of Christ of those who believe in him, and whose faith will be accounted to them for righteousness. From the Epistle to the Hebrews it appears that many of this election fall away. Were it, however, an act of *justice*, in consequence of the *merit* of works, it would not be an act of grace (v. 6.); and, being an act of grace, it admits no claim from works. In the one case the law would be fulfilled, in the other there is a merciful remedy for its non-fulfilment. The last clause of this verse, εἰ δὲ ἐξ ἔργων κ. τ. λ. is omitted in many MSS., all the best versions, and several of the Fathers; and it is probably an interpolation. TAYLOR, WHITBY, TOMLINE, MILL, GRIESBACH. With v. 7. compare *Rom.* ix. 31. As περιτομὴ is used in *Rom.* iii. 30. so here ἡ ἐκλογὴ is for οἱ ἐκλεκτοί, denoting the τὸ λείμμα κατ' ἐκλογὴν in v. 5. *supra*. Of the verb πωροῦσθαι see on *Mark* vi. 52. and of the prophecy in v. 8. see *Horne's* *Introd.* Vol. II. p. 230. and on *Matt.* xiii. 14. *John* xii. 38. From κατανύττειν, which occurs in *Acts* ii. 37. κατάνυξις would properly signify

compunction; but the Hebrew word, which it represents in the LXX, denotes a *deep sleep*, and thence metaphorically *stupidity*. Hence it should seem to be derived from *κατανύω* or *κατανύσ-
ράζω*, but the LXX. also use *κατανύσσειν* in the sense of *dormire* in *Psalms* iv. 5. *Isaiah* vi. 5. and elsewhere. Thus Jerome renders *οἶνον κατανύξεως* in *Psalms* ix. 33. *vinum consopiens*, not as the Vulgate, *vinum compunctionis*. See on *Matt.* xxvii. 34. Although the sufferings denounced in *Psalms* lxix. 22. were originally directed by David against his enemies, they were typical no doubt of the Jewish subjection to the Roman yoke, in consequence of their perverse and infatuated rejection of the Messiah. The metaphors are expressive of judicial blindness and slavery. Of the imprecatory form in which the prediction is delivered see Horne's *Introd.* Vol. ii. p. 532. GROTIUS, HAMMOND, WHITBY, ROSENMULLER, TERROT.

Ver. 11. *μὴ ἐπταίσαν, κ. τ. λ.* Was there then no other design in God's judgments against the Jews than their irremediable ruin? No such thing, replies the Apostle; but on their rejection of the Gospel it was not only offered and accepted by the Gentiles, but the salvation thus held out to them was intended to provoke the Jews to jealousy and emulation (vv. 11—14.), so that, being again converted and restored, they and the Gentiles might eventually be united into one body in Christ (vv. 12—15.). YOUNG. After *σωτηρία* supply *ἐγένετο*. It is clear that the *παράπτωμα* of the Jews, by effecting the death of Christ for the redemption of mankind, became the *riches of the world*: and the Apostle infers that, if so desirable a result was obtained from their unhappy fall, their restitution would be accompanied by a spiritual change, both in themselves and the Gentiles, of far more transcendent glory. The apodosis, which is omitted in the first clause of v. 12., is supplied in v. 15. where the sentiment is repeated. In the second clause, and in v. 25. the word *πλήρωμα* is equivalent to *τὸ πλῆθος*, *the mass*; and therefore, as opposed to it, *ἡττημα* will denote *the few*, as *τὸ λείμμα*, v. 5. and *ἡ ἐκλογὴ*, v. 7. Among these few were the Apostles and the early Jewish converts, who were the means of discovering to the world that reconciliation, which the rejection of the Jews in general had brought about. Not, indeed, that the *casting away* of the Jews was, strictly speaking, either a cause or an instrument of the reconciliation of the world to God; but they are connected by the Apostle as springing from the same source, viz. the rejection of the Messiah. As opposed to *ἀποβολή, πρόσληψις* denotes *restoration to God's favour* by conversion to Christianity: and *ζωὴ ἐκ νεκρῶν* is a metaphorical expression denoting *a consummation of blessedness*. So Terent. Hecyr. V. 4. *Egon' te, qui ab Orco mortuum me reducem in lucem feceris, sinam sine munere a me abire?* Compare *Ezek.* xxxvii. 11, 12. With reference

to the word *πλήρωμα*, the sense which it bears in *Matt. ix. 16.* may suggest the idea that the restoration of the Jews will supply the vacuity, which was formerly caused in the Church by their rejection of the Gospel. HAMMOND, WHITBY, KOPPE, TERROT, ROSENMULLER. From the repetition of the same sentiment in vv. 12. 15. it is clear that the intervening verses are parenthetical; and nothing can be more affectionate than the reason which the Apostle finds in his love to his own countrymen for his zeal in the conversion of the Gentiles. Of the verb *σώζειν* see on *Luke xiii. 23.* ELSNER, DODDRIDGE. In v. 16. there is an allusion to *Numb. xv. 20.* where *ἀπαρχὴ φύραματος* is *the portion of the lump of dough consecrated to God*; and to *Jer. xi. 16.* where the Jewish nation are represented under the figure of a *green olive tree*, of which Abraham is the *root*, and his descendants by Isaac the *branches*. Some, indeed, suppose the first metaphor to refer to the *first fruits of the harvest* (*Levit. xxiii. 10.*), but *φύραμα* will not bear this application; nor is it natural, with others, to understand the two metaphors differently: the first as applied to *converted* and *unconverted* Jews respectively, and the other to the *whole nation* and its *individual members*. The Apostle argues that it is more than probable that God, mindful of his covenant with the patriarchs, whereby he hallowed to himself their posterity, even as the *first fruits* of the dough hallowed the *whole lump*, would in his good time again receive them into his favour; "for, as touching the election, they are still beloved for the Father's sake" (v. 28.). WHITBY, MAC-KNIGHT, KOPPE, TERROT, HAMMOND, &c.—[GROTIUS, ROSENMULLER, &c.]

Ver. 17. εἰ δέ τινας κ.τ.λ. To restrain the Gentiles from treating the Jews with that derision and contempt which it should seem from this passage and *Rom. xiv. 3. 10.* they were wont to exhibit towards them, the Apostle takes advantage from the image which he had just employed to exhort them, instead of despising the Jews as outcasts from God's favour, to take warning by their downfall and the occasion of it, and to look to the stability of their own faith (vv. 17—20.): for, as the rejection of the Jews is not irrevocable, so neither is the calling of the Gentiles; but as the Jews, upon their conversion, may be restored, so the Gentiles, in case of apostasy, may be cut off (vv. 21—24.). Throughout the argument the *olive* denotes the *Church of God*; and the covenant whereby God appointed his Church was not the *Mosaic*, but the *Abrahamic*, which promised salvation by a Redeemer and justification by faith. For admission into the blessings of this covenant the Gentiles were indebted to the great father of the faithful; and this consideration should induce a spirit of humility and conciliation, and teach them not to undervalue those to whose forfeited privileges they had been ad-

mitted (v. 18.). GROTIUS, WHITBY, KOPPE, YOUNG, &c. With respect to the accuracy of the metaphor employed, it may be observed that the ancients grafted, not upon the *wild*, but the *cultivated* olive. Thus Columella *de Re Rust.* V. 9. *Solent terebrari oleæ lætæ; in foramen talea viridis oleastri inseritur, et sic velut insita arbor sæcundo semine fertilior extat.* AMMON. In v. 19. *Iva* does not denote the *cause*, but the *consequence*; and throughout the whole passage excludes all idea of arbitrary election on the part of God. The Jews were excluded because they did not believe; the Gentiles were grafted in, because they did believe; and this exclusion and engrafting depend upon the *continuance* (v. 22, 23.) of unbelief on the one hand, and faith on the other. TERROT. Supply *δρα* or *φοβού* in v. 21. WHITBY. With regard to the *à fortiori* argument in v. 24, it will be readily admitted that the conversion of the Jews is far more probable than was that of the Gentiles. MACKNIGHT. The word *καλλιέλαιος* is not, as has been thought, *ἀπαξ λεγόμενον*. It occurs with *ἀγριέλαιος* in Aristot. *Plant.* I. 6. SCHLEUSNER. On the application of the passage, see also Horne's *Introd.* Vol. III. p. 469.

Ver. 25. μυστήριον. See on *Matt.* xiii. 11. Having maintained the possibility of the restoration of the Jews, the Apostle now declares its absolute certainty, citing a prophecy to that effect; and he calls this great truth a *mystery*, as being hitherto unknown, and now first clearly revealed to the world. With *εἰσέλθῃ*, supply *εἰς τὴν πίστιν*. Of *πλήρωμα*, see on v. 11. *supra*, and of the citation in vv. 26, 27. see Horne's *Introd.* Vol. II. pp. 230. 261. It has been imagined, that the prophecy was accomplished about the time of the destruction of Jerusalem, when a *great number* of Jews, to which sense *πᾶς Ἰσραὴλ* is limited, were added to the Church. But surely, as opposed to *ἀπὸ μέρους*, in *part*, *πᾶς* can never be so limited; nor will it be allowed that the *πλήρωμα* of the Gentiles have embraced the Gospel, while the great majority of mankind are still Mahometans, or Idolators; or that *all Israel has been saved*, when from the Apostolic age to the present only a few insulated conversions have been effected from Judaism to Christianity. WHITBY, TERROT, MACKNIGHT, &c. — [GROTIUS, HAMMOND, WETSTEIN.] In v. 28. the Apostle proceeds from the present to the future state of the Jews; observing that, although their rejection of the Gospel obtained for them the treatment of enemies, and deprived them of their exclusive privileges in favour of the Gentiles, still, in respect to their election, as his chosen people, the Almighty could not repent of his covenant, and he loved them for the sake of their forefathers. His promised blessings were unchangeable; and therefore (vv. 30—32.), as the Gentiles have already obtained

mercy, so eventually will the Jews, incited to emulation by the mercy conferred upon the Gentiles, be re-admitted to the Divine favour. Thus hath he included all under sin, so that salvation is not of human merit, but of Divine grace and mercy; as set forth throughout the whole argument of the Epistle. The words ἀπειθεῖν and ἀπειθεια denote *disobedience* rather than *unbelief*; inasmuch as the sin of the Gentiles was that of not obeying the will of God as far as they were enabled by the light of reason to understand it. Properly συγκλείειν signifies *to shut up*, thence *to conclude*, or *to declare to be subject*. So *Gal.* iii. 22. Hence Chrysostom: ἤλεγξεν, ἀπέδειξεν ἀπειθοῦντας. Compare *Rom.* iii. 19. sqq. With respect to ἐκλογὴ in v. 28. it is manifest that it cannot be, as some think, the ἐκλογὴ χάριτος of v. 5., since it is opposed to εὐαγγέλιον. Hence there are two elections in this chapter; and this last is that of the whole Jewish nation to be the people of God. See *Gen.* xvii. 7. *Deut.* iv. 37. ix. 5. x. 14, 15. WHITBY, LOCKE, WELLS, DODDRIDGE, SCHLEUSNER, KOPPE.—[TAYLOR, ROSENMULLER.]

Ver. 33. ὁ βάθος πλούτου κ. τ. λ. Upon a review of the wonderful scheme of Divine goodness, by which even the sins and punishment of wicked men become instrumental in the diffusion of the Gospel and the salvation of the world, the Apostle concludes the doctrinal portion of the Epistle in a chain of rapturous admiration of God's inscrutable providence: recurring in vv. 34, 35. to the fundamental doctrine of *justification by faith*, and asserting the unvarying truth, that if Jew and Gentile be saved, it is entirely of *grace*, not of *works*; neither having done any thing for God, either by act or counsel, in return for which they could claim reward. In the last verse the formula ἐξ αὐτοῦ is generally referred to God as the *Creator*, δι' αὐτοῦ, as the *disposer* and *preserver*, and εἰς αὐτὸν, as the *perfection* and *glory* of all things. But the prepositions need, perhaps, be pressed no further, than as indicating, in the strongest terms, the entire dependence of all created beings upon God. There is a similar passage, which might almost seem to have been borrowed from St. Paul, in M. Antonin. IV. 23. ἐκ σοῦ πάντα, ἐν σοὶ πάντα, εἰς σὲ πάντα. TERROT, KOPPE, WELLS, DODDRIDGE. See also Horne's *Introd.* Vol. II. p. 433.

CHAPTER XII.

CONTENTS:—*General exhortation to holiness and the service of God*, vv. 1—5. *Specific duties of those who hold offices in the Church*, vv. 6—8. *The graces and virtues to be practised by Christians generally*, vv. 9—21.

Verse 1. διὰ τῶν οἰκτιρμῶν τοῦ Θεοῦ. St. Paul thus connects the *doctrinal* and *moral* portions of his Epistle:—Since God has been so merciful to you, I exhort you, by these mercies, to devote yourselves entirely to his service; and, instead of conforming to the sinful habits and practices of the world, to seek for the aid of God's grace, in order to the renewing of your mind, so that you may be enabled to understand and to do the will of God. The epithets ζῶσαν, ἁγίαν, εὐάρεστον, are clearly opposed to the *dead* and *carnal* sacrifices of the *Mosaic ritual*, which possessed no *intrinsic* goodness in the sight of God; and the clause in apposition, τὴν λογικὴν λατρείαν ὑμῶν, is equivalent to κατὰ λόγον οὕτως λατρεύοντες τῷ Θεῷ. Some, indeed, would make λατρεία synonymous with θυσία, and render λογικὴ λατρεία, a *rational victim*, as opposed to the *animal* sacrifices of the Law: but λατρεία is the *act* of sacrificing, not the *victim* itself. HAMMOND, GROTIUS, MACKNIGHT, &c.—[WETSTEIN, KOPPE, &c.] By αἰῶνι is frequently meant in Scripture the corrupt and sinful practices of the world; and to confine the meaning to the *Heathen world*, as it has been proposed, would be to limit a precept of universal application to a particular time and place. JORTIN.—[WHITBY.] It should seem from v. 3. that irregularities in the exercise of spiritual gifts were not less prevalent in the Roman than in the Corinthian Church; and the Apostle therefore exhorts them to be respectively concerned with the particular duties assigned to them; and without envying those who had more, or despising those who had less, to labour mutually for the general good of that body of which they were members. With τῆς χάριτος some understand τοῦ Θεοῦ, but it seems rather to denote the *Apostolic office*, by virtue of which Paul claims the right to restrain the arrogance of inferior ministers. Compare Rom. i. 5. xv. 15. Gal. ii. 9. As opposed to ὑπερφρονεῖν, the verb σωφρονεῖν denotes to be *humble*; and φρονεῖν εἰς τὸ σωφρονεῖν may be regarded as a *paranomasia*. The two verbs are used in precisely the same sense in Xen. Ages. XI. 2. 10. It seems clear that μέτρον πίστεως is here to be explained of the different χάρισματa mentioned below, and as synonymous with ἡ χάρις κατὰ τὸ μέτρον τῆς δωρεᾶς τοῦ Χριστοῦ. Similar comparisons to that of the *body spiritual* with the *body corporeal*, occur in 1 Cor. xii. 12. Ephes. iv. 25. v. 30. Liv. II. 32. Senec. de Ira, II. 31. Of the

formula καθ' εἰς, see on *Mark* xiv. 19. GROTIUS, HAMMOND, A. CLARKE, MACKNIGHT, WOLF. Having hinted at the liability of the new converts to be puffed up with the spiritual gifts bestowed upon them, and to magnify them beyond their due extent, the Apostle in vv. 6—8. lays down distinct rules for the exercise of each respectively. Each gift, and its corresponding requisite, is stated with emphatic brevity; and the construction, which is elliptic throughout, requires a verb corresponding with the participle to be supplied in each clause. In v. 6. ἀναλογία τῆς πίστεως is not what is commonly called the *analogy of faith*, of which see Horne's *Introd.* Vol. II. p. 335., but seems to be synonymous with μέτρον πίστεως in v. 3., and indicates that the gift in question was conferred *in proportion* to the faith of him who exercised it. WHITEY, DODDRIDGE, MACKNIGHT, PYLE, TERROT. Of the gifts here mentioned, see on *1 Cor.* xii. 28. and of the word ἀπλότης (v. 8.) on *Matt.* vi. 22.

Ver. 9. ἡ ἀγάπη κ. τ. λ. The preceding exhortations respected persons holding office in the Church; those which follow apply to Christians in general. BURKITT. Throughout the precepts are concisely worded, the auxiliary verb being sometimes understood, and at others the infinitive is used for the imperative. See *Matt. Gr. Gr.* §. 544. and of the verb κολλᾶσθαι, on *Matt.* xix. 5. There is a striking parallel to v. 10. in *Tacit. Agric.* §. 6. *Vixerunt mira concordia per mutuam caritatem, et invicem se anteponendo.* ROSENMULLER. Several MSS. read καιρῷ for Κυρίῳ in v. 11. which is also the reading of Jerome, and admitted by some of the first critics into the text; in support whereof, examples of the phrase δουλεύειν τῷ καιρῷ are produced from profane writers. So also *Cic. Epist. Fam.* IX. 17. *tempori servire.* The authority of MSS., however, is decidedly in favour of Κυρίῳ, and δουλεύειν τῷ Κυρίῳ is a favourite expression of St. Paul. HAMMOND, WETSTEIN, TERROT, &c.—[GRIESBACH, KOPPE.] In v. 15. an allusion has been traced to the two gates of the Temple, called the gate of *bridegrooms*, and the gate of *mourners*; but the precept may be understood generally of a kindly sympathy in the joys and sorrows of others. So *Anthol.* I. 12. 5. Ἄλλοτε μὲν κλαίοντι καὶ ἐστὺν γινωμένῳ ὄμμα Συγκαταίει, καὺθις συγγελδώντι γελῶν. WETSTEIN.—[HAMMOND, GROTIUS.] Various significations have been given to συναπάγεσθαι in v. 16., but it may well be rendered to be led *away with*, i. e. to associate. WAHL, MACKNIGHT. The phrase προνοεῖσθαι καλὰ (v. 17.) signifies to *preconsider the tendency of one's conduct in order to act aright*: and the precept may be compared with *Prov.* iii. 4. *2 Cor.* viii. 21. *Phil.* iv. 8. So *Joseph. Ant.* I. 2. 1. ἀρετῆς προενοεῖ. KREBS, WETSTEIN. There is much dispute respecting the interpretation to be put upon vv. 19, 20. chiefly founded upon the unchristian spirit which the more natural sense appears to

inculcate. Some, therefore, would understand ὀργῇ of the *anger* of the injured party, which should be allowed time to cool; but surely δοῦναι τόπον will not admit of this sense. See on *Luke* xiv. 9. Others therefore refer it to the wrath of the adversary; but it seems better to understand *the wrath of God*: and so Chrysostom, Theophylact, and other Fathers. This exposition is not only confirmed by the quotation from *Deut.* xxxii. 35., but also by a similar sense of the phrase δοῦναι τόπον in *Ephes.* iv. 27. and by *Ecclus.* xix. 17. LXX. ἐλεξον τὸν πλησίον σου πρὶν ἢ ἀπειλῆσαι, καὶ ὀδὸς τόπον νόμῳ ὑψίστου. Nor does this interpretation imply a wish that God will inflict a severer punishment; it simply argues that men have nothing to do with vengeance in act or desire; and points out the consequence to him that perseveres in an injury, not the *wish* of the offended party. Those who see the passage in another light, would explain v. 20. not of the *burning*, but the *melting* power of coals; so that the metaphor implies the melting an enemy's hard heart by acts of kindness and forbearance. But the passage is a direct citation from *Prov.* xxv. 21. and not only here, but in other places of the O. T., the *vengeance of God* is represented under the figure of *burning coals*. Compare *Psalms* cxi. 9, 10. *Isaiah* xlvii. 14. *Ezek.* x. 2. In v. 21. the duty of *conciliation* on the part of man is opposed, as it were, to this prerogative of God, and does not at all militate with this interpretation. With the sentiment compare Senec. *de Benef.* VII. 31. *Vincit malos pertinax bonitas*. WHITBY, GROTIUS, WETSTEIN, LOCKE, KOPPE, SCHLEUSNER, ROSENMULLER. —[HAMMOND, DODDRIDGE, TAYLOR, TERROT.] Of the verb ψωμίζειν (v. 20.) see on *John* xiii. 26.

CHAPTER XIII.

CONTENTS:—*Duty of submission to governors*, vv. 1—7, and of *universal charity*, vv. 8—10. *Progress in Christian knowledge a motive to activity in the performance of Christian duty*, vv. 11—14.

Verse 1. ἐξουσιας. It is sometimes contended that this word indicates the *authority* only, not the *person*. But the exception is unnecessary, inasmuch as, although the magistrate is appointed by man, he is called in v. 6. λειτουργὸς Θεοῦ, and his government, though the form is left to human discretion, is sanctioned by God so long, and so long only, as it is exercised for the encouragement of virtue, and the punishment of vice. There is no support in this passage to the doctrine of passive submission to

every government, whether good or bad: but a prohibition of factious resistance, like that of the turbulent Jews at the time of the writing of this Epistle, which had called forth the well known edict of Claudius. It was a maxim of the Jews to own no king but God, and it is recorded in Joseph. Ant. XVIII. 2. that the Pharisees inculcated resistance to Heathen rulers. Indeed, the whole history of the Church at this period fully proves the necessity of the Apostle's injunction in this chapter. Be it observed, in fine, that ἀρχαὶ and ἐξουσία denote *persons* in *Luke* xii. 11. *Ephes.* iii. 10. and so *potestas* in Virg. Æn. X. 18. Juv. Sat. X. 100. LOCKE, HAMMOND, WHITBY, KOPPE, ROSENMULLER.—[TERROT.] Of the duties of *paying tribute*, and *neighbourly love*, see on *Matt.* xix. 18. xxii. 20. 39. and Horne's *Introd.* Vol. III. p. 184. Some understand κρίμα in v. 2. of *eternal condemnation*, and the context may appear in some degree to sanction such an interpretation; but most probably the sentence of the magistrate is more immediately intended. So τὴν μάχαιραν φορεῖν (v. 4.) indicates the power of life and death, which was represented by carrying a sword before princes and governors. Compare *Luke* xxiii. 40. WHITBY, GROTIUS.—[HAMMOND.] In vv. 5, 6. διὰ and διὰ τοῦτο refer to the divine sanction of the legitimate exercise of human governments: and εἰς αὐτὸ τοῦτο must not be referred to φόρους τελεῖν, but to λειτουργίαν Θεοῦ. It is thought by some that ὀφείλετε, in v. 8., which is evidently suggested by the use of ὀφειλὰς in the foregoing verse, is the indicative present; but the passage is entirely preceptive, so that the imperative is more suitable with the context. The words οὐ ψευδομαρτυρήσεις (v. 9.) are omitted in many MSS. and are probably an interpolation. TERROT, GROTIUS.—[KOPPE, GRIESBACH.]

Ver. 11. καὶ τοῦτο. *Scil.* ποιεῖτε. By σωτηρία has been understood *everlasting salvation*, and the passage has been construed into a proof that St. Paul entertained an early expectation of the second advent of Christ. St. Paul, however, has himself confuted this notion in 1 *Thess.* iv. 15. 2 *Thess.* ii. 1. Others understand the period of the death of each individual, arguing that Christ's coming is virtually, though not actually, coincident with such period. But in this sense the appeal would not be equally applicable to Christians of different ages. Others again are of opinion that deliverance from Jewish persecution is meant, by means of the approaching destruction of Jerusalem; but this was no particular argument for holiness, particularly as Pagan persecution was no less violent than that of the Jews. *Salvation* here signifies the glad tidings of salvation, i. e. *the Gospel*, as in *Luke* xix. 9. *Rom.* xi. 11. 2 *Cor.* vi. 2. The terms ἡμέρα, νύξ, σκότος, and ὕπνος designate, by a common scriptural metaphor, the *day* of Christian light and knowledge, the *night* of Pagan ignorance, and the *sleep* of heathenism and vice, from

which the Roman converts were *progressively*, as indicated in the words *ἰγγύτερον* and *προέκοψεν*, *awakening*; and the Apostle means that the doctrines of the Gospel were now better understood by them than when they first received it. Things plain and easy of comprehension were said by the Jews to be *nigh*. So *Rom.* x. 8. *ἰγγύς σου τὸ ῥῆμα*. MACKNIGHT, SCHLEUSNER, ROSENMULLER, TERROT.—[LOCKE, TAYLOR, HAMMOND, WHITBY, &c.] With *ἐπιστεύσαμεν* supply *πρῶτον*, as also in *Ephes.* i. 13. and of *προκόπτειν*, see on *Luke* ii. 52. In the sense of this passage it occurs in Joseph. B. J. IV. 4. 6. *τῆς νυκτὸς προκοπούσης*. Compare Herod. I. 190. Hence it sometimes signifies to *advance in knowledge*, as in Lucian. *Herm.* T. I. p. 594. *προύκοπτον ἐν τοῖς μαθήμασι*. So *Gal.* i. 14. Followed by a comparative with *ἐπὶ*, as in *2 Tim.* iii. 9. 13., the sense is readily deducible from its ordinary usage. By some the metaphor in *δπλα φῶτος* is supposed to be borrowed from *articles of dress*, and others identify the expression with *δπλα δικαιοσύνης* in *Rom.* vi. 13. But *δπλα* will scarcely admit of the former application, and the latter does not apply here. There seems to be a nearer connexion with those passages in which the graces of a Christian are represented as offensive and defensive armour. Compare *2 Cor.* x. 4. *Ephes.* vi. 17. *1 Thess.* v. 8. and elsewhere. In v. 14. the somewhat similar expression *Χριστὸν ἐνδύνεσθαι* is explained of acting in conformity to Christian examples; and Chrysostom observes that in this sense *ὁ δεῖνα τὸν δεῖνα ἐνεδύσατο* was a common phrase. Thus Lucian. *Gall.* 19. *ἀποδυσάμενος τὸν Πυθαγόραν*. So likewise in Latin *induere aliquem*, as in Tacit. *Ann.* XIV. 52. XV. 28. See *Gal.* iii. 27. *Ephes.* iv. 24. *Col.* iii. 12. DODDRIDGE, TERROT, KYPKE, SCHLEUSNER, GROTIUS.—[LOCKE, TAYLOR, ROSENMULLER, AMMON.] With the precept *καὶ τῆς σαρκὸς κ. τ. λ.* compare *Gal.* v. 16. It enjoins the necessity of keeping the flesh in due subjection to the spirit. The phrase *πρόνοιαν ποιῆσθαι*, to *provide for*, occurs in Diod. *Sic.* V. 83. Polyb. III. 106. Ælian. V. H. III. 26. WETSTEIN, KYPKE, RAPHELIUS.

CHAPTER XIV.

CONTENTS:—*Rules respecting the distinction of meats and days, vv. 1—12. Scruples on these points not to be treated with contempt, vv. 13—23.*

Verse 1. *προσλαμβάνεσθε*. Some render this verb to *treat with kindness*; but in *Acts* xviii. 26. it denotes to *receive into the communion of the Church*; and the precept will thus enjoin a considerate regard for the prejudices of a new convert to the

faith, of which see Horne's Introd. Vol. III. p. 374. Some have thought that Essenian notions were more immediately in the Apostle's eye. Compare *Rom.* xv. 7. 1 *Thess.* v. 14. But the more usual, as well as more probable, interpretations refer the passage to the difficulty with which the Jewish converts laid aside their reverence for the observances of the Mosaic ritual. In order to avoid the danger of eating meats offered to idols, the Jews frequently lived wholly on vegetables. See *Dan.* i. 8. sqq. Joseph. Vit. §. 3. The rule, however, is not to be limited to the particular instances of *meats* and *days*, but in things indifferent generally, the conscience is to be regarded as the guide of every man. That the abolition of the Jewish festivals does not extend to a neglect of the observance of the Sabbath in a Christian manner, see on *Col.* ii. 16. In thus acting conscientiously, God's will is regarded, whether in the observance or non-observance of unessential ordinances, and our dependence upon his will both in life and death acknowledged. The datives *ἐαυτῷ* and *Κυρίῳ* in vv. 6, 7, 8. denote *suo vel Dei arbitrio*. So Dion. Halicarn. III. p. 153. εὐσεβεῖς μὲν πρᾶγμα ποιεῖτε, ὡ παῖδες, τῷ πατρὶ ζῶντες, καὶ οὐδὲν ἄνευ τῆς ἐμῆς γνώμης διαπραττόμενοι. WHITBY, WOLF, KYPKE, ROSENMULLER, &c.—[KOPPE.] The expression *διακρίσεις διαλογισμῶν* signifies *contentious disputations*. With *ὁ ἀσθενῶν* in v. 2. τῇ πίστει must be supplied from the preceding clause. In v. 4. the verbs *στήκει* and *πίπτει* are judicial terms; the former of which has precisely the same import in *Psalms* i. 5. LXX. GROTIUS. Of *πληροφορεῖσθαι*, in v. 3. see on *Luke* i. 37. Many MSS. in v. 9. omit *καὶ ἀνέστη*, and read *ἔζησεν* for *ἀνέζησεν*, and the omission and variation are adopted by the best critics. The sense is, that by Christ's death he purchased a dominion over mankind, who live or die at his pleasure, and he will also judge them at the last day, so that to him alone they are answerable for their opinions and actions. Compare *John* xiv. 19. In v. 10. the former *σὺν* refers to the scrupulous Christian who condemned the laxity of his brethren; the latter, to those who ridiculed the scruples of the weaker members of the Church. Of the citation in v. 11. see Horne's Introd. Vol. II. p. 231. As the Lord there spoken of, is the Lord Messiah, the passage is a proof of the divinity of Christ. WHITBY, MACKNIGHT, TERROR.

Ver. 13. *μηκέτι οὖν ἀλλήλους.* In the preceding observations the Apostle not only denies the right of one person to judge another in matters of conscience, but inculcates the duty of abstaining from those things, which, though allowable in themselves, are either liable to misinterpretation or abuse, or shock the prejudices of weak but well-meaning Christians. There is an elegant *antanaclasis* in the repetition of the verb *κρίνειν*, signifying first *to censure*, as in *Matt.* vi. 1. and then *to resolve*, as in 1 *Cor.* ii. 2. vii. 37. 2 *Cor.* ii. 1. Of the word *σκάνδαλον*, with which

πρόσκομμα is synonymous, see on *Matt.* v. 27. xi. 5., with v. 14. compare *Acts* x. 14. 28., and of the verb περιπατεῖν (v. 15.) see on *Acts* xxi. 15. The verb λυπείται, in this verse, may be rendered, *is injured*, viz. by being induced to act against his conscience. So Xen. Mem. I. 6. τὰ λυποῦντα τοὺς πόδας. Compare 2 *Cor.* vi. 10. Æsch. Socr. Dial. III. 16. Æl. V. H. I. 8. Hist. An. IV. 23. Thus λυπεῖσθαι and ἀπολλύεσθαι are here equivalent to σκανδαλίζεσθαι. Some indeed understand ἀπόλλυε of *final perdition*, but the context is against them; and, at all events, the door of repentance would not be shut against the returning convert; nor is the *regenerate* man, who lapses into sin, less amenable to Divine justice than the unconverted sinner. See on *Matt.* xviii. 6. HAMMOND, LOCKE, SCHLEUSNER. By τὸ ἀγαθὸν (v. 16.) some understand the Christian's *religion*; but the tenor of the argument, and the connecting particle οὖν, clearly prove that *freedom* from Jewish rites is intended, against which cavils were likely to be raised by the weaker brethren. Some again interpret ἡ βασιλεία τοῦ Θεοῦ, in v. 17. of *the rewards of heaven*: but Christ's kingdom *on earth*, as involving the duties required by his disciples, is more in accordance with the Apostle's argument. These duties did not consist of ritual observances, but in a holy, peaceable, and charitable disposition. Since the law of Moses did not forbid any kind of drink, βρώσις καὶ πόσις may either be a general formula, or may allude to the Nazaritic vow of abstinence from fermented liquors. The term χαρὰ is nearly synonymous with ἀγάπη. Compare *Gal.* v. 22. MACKNIGHT, SCHLEUSNER, TERROT, &c.—[LOCKE, KOPPE, &c.] Of οἰκονομῇ (v. 19.) see on *Acts* ix. 31. In v. 20. ἔργον Θεοῦ is the work of God's Spirit in the heart of a Christian, not the Christian himself, as some suppose; and hence it appears, as also from the next verse, that τῷ διὰ προσκόμματι ἐσθιόντι refers to him who *causes*, not to him who *commits*, the act against the dictates of conscience. MACKNIGHT, TERROT.—[WHITBY, TAYLOR, DODDRIDGE.] It is clear from the context that πίστις, in vv. 22, 23. is *the testimony of conscience to the lawfulness of an act*, which must be honestly exercised as in the sight of God; inasmuch as doubt respecting the tendency of an action renders its commission sinful. Parallel sentiments are found in Heathen writers. GROTIUS, WETSTEIN, PALEY, &c.

Almost all the MSS. place the doxology at the end of this chapter: and Jerome supposed that it was removed from the end of the Epistle by Marcion, who wished to expunge the two last chapters. As compared with the rest of St. Paul's Epistles, which end with a benediction similar to that in *Rom.* xvi. 24., it should seem to be there out of place; and though the argument is here incomplete, and proceeds through the first thirteen verses of the next chapter, it is not unusual with the Apostle to use a doxology in the middle of his discussion. Compare *Ephes.* iii. 20. 1 *Tim.*

i. 17. Many MSS. however in Origen's time had it at the end of the Epistle; but the best critics are disposed to insert it here. Some have thought that the Apostle at first intended to conclude with this chapter, but afterwards continued his exhortation; and it has been urged that the two last chapters are actually an interpolation. In the former case, he would rather have employed his customary benediction; and the latter opinion is mainly supported by the authority of Marcion, who was a most notorious corrupter of the sacred text. HAMMOND, GROTIUS, MILL, WETSTEIN, GRIESBACH.—[WELLS, TERROT, SEMLER.]

CHAPTER XV.

CONTENTS:—*Mutual concession farther enforced by the example of Christ, vv. 1—7. and by the universality of the Gospel offer of salvation, vv. 8—13. St. Paul adverts to his Apostolic commission in excuse of the freedom of his admonitions, vv. 14—21. His purpose of visiting Rome, vv. 22—33.*

Verse 1. βαστάζειν. A metaphor from strong persons helping the weak to carry a burden is here applied by the Apostle to the duty of Christian forbearance, rather than offend the prejudices, however ungrounded, of a more scrupulous believer. The words εἰς τὸ ἀγαθὸν πρὸς οἰκοδομὴν, however, limit this concession to that degree which will tend to promote the welfare of the individual and the stability of the Church. So Theodoret: ἔστι γὰρ ἀρέσκειν καὶ ἐπὶ λύπῃ καὶ ἑαυτοῦ καὶ τοῦ πλησίον. Although primarily descriptive of the sufferings of David, the citation from *Psalms* lxi. 10. is without doubt *prophetic* also of those of the Messiah, and even those who maintain that it is only here used in the way of accommodation, allow that it is strikingly applicable to Christ. See on *John* xix. 28. Its application to the support of Christians generally (v. 4.) seems to anticipate an objection that the passage referred to David only; though, at the same time, the Jews themselves refer it ultimately to the times of the Messiah. GROTIUS, WHITBY.—[ROSENMULLER.] In v. 4. some MSS. repeat διὰ before τῆς παρακλήσεως, but it should rather be omitted, as it seems by the next verse both ὑπομονῆς and παρακλήσεως are so connected as to make it almost necessary to construe τῶν γραφῶν with both. The meaning is, *the patience exemplified*, and the *consolation* suggested, by the Scriptures. As to the *unanimity* (τὸ αὐτὸ φρονεῖν) recommended, it is distinctly explained in v. 6. of *unanimously praising God*; and, though it has been urged that the verb προσλαμβάνεσθε (v. 7.)

has no relation to Church communion, because there were no schismatic assemblies at Rome, the contrary is evident from *Rom.* xvi. 17. Besides the comparison, καθὼς καὶ ὁ Χριστὸς προσελάβετο ὑμᾶς, shows that the Apostle is speaking of a public fellowship. In v. 5. also κατὰ Χριστὸν must be rendered *after the manner of Christ*. MACKNIGHT, DODDRIDGE, TERROT.—[LOCKE.] Of προσλαμβάνεσθαι, see on *Rom.* xiv. 1.

Ver. 8. λέγω δὲ, κ. τ. λ. The Apostle now urges as a reason why the Jewish and Gentile Christians should live in harmony, that the purposes of Christ's ministry, as shown by the prophecies of the O. T., extended to both. To the Jews he came as their promised Messiah, and to the Gentiles as the minister of salvation through the mercy of God. Of the citations in vv. 9—12. the first and last of which the Jews themselves referred to the Messiah, see Horne's *Introd.* Vol. II. p. 231. The three first predict the union of Jews and Gentiles in the service of Jehovah; and the latter foretels that this union will be effected by the submission of both to a king, sprung from a root of Jesse; i. e. to Christ. In v. 9. the construction, which is very imperfect, may be supplied from the preceding verse:—τῶν δὲ ἰθνῶν εἶναι διάκονον, εἰς τὰ ἔθνη δοξάσαι τὸν Θεὸν ὑπὲρ ἐλίου, κ. τ. λ. WHITBY, TERROT.

Ver. 14. πείσμαι δὲ, κ. τ. λ. Having now concluded the practical part of the Epistle, the Apostle excuses himself for any apparent harshness of exhortation; believing, as he says, that they were in general well acquainted with their Christian privileges and duties, though at the same time it was incumbent upon him, by virtue of his office, to fix them firmly in their mind. In proof of his Apostolic commission he refers to the miraculous powers with which he was endowed, and his extraordinary success in converting the Gentiles (v. 19.). According to some commentators, ἀπὸ μέρους, in v. 15., alludes to the Gentile part of the Church; but any severity in the Epistle was directed rather against the Jewish Christians, and that he was now addressing them more particularly is clear from the terms λειτουργὸν, ἱεουργοῦντα, and προσφορά, which are all borrowed from the Levitical service. Hence it rather refers to ἔγραψα, in *some part of the Epistle*, or to τολμηρότερον, *somewhat freely*. KOPPE, TERROT.—[WHITBY, TAYLOR.] As the Apostle has been speaking of himself under the emblem of a Jewish high-priest, προσφορά τῶν ἰθνῶν cannot mean *a Gentile offering*, but the Gentiles themselves, offered as an *acceptable sacrifice* by the Apostle, and *sanctified*, not by *salt*, but by the Holy Ghost. See on *Mark* ix. 49. Of the same import is the expression τὰ πρὸς τὸν Θεόν, *scil.* προσενεχθέντα, in v. 17. Compare *Heb.* ii. 17. v. 1. GROTIUS, DODDRIDGE, RAPHELIUS. There seems to be a

parallelism in v. 18. between λόγῳ and δυνάμει πνεύματος Θεοῦ, and again between ἔργῳ and δυνάμει σημείων καὶ τεράτων; marking respectively the miraculous gifts exercised by the tongue, such as the *word of wisdom*, of *knowledge*, and *prophecy*; and the gifts of *healing*, and the like. TERROT. In v. 20. φιλοτιμεῖσθαι signifies, properly, *to act with a view to the acquisition of honour*, and thence, *with zeal and fidelity*. So also in 2 Cor. v. 9. 1 Thess. iv. 11. The word cannot imply an ambitious pride, which made the Apostle disdain to follow another Christian minister; but rather a readiness to encounter the difficulties attending upon the first introduction of the Gospel, where the name of Christ was not yet known. To the efficacy of such labours Isa. lii. 15. is *accommodated* by the Apostle. MACKNIGHT, DODDRIDGE.

Ver. 22. διὸ καὶ ἐνεκοπτόμην, κ. τ. λ. St. Paul was not the founder of the Church of Rome; and thence his determination not to proceed thither, while there was any place which had not yet embraced Christianity. To supply ἀσφαλῆ with τόπον, which has been proposed, does not suit with Paul's disregard of personal safety in preaching the Gospel; and the ordinary acceptance agrees with the fact that at this time Churches had been planted in the principal cities of Asia. WHITEY, KOPPE. —[AMMON.] There is no proof that St. Paul ever visited Spain. Cyril and others speak only of his intention to do so; nor is it necessary to attribute the declaration of this and similar purposes to the influence of the Spirit. The phrase ἐμπλησθῆναι τινος implies *to receive satisfaction* or *gratification* from any thing; as in v. 24. from the society of the Christians at Rome. In v. 27. the Apostle assigns as a reason for accepting the alms of the Gentiles, that they were not only voluntary, but in some measure due in return for the great spiritual blessings which they had received from the Jews. He had hoped also that the present would have established a solid coalition between the Jewish and Gentile converts; though it is clear from v. 31. that the prejudices of the former would make them shrink from coming under an obligation to the latter. It appears also from the terms in which he commends himself to the prayers of the brethren, that his mind was turning upon the dangers to which he was aware that he would be exposed from the enmity of his unbelieving countrymen. Compare Acts xx. 22. sqq. The more despondent one in which he speaks in the Acts does not necessarily imply an expectation of death, as some have thought; nor was the anticipated danger so great as to preclude his forming plans as to what he should do on leaving Jerusalem. WHITEY, MACKNIGHT, TAYLOR, TERROT, PALEY. From the implied security of a *sealed* instrument, the verb σφραγίζεσθαι sometimes denotes, as in v. 28. *to deliver safely*. So 2 Kings

xxii. 4. LXX. There is considerable emphasis in the word *συναγωνίζεσθαι*, in v. 30., which implies an earnest and fervent co-operation: in this instance, by prayer. Compare Diod. Sic. I. 21. 24. Dion. Hal. Ant. VII. 16. ELSNER, WETSTEIN, DODRIDGE.

CHAPTER XVI.

CONTENTS:—*Salutations to individuals at Rome*, vv. 1—16. *Parting caution against schism*, vv. 17—20. *Salutations from persons present with the Apostle to the Church at Rome*, vv. 21—24. *Doxology*, vv. 25—27.

Verse 1. διάκονον. A deaconess. See on *Acts* vi. 1. The verb *συνίστημι* here signifies *to recommend*, as in *2 Cor.* iii. 1. v. 12. x. 12. Of the several individuals to whom salutations are addressed in the following verses, see Horne's *Index*. For *προστάτις*, in v. 2., some MSS. read *παραστάτις*, which corresponds with the verb *παραστήτε* in the preceding clause, and the masculine *παραστάτης* is used in Joseph. Ant. I. 13. 3. as synonymous with *σύμμαχος*. But the common reading is correct, and *προστάτις* is used by Plutarch for the Latin *patrona*, a patroness. So Theodoret: *προστασίαν, ὡς οἶμαι, τὴν φιλοξενίαν καὶ κηδεμονίαν καλεῖ*. GROTIUS, ELSNER, WETSTEIN. Some would render *τὴν κατ' οἶκον αὐτῶν ἐκκλησίαν* (v. 5.) *their Christian household*, after Chrysostom and Theodoret; but it should seem that the Christian assemblies were still held *κατ' οἶκον*, in the houses of some of the converts. See on *Acts* ii. 42. MACK-NIGHT.—[WHITBY.] Though it is more than probable that *Ἀσίας* is the correct reading, not *Ἀχαΐας*, yet the latter might be defended by supposing that *Epenetus* was one of the family of Stephanas (1 *Cor.* xvi. 15.); or that *ἀπαρχή* is not confined to a single individual, but includes all the earlier converts. It is applied, however, to Christians individually in 1 *Cor.* xv. 20. The name *Ἰουλίαν* is clearly masculine, *Junias*, so that the conjecture respecting the wife of Andronicus is absurd. In what imprisonment of St. Paul, Junias and Andronicus (v. 7.) were his companions, is uncertain. He probably calls them *συγγενεῖς*, as being Jews. Compare *Rom.* ix. 3. Neither *Rufus* (v. 13.) nor *Hermas* (v. 14.) are mentioned by Horne. Of the former, see on *Mark* xv. 21. St. Paul, alluding to his mother's maternal affection for himself, has a parallel in Terent. Adelph. I. 2. 46. *Natura tu illi pater es, consiliis ego*. *Hermas* was probably one of those five individuals commonly called the *Apostolical Fathers*,

and the author of an allegorical treatise entitled *the Shepherd*. Of the word ἄγιοι (v. 15.) see on *Acts* ix. 10. Had Peter been now in Rome, he would unquestionably have been included in these salutations; and his absence accordingly invalidates the most fundamental article of Romish tradition. The *kiss of peace* (v. 16.) was probably borrowed from the custom of the Jewish synagogue. It is noticed as given at the end of the Liturgy by the primitive fathers; but the scandalous reports, to which it gave rise, caused its early discontinuance in the Church. See *2 Sam.* xx. 9. *Luke* vii. 45. *1 Cor.* xvi. 20. Justin. *Apol.* II. p. 97. Tertul. *de Orat.* Clem. Pæd. III. Const. *Apol.* II. 57. GROTIUS, DODDRIDGE, WHITBY, MACKNIGHT, &c. See also Horne's *Introd.* Vol. II. p. 488. The Apostle salutes the Romans in the name of all the Churches, not as commissioned by them, but because he knew the interest which was generally taken in their welfare. TERROT.

Ver. 17. τὰς διχοστασίας κ. τ. λ. It is generally supposed that the Apostle here reverts to the *divisions* occasioned by the uncharitable errors alluded to in *Rom.* xiv. xv. but as these proceeded from *conscientious* views, it is more probable that the *Gnostics*, whose immoralities are described as a service τῇ κοιλίᾳ, are intended. The word χρηστολογία and εὐλογία are nearly synonymous in the sense of *plausibility*. Hence Pertinax was named *Chrestologus*, as a man *qui bene loqueretur, et male faceret*. Of Σαρανᾶς (v. 20.) see on *Matt.* iv. 1. It seems to be here applied, as in *Matt.* xvi. 23., to a teacher of false doctrine. WHITBY, HAMMOND, WETSTEIN, TERROT, &c.—[GROTIUS.] With respect to the salutations in the following verses it may be observed, that Timothy was now at Corinth (*Acts* xx. 4.). *Lucius* is mentioned in *Acts* xiii. 1. *Sosopater*, or Sopater, in *Acts* xx. 4. *Gaius*, or *Caius*, in *1 Cor.* i. 14.; and that Tertius has sometimes been identified with Silas, without any other authority than a supposed similarity in their Hebrew names. In v. 22. a comma must be placed after ἐπιστολὴν, so that ἐν Κυρίῳ may be construed with ἀσπάζομαι. The Apostolical benediction (v. 24.) was generally written with Paul's own hand, and probably as a means of distinguishing his genuine Epistles from those which were forged in his name. See *2 Thess.* iii. 17. GROTIUS, DODDRIDGE, MACKNIGHT, KOPPE.

Ver. 25. τῷ δὲ δυναμένῳ, κ. τ. λ. See the last note on *Rom.* xiv. The *mystery* of redemption was so called because it had been only obscurely revealed (σεισηγημένου) from the earliest times, though it had been clearly manifested by the Gospel, and recognised in the predictions of the prophets. Some indeed would refer αἰωνίοις χρόνοις to the Jewish dispensation; but the above interpretation is more in accordance with the unques-

tionable import of *αἰώνιου*, as applied to Θεοῦ, in the same verse. Compare also *Ephes.* iii. 9. *Col.* i. 26. and elsewhere. Some MSS. omit τε between διὰ and γραφῶν; but the construction is φανερωθέντος δὲ νῦν, γνωρισθέντος τε διὰ γραφῶν, κ. τ. λ. With the expression εἰς ὑπακοὴν πίστεως, compare *Rom.* i. 5. In v. 27. the relative ᾧ is redundant, and ἔστω must be supplied with ἡ δόξα. WHITBY, ROSENMULLER, GROTIUS, KOPPE, &c. —[LOCKE, MACKNIGHT, GRIESBACH.] Of the subscription to this and the other Epistles, see Horne's *Introd.* Vol. II. p. 174.

I CORINTHIANS.

CHAPTER I.

CONTENTS:—*The Apostle's salutation*, vv. 1—9. *His reproof of the schisms which distracted the Corinthian Church*, vv. 10—16. *His vindication of the doctrine which he had preached to them*, vv. 17—31.

Verse 1. Σωσθένης. See Horne's *Index*. It has been thought that the article before ἀδελφός indicates a person of eminence in the Church; but it simply denotes a Christian convert. Thus *Rom.* xvi 23. Κουαρτός ὁ ἀδελφός. The custom of calling each other *brethren* continued long in the primitive Church. Some imagine that Sosthenes was Paul's amanuensis upon this occasion, whom he modestly unites with himself; but probably his influence in his native city induced the Apostle to add his name, as giving additional weight to the censures contained in the Epistle. MIDDLETON, DODDRIDGE, MACKNIGHT.—[ROSENMULLER.] With the salutation compare *Rom.* i. 1. sqq. See also on *Acts* ii. 15. ix. 10. The words ἄγιοι and ἡγιασμένοι seem to be merely synonymous; but although the latter denotes generally, those *set apart* for the profession of religion, it doubtless involves the notion of a purity of heart and life, which, notwithstanding the irregularities prevalent among them, could not have been entirely disregarded by the Corinthian converts. It may be inferred also, from the clause σὺν πᾶσι, κ. τ. λ. that the Apostle's injunctions, though addressed to particular Churches, are applicable to the use of Christians in general. In αὐτῶν τε καὶ ἡμῶν there is an *epanorthosis*, as it is called; the writer, as it were correcting himself, thus: *Our Lord, did I say? yea, rather, theirs as well as ours.* LOCKE, BEAUSSOBRE, BOWYER. After the salutation he proceeds to conciliate the Corinthians by observing that, as a Church, they had received those spiritual gifts, by which the truth of the Gospel has been confirmed to them, and by which, unless it was their own fault, God would not fail to stablish and strengthen them unto the end. In v. 5. λόγος and γνῶσις, being evidently gifts, are usually

interpreted of the gift of tongues, and the knowledge of mysteries, which are mentioned together in *Acts* xix. 6. Compare 1 *Cor.* xii. 8. 2 *Cor.* viii. 7. The μαρτύριον τοῦ Χριστοῦ (v. 6.) is the *testimony concerning Christ*, i. e. the *Gospel*; and ἀποκάλυψις τοῦ Κυρίου is the final appearance of Christ in judgment, not at the destruction of Jerusalem, as some suppose. It is clear that βεβαιώσει can only imply that God will do his part to effect this confirmation. Some refer the relative δὲς τοῦ Χριστοῦ, but then it should be ἐν ἡμέρᾳ αὐτοῦ. Hence Θεὸς must be repeated from v. 4. Indeed Θεὸς is expressly given in v. 9. and it should be remarked, that the form πιστὸς ὁ Θεός, like εὐλογητὸς ὁ Θεός in *Rom.* ix. 5. never wants the article. See 2 *Cor.* i. 18. ix. 8. *Heb.* vi. 10. WHITBY, LIGHTFOOT, KRAUSE, ROSENMULLER, WELLS, POTT.—[PEARCE, &c.]

Ver. 10. διὰ τοῦ ὀνόματος κ. τ. λ. One of the chief subjects of complaint against the Corinthian church, which had come to the knowledge of St. Paul, was the prevalence of *schism*; the sin of which is here referred to the formation of different religious parties, attached, it should seem, to those apostles or ministers by whom they had been baptized. Hence the Apostle intreats them by the *name of Christ*, as opposed to those names under which they ranked themselves, to be united both in doctrine and in Christian charity. The verb καταρτίζειν is properly used of *mending a rent*, as in *Exra* iv. 12, 13. 16. *Acts* vi. 1. LXX. *Matt.* iv. 21. *Mark* i. 19. and hence applied metaphorically, as is also σχίσματα. See on *John* vii. 40. By a comparison with 1 *Cor.* xi. 18. xii. 25. which are the only places in the N. T. in which σχίσματα recurs, the sin of *schism* seems to consist in a violation of Church unity either by forming new communions, instituting new rites, or creating a new ministry, in opposition to those which have been derived from Apostolical institution. The origin of the division at Corinth may probably be traced to the constituents of the Church, which were composed (*Acts* xviii.) of Jewish and Gentile converts: so that the former would prefer Peter, as the Apostle of the circumcision, and the latter Paul, as their spiritual father, or Apollos, as their countryman. It has been proposed by some to cancel in v. 12. the words ἐγὼ δὲ Χριστοῦ, and by others to substitute ἐγὼ δὲ Χρίστου, while others refer the words to Paul himself, as showing that he acknowledged no head but Christ. But the words clearly imply a spirit of dissension, and in this spirit it was equally objectionable to say *I am of Christ*, as to say *I am of Paul*, or *Apollos*, or *Peter*; and it is highly probable that those attached to this party prided themselves upon deriving their knowledge either from Christ himself, or his relative *James the Less*. LIGHTFOOT, WHITBY, WELLS, KRAUSE, HEYDENRICH.—[PEARCE, BOWYER, &c.] The query μεμέρισται ὁ Χριστός; in v. 13. which

implies a strong negation, has been variously interpreted. Some understand Χριστός of the Christian Church, and explain μερίζεσθαι by *Matt.* xii. 26. Others understand a contradiction in the doctrine delivered by Christ, *et aliter alii*. But it seems rather to indicate that, as Christ alone effected their redemption, he was entitled to the undivided reverence and regard of his followers. POTT.—[ELSNER, PYLE.] Of the formula βαρριζεσθαι εἰς ὄνομά τινος see on *Matt.* xxviii. 19. There is no need to explain οὐκ οἶδα in v. 16. as not expressive of uncertainty. Inspiration did not necessarily inform the sacred writers in points of minor importance. WHITBY, DODDRIDGE.

Ver. 17. οὐκ ἐν σοφίᾳ κ. τ. λ. The Apostle now proceeds to vindicate the doctrine which he had delivered to the Church of Corinth, which, though their prejudices would not allow them to see it, was indeed (vv. 18. 24.) the powerful *sign* which the Jews required, and the *wisdom* which the Greeks demanded. True it was that he made no eloquent appeals in its support, and for this reason, lest to human eloquence should be attributed that success which was wrought by the divinity of the doctrine and the agency of the Spirit. See Horne's *Introd.* Vol. II. p. 21. Vol. III. p. 158. The expression ἐν σοφίᾳ λόγου is for ἐν λόγῳ σοφῶ. Compare 1 *Cor.* ii. 13. 1 *Pet.* ii. 1. 16. Of course the terms ἀπολλύμενοι and σωζόμενοι have (v. 18.) reference to the rejection and acceptance of the condition of salvation held out by the Gospel. Compare *Rom.* i. 16. Hence the application of *Isaiah* xxix. 14. to the incapability of human wisdom to appreciate the designs of Providence in the scheme of human redemption. For ἀθετήσω the LXX. read κρύψω. Some have thought that v. 20. is a similar application of *Isaiah* xxxiii. 18., but by a reference to the Hebrew it will be readily seen that the whole similarity consists in the threefold repetition of the interrogation. There is a like phraseology in the language imputed to Æschines in Demosth. *de fals. Leg.* τοῦ δ' ἄλες; τοῦ τράπεζαι; τοῦ σπονδαί; It is the speaker's object, in such rapid interrogations, to deny the existence or effect of the thing or person in question. The import of the terms employed is not clearly ascertained; but it seems probable that σοφός may designate the *Gentile philosopher*, and γραμματεὺς the *Jewish scribe*: and συζητητής, of which the words αἰῶνος τοῦτου have been unnecessarily supposed to restrain the reference to a *Jewish sophist*, may mean generally a *worldly disputant*, i. e. one whose inquiries are bounded by the attainments of mere human learning. Perhaps it is equivalent with σοφός κατὰ σάρκα in v. 26. MIDDLETON, MICHAELIS, WELLS.—[WHITBY, GROTIUS, &c.] By τῇ σοφίᾳ τοῦ Θεοῦ (v. 21.) is not meant *wisdom about God*, but *God's wisdom*, as displayed in the works of creation, wherein the Heathen sages might have acquired a knowledge of the Deity. See *Rom.* i. 20.

HAMMOND, GROTIUS, WHITBY, &c.—[LIGHTFOOT.] The *foolishness of preaching* is clearly that which was so accounted by the Heathen. So again τὸ μωρὸν and τὸ ἀσθενές in v. 25. Of σημείον (v. 22.) see on *Matt.* xii. 38. xvi. 1. As the apostles had wrought many wonderful works, it could not be simply a miracle, which was required. MACKNIGHT, GROTIUS, POTT, &c.

Ver. 26. τὴν κλῆσιν ὑμῶν. That is, *the manner of your call*. The Apostle now observes that the first converts were in general illiterate and humble individuals: εἰ γὰρ πλουσίους ἐξελέξατο κήρυκας, says the Scholiast, εἶπον ἂν διὰ τὴν αὐτῶν δύναμιν δραμεῖν τὸ κήρυγμα. Another inference from this provision is the entire absence of human merit in the work of salvation (vv. 29—31.). With οὐ πολλοὶ κ. τ. λ. supply κέκληνται, which the E. T. has rightly understood from the word κλῆσιν. The *res pro personā*, τὰ μωρὰ for οἱ μωροὶ, and the rest, is a common idiom, of which see *Matt. Gr. Gr.* §. 429, 1. It was here suggested by the formula adopted in v. 25. Of τὰ ὄντα and τὰ μὴ ὄντα, denoting things of *much* and *no account* respectively, examples are not uncommon in classic Greek. Eurip. *Troad.* 608. τὰ μηδὲν ὄντα, τὰ δὲ δοκοῦντ' ἀπώλεσαν. The expression well represents the contempt in which the Jews held the Gentiles; and so also ἀγενῆ points to the *ignoble* descent of those who did not derive their birth from Abraham. Compare *Isaiah* xl. 17. *Rom.* iv. 17. and see Horne's *Introd.* Vol. III. p. 3. In v. 30. some would connect δικαιοσύνη, ἀγιασμὸς, and ἀπολύτρωσις, not with ὃς ἐγενήθη, but with ὑμεῖς ἐστε. Christ, however, was not only the author of the only true wisdom, but of justification, sanctification, and final redemption. Compare *Jerem.* xxiii. 6. The citation in v. 31. is from *Jerem.* ix. 23, 24. WHITBY, LOCKE, WOLF, DODDRIDGE, &c.—[LE CLERC, &c.]

CHAPTER II.

CONTENTS:—*The method of the Apostle's preaching at Corinth, vv. 1—5. The divine wisdom of the Gospel, and the blessing therein communicated, how discerned, and appreciated, vv. 6—16.*

Verse 1. τὸ μαρτύριον τοῦ Θεοῦ. Compare 1 *Cor.* i. 6. Some MSS. read μυστήριον, which, though the sense is the same and the change unnecessary, is preferred by some critics. WOLF. —[LOCKE, PEARCE.] The Apostle repeats more emphatically the declaration made in 1 *Cor.* i. 17. that he had not employed the

aid of *human wisdom* in enforcing the doctrine of Christ crucified; indeed, that his personal afflictions, and the constant dread of persecution in which he stood, tended considerably to impede his exertions, for the furtherance of which he rested upon the divine aid of the Spirit of God (vv. 1—5.). Most join καθ' ὑπεροχὴν with καταγγέλλων, others, much less naturally, with ἡλθον. To cancel τοῦ before εἰδέναι, with some good critics, on very little authority, betrays an inattention to a common idiom in the N. T. which is correctly rendered in the E. T. See on *Acts* xxvii. 1. HEYDENRICH.—[ROSENMÜLLER, KRAUSF.] There seems to be little doubt that ἀσθένεια in v. 3. is to be explained by 2 *Cor.* xii. 7. and that his *fear* and *trembling* arose from the violence and malignity of the Jews. Compare *Acts* xviii. 6. 9. The Apostle had no personal advantages in his favour, and the humility with which he conducted himself may be well contrasted with the demeanour of the false apostle who had appeared among them (2 *Cor.* xi.). Still idolatry and superstition fled before him, and manifested the power of God in the work. WHITBY, LOCKE, WELLS, POTT. The adjective πειθός (v. 4.) is found in no other author. Hence a variety of conjectural alterations, as πειθοῖ, πειθοῦς, πιστοῖς, have been proposed, but πειθός may nevertheless be a verbal of the same class with φειδός, μιμός, and the like; so that any emendation is unnecessary. If any, πιστοῖς, contracted from πιθανοῖς, would be preferable. There is no sufficient authority for cancelling ἀνθρωπίνης. KYPKE, WOLF, &c.—[BEZA, ALBERTI, GRIESBACH.] By πνεύματος some understand, after Origen, the *prophecies of the O. T.*; but these would have little effect before the conversion of a Gentile, though they would afterwards confirm him in the faith. It rather means the *gifts of the Spirit*, which he imparted; as δύναμις implies his *miraculous power*. HAMMOND, WHITBY, MACKNIGHT.—[LOCKE.]

Ver. 6. ἐν τοῖς τελείοις. Some supply πράγμασι, but ἀνθρώποις is the true ellipsis. See on *Matt.* v. 48. xix. 21. The Apostle now observes that the doctrine which he delivered, however deficient in *human wisdom*, was recognized as the wisdom of God by those who had acquired a competent knowledge of Christianity; and which, though hitherto involved in a mystery, was now made manifest, in order to the salvation of believers, by those means which alone could declare it; i. e. by the Spirit of God (vv. 6—13.). Confining the word αἰὼν to a sense it frequently bears in the N. T. most critics understand ἄρχοντες to mean *Jewish* rulers only; and, though there seems to be no immediate necessity for such limitation, it is somewhat sanctioned by v. 8. compared with *Acts* iii. 17. and by the consideration that the false teacher in the Corinthian Church was a Jew. See 2 *Cor.* v. 16. xi. 22. LIGHTFOOT, HAMMOND, WHITBY, &c.—

[WOLF, DODDRIDGE, ELSNER, &c.] Of the verb *καταργεῖν*, which here implies the *vanity* of the worldly wise, see on *Luke* xiii. 7.; with *ἐν μυστηρίῳ*, *sc. οὐσαν*, which is further explained by *τὴν ἀποκεκρυμμένην*, compare *Rom.* xvi. 25.; and with *προώρισεν* supply *ἀποκαλύπτειν*. By *δόξα* some understand the *glory* of the Apostles, who were appointed to publish the revelation of the Gospel; but it seems at least to include the purpose for which it was revealed, viz. the salvation of those who received it. DODDRIDGE.—[WHITBY, MACKNIGHT, ROSENMULLER, &c.] As in v. 8. there is a direct assertion of the divinity of Christ, so from v. 11. it appears that the Spirit is omniscient, and one in essence with the Father. Compare *Wisd.* i. 6, 7. ix. 4. 9. 17. WELLS, WHITBY. Of the citation in v. 9. see Horne's *Introd.* Vol. II. p. 232. The construction is somewhat impeded, and some would omit the relative *ἃ* before *ὀφθαλμοῖς*. But there is no authority for such omission, and probably it is inserted after the parenthesis, instead of *ἣν*, *sc. σοφίαν*. The passage clearly does not refer to a future state, but to the blessings of the Gospel dispensation. POTT. With *τὰ τοῦ ἀνθρώπου* and *τὰ τοῦ θεοῦ* in v. 11. supply *τὰ βάθη* from the preceding verse, not *πράγματα*, after the E. T. Of the genitive after *διδασκτοῖς* in v. 13. see on *John* vi. 44. Many commentators supply *λόγοις* with *πνευματικοῖς* in the last clause, and others *ἀνθρώποις*. The former would be a tautology with *διδασκτοῖς π. ἀ. λόγοις*, and though the latter is countenanced by the reference to *persons* in v. 14. sqq., a different meaning from *πνευματικά* would be more distinctly marked. Besides, the received interpretation is more natural:—comparing the things which were written by the Spirit in the O. T. with what is revealed by the same Spirit in the New, in order to their mutual explanation. The verb *συγκρίνειν* signifies *to explain* in *Gen.* xl. 8. 16. 22. xli. 12, 13. 15. *Numb.* xv. 34. *Dan.* ii. 4. v. 7. 12. 17. LXX. WHITBY, WELLS, LOCKE, GROTIUS.—[HAMMOND, ELSNER, DODDRIDGE, SCHLEUSNER, LE CLERC, ROSENMULLER.]

Ver. 14. *ψυχικός* δὲ κ. τ. λ. Now follows the reason why the *wisdom* of God is *foolishness* with men; because the *natural* man, unassisted by the light of revelation and the gifts of the Spirit, has not the power of appreciating it. The word *ψυχικός* denotes the *natural powers of the mind* unenlightened by the Spirit, and differs from *σαρκικός*, which implies *an addiction to sensual lusts*; though the two are frequently united. Hence *πνευματικός* is directly opposed to *ψυχικός*, which is explained by *μὴ πνεῦμα ἔχων* in *Jude* 16. It has been thought that *πάντα* and *οὐδένο*ς are either both masculine or both neuter; but this is unnecessary. The spiritual man judges of the truth of those things revealed by the Spirit, but no one, whose mind is not enlightened by the Spirit of Christ, can form a judgment of his spiritual con-

cerns, any more than a mortal can fathom the counsels of the Most High. Such appears to be the interpretation of the entire passage. In v. 15. some refer αὐτὸν to the *spiritual man*, and others to νοῦν, but a reference to *Isaiah* xl. 13, 14. will show that the antecedent is Κυρίον. WHITBY, DODDRIDGE, GROTIUS, SCHLEUSNER, HAMMOND, MACKNIGHT.—[ROSENMULLER, &c.]

CHAPTER III.

CONTENTS:—*Schism a proof of the carnal mind*, vv. 1—7.
The work of God's ministers, its trial, and reward, vv. 8—15.
Guilt of polluting God's temple by false doctrine, vv. 16—20.
Extensive provision for man's spiritual welfare, vv. 21—23.

Verses 1. καὶ ἐγὼ κ. τ. λ. His observation on the distinction between the spiritual and animal man leads the Apostle to reply to an argument, which the Corinthians seem to have urged in favour of their devotion to their favourite teachers: viz. that from himself they had merely received the rudiments of Christianity. He accordingly represents their present condition as unfit for a full development of the Gospel system, illustrating his meaning by a metaphor drawn from the natural food of infants; with which compare *Heb.* v. 12. Of the double application of πορίζειν see on *Luke* i. 63. Some consider the words ζῆλος, ἔρις, and διχοστασίαι as synonymous; but they differ considerably. *Envy* leads to *strife*, and *strife* to *division*; the first consisting in *thought*, the next in *words*, and the last in *deeds*. So Sall. Cat. IX. 2. *Jurgia, discordia, simultates, cum hostibus exercebant*. It has been thought that the description here given of the Corinthians is inconsistent with their spiritual endowments, as mentioned in *2 Cor.* viii. 7. But it was the improper use which they made of these gifts which evinced their ignorance of the fundamental principles of Christianity, such as love, concord, and humility; nor is it necessary to apply the description to the Church generally, but merely to the erring members of it. From *1 Cor.* xiii. 1. and elsewhere it appears that there were two distinct operations of the Spirit; of which, one extended to the edification of the Church, and the other only to individuals; though both occasionally resided in the same person. WHITBY, MACKNIGHT, WETSTEIN, DODDRIDGE, &c.—[KRAUSE.] The particles ἀλλ' ἦ are united as in v. 5. in *2 Cor.* i. 13. Xen. Anab. VIII. 4. 1. so that it is unnecessary to eject them; and ἐκάστῳ ὡς is for ὡς ἐκάστῳ, as in *Rom.* xiii. 3. ROSENMULLER.—[GRIESBACH.] Of τὶ, subaud. μέγα (v. 7.), see on *Acts* v. 35.

Ver. 8. ἐν εἰσιν. That is, *employed in the same work.* As a further motive to unity, the Apostle now represents the Church as the field of God, which his ministers are appointed to cultivate, and as a building, which they are set to erect. St. Paul had *planted* and *laid the foundation* of that of Corinth, Jesus Christ being the corner-stone; and others, as Apollos, and a certain false teacher or teachers, had proceeded with the superstructure. The nature of this superstructure would be estimated by the stability of the materials employed upon it; and the workmen receive the just recompense of their labours. Of the agricultural metaphors in the N. T. see Horne's *Introd.* Vol. III. p. 469. and of the entire passage see Vol. II. pp. 329. 332. 398. In v. 9. Θεοῦ συνεργοὶ is improperly rendered in the E. T. *fellow labourers with God*, instead of *of God*. As the Jews called their chief rabbins *architects*, so Paul applies the term to himself (v. 10.) as the *chief Apostle* of the Gentiles. Of the sense of δύνασθαι in v. 11. see on *Mark* ii. 19. After τυλοῦς in v. 12. there is clearly an ellipsis of εἶτε, which is supplied in the Syriac version; and the passage will be best interpreted, not of the different materials employed in the same building, but of two buildings, composed of different materials throughout, which might be raised upon the same foundation. WETSTEIN, ROSENMULLER, POTT, HEYDENRICH, GROTIUS. Some understand ἡμέρα of the *day of persecution*, and others of *futurity*, according to the English idiom, *time will show*. But by referring ἀποκαλύπτειται, not to ἔργον, but to ἡμέρα, a comparison with *2 Thess.* i. 8. *2 Pet.* iii. 7. confirms the received interpretation of the *day of judgment*. WELLS, PEARCE, POTT, DODDRIDGE.—[WOLF, MACKNIGHT, MIDDLETON, SCHLEUSNER, &c.] It is clear that the admonition in v. 18. is directed against the false teachers alluded to in the foregoing observations: and that the words ἐν τῷ αἰῶνι τούτῳ refer backwards, not forwards to μωρὸς, appears from the following verse. The citations are from *Job* v. 13. *Psalms* xciv. 11. With ὁ δρασσόμενος there is an ellipsis of Θεός ἐστι, and the verb δράσσειν (from δρᾶξ, *the fist*) denotes to *hold fast*; hence to *thwart*. Compare *Levit.* ii. 2. 12. *Numb.* v. 26. *Diod. Sic.* XVIII. 17. POTT, GROTIUS, HEYDENRICH.

Ver. 21. ὥστε μηδεὶς κ. τ. λ. Some refer this exhortation to the Corinthians generally; but in the opening of the next chapter St. Paul contrasts his own humility with the *boasting* here deprecated; so that the false teachers seem to be more especially addressed. By πάντα also some understand *persons*, and others the *things*, enumerated afterwards: both may perhaps be included. No teacher should presume to set himself at the head of a particular party: the services of all are as much intended for the general benefit, as all are alike partakers of God's providence and gifts; and therefore *ye are* not the disciples of this

or that minister, *but of Christ*. POTT. With respect to the words Χριστός ἔστι Θεός, which the Socinians interpret into a proof that Christ is "inferior to the Father as touching his God-head," they clearly relate to his mediatorial character: and in this his inferiority is not denied. WHITBY.

CHAPTER IV.

CONTENTS:—*Faithfulness required in the ministerial office, of which God alone is the Judge*, vv. 1—5. *Contrast between St. Paul and the false teacher of the Corinthians*, vv. 6—13. *The Apostle urges his paternal regard for the converts, and contradicts a report of his intention not to visit them*, vv. 14—21.

Verse 1. οὕτως ἡμᾶς. Instead of seeking to be the head of a party, it should be the sole wish of the Christian minister to discharge his duty faithfully; and he will then have little need to fear the opinions of man. So incapable are men of forming a right estimate of another's conduct, that they cannot always judge of the rectitude of their own; and it therefore behoves them to wait for the impartial award of the last day. In v. 3. the word *ἡμέρα* refers to the custom of fixing a day (*dicendi diem*) for judgment; and evidently in contradistinction to the great day of final judgment. Compare *Job ix. 36.* With οὐδὲν ἑμαυτῷ συνοῖδα (v. 4.) supply ἄσπονρον πράξας, as in *Job xxvii. 6.* So Hor. Epist. I. 461. *Nil conscire sibi, nulla pallescere culpa.* It seems that the teachers at Corinth had questioned the fidelity, and censured the conduct of St. Paul, in withholding the abstruser doctrines of the Gospel from his Corinthian converts. BEZA, POTT, KYPKE, WHITBY, HAMMOND. With v. 5. compare *Matt. vii. 1.* and see the note *ad loc.* The article before ἐπαινος indicates the praise due, in reference to the act by which it will be acquired. MIDDLETON.

Ver. 6. μετεσχημάτισα. This verb signifies *to transfer to one person what is intended to be understood of another*; and from this sense of σχῆμα, as explained in Quintil. Inst. Or. IX. 2. such *figurative* descriptions are called λόγοι ἐσχηματισμένοι. Hence it has been thought that St. Paul meant to exclude himself and Apollos altogether: but as there were some who set up them also as the heads of party, although indeed without their consent, there can be no doubt that the directions which he gave respecting himself and his friend were designed to extend to all

their teachers generally, and themselves among the number. WETSTEIN, DODDRIDGE, WOLF, ROSENMULLER, WITSIUS.—[LOCKE.] Having thus warned the converts, he turns short upon the teachers themselves; and severely reprobates their conceit in an apostrophe of mingled irony and sarcasm. Whatever their pretensions, he observed, they had no reason to boast, as it was God alone who made them to differ. They might regard themselves in a superior light to the Apostles, and in a worldly point of view they really were so (vv. 9—13.), but as to their self-satisfaction in spiritual things, would that they had any ground for it; for then should he also, as their spiritual father, partake in the honour which was due to them (v. 8.). Such appears to be the meaning of the passage. The three verbs, *κεκοροσμένοι ἐστε*, *ἐπλουτήσατε*, and *ἐβασιλεύσατε* imply, under different metaphors, the same thing, and express, with a severe irony, the spiritual importance which the Corinthian teachers assumed; though some, indeed, interpret the latter word of a temporal influence of which they boasted, and by virtue of which the Apostles, had it been real, might have received protection from the persecutions which they suffered. HEYDENRICH, POTT, KRAUSE, WETSTEIN, LIGHTFOOT, &c.—[MACKNIGHT, &c.] The sense of *φρονεῖν* (v. 6.) is explained by *φυσιοῦσθαι*, which implies *an inflated opinion*, either of oneself or others; and *δ γέγραπται*, which is commonly a form of reference to Scripture, is here limited by the context to the admonitions in this Epistle. Of *ἴνα* with an indicative, which some have regarded as a solecism, see Matt. Gr. §. 520. Of the allusions in vv. 9. 13. see Horne's Introd. Vol. III. p. 900. Vol. II. p. 296. Other interpretations of both passages have been given. In the former *ἔσχατοι* has been understood of the mean condition of the Apostles generally, or of the lateness of St. Paul's conversion; and the latter is supposed to be taken from *Lam.* iii. 45. But *ἔσχατος* will scarcely bear either of the above senses, nor are they suitable to the context; and the addition of the word *περίφημα*, which was usually applied to the victims called *περικαθάρματα*, confirms the meaning attached to it. When their bodies were thrown into the sea, the words *γίνου περίφημα*, *γίνου κάθαρμα* were pronounced over them. See Schol. Arist. Plut. 453. Eq. 1133. Serv. in Virg. *Æn.* II. 56. Moreover, in v. 9. *ἀπέδειξεν* and *θέατρον* clearly point to *theatrical exhibitions*, as well as the idea that men and angels were *spectators* of the sufferings of the early martyrs. With respect to an objection that *angels* would be no fit spectators of such a scene, it may be observed on the contrary, that such a notion would tend to raise the fortitude of the sufferers, though probably the expression is merely general; *ἄνθρωποι καὶ ἄγγελοι* forming the constituent parts of *κόσμος*. Such a connexion will account for the omission of the article. WHITBY, DODDRIDGE, WOLF, GROTIUS, HAMMOND, MIDDLE-

TON, &c.—[ELSNER, KREBS, KYPKE, WELLS, &c.] With v. 12. compare *Acts* xx. 34.

Ver. 14. οὐκ ἐντρέπων κ. τ. λ. The Apostle now observes that he did not mention his suffering as a reproach to the converts, but as a proof of his paternal affection for them, and to induce them to imitate the example which he set them of Christian holiness. He then promises a visit to Corinth, for the purpose of putting the boasted powers of their teachers to the test; and hints at the possible necessity of exerting the severity of his Apostolical authority among them. In the words ἐγὼ ὑμᾶς ἐγέννησα, St. Paul alludes to their conversion to Christianity, and thence argues that his paternal authority was greater than that of a teacher could be. By λόγος and δύναμις (vv. 19, 20.) are to be understood the power of human eloquence or learning, and that of spiritual co-operation respectively, in the propagation of the Gospel. In v. 21. ῥάβδος is used metaphorically of punishment; and that disgrace and death were sometimes inflicted by the Apostles on notorious offenders is manifest from the instances of Ananias and Sapphira, and Elymas, and the like. But the Apostle may rather allude to the severity of reproof or discipline, as in the case of the incestuous person; upon whom, however, some bodily affliction seems also to have been imposed. WETSTEIN, POTT, KRAUSE, &c.—[HAMMOND, WHITBY, DODDRIDGE.]

CHAPTER V.

CONTENTS:—*St. Paul directs the excommunication of an incestuous person, vv. 1—13.*

Verse 1. ὁνομάζεται. *Is approved.* Compare *Josh.* xxiii. 7. LXX. The word, however, is rejected on MS. authority by the best critics; but whether retained or omitted the sense is the same: in the latter case ἀκούεται must be repeated. It is clear also that a limitation is necessary in the acceptation of the word; for, though incest was held in the greatest detestation, it was not without example among the heathen. This is evident from Cic. *Orat. Cluent.* 5. *Nubit genero socerus, nullis auspiciis, nullis auctoribus, funestis omnibus omnium omnibus. O mulieris scelus incredibile, et præter hanc unam in omni vita inauditum!* Much will be found in illustration of this chapter in Horne's *Introd.* Vol. II. pp. 394, 395. Vol. III. pp. 149. sq. 307. sqq. At the end of v. 2. the interrogation is properly omitted in the

later editions, and the Apostle thus expresses his indignation:—And yet you are proud of your spiritual state, whereas you ought rather to lament so flagrant a sin. Thus the use of the word *πεφνισιωμένοι* connects the subject of this chapter with the preceding. The *lamentation* recommended seems to refer to the custom, which prevailed among both Jews and Christians, of putting on mourning habits for excommunicated persons, whom, says Origen (*cont. Cels.* III. p. 142.) *ὡς νεκροὺς πενθοῦσι*. ELSNER, GROTIUS, HAMMOND, GRIESBACH, WHITBY, LOCKE, POTT, WOLF, &c. In *πνεῦμα* (vv. 3, 4.) some understand an allusion to a gift by which St. Paul discerned the propriety of proceeding in the manner proposed; and compare *2 Kings* v. 26. But it is clear that his knowledge rested upon general report; and it is enough to interpret the word of his *virtual* presence and assent to their decisions. MACKNIGHT, GROTIUS. The expression *παρὰδοῦναι τῷ Σατανᾷ* was probably the usual form of excommunication: but the addition of *εἰς ὄλεθρον τῆς σαρκὸς* seems to indicate infliction of some bodily disease, of which Satan may be considered as the instrument. Compare *1 Tim.* i. 20. GROTIUS, ROSENMULLER. The *καύχημα* in v. 6. is evidently the boasting alluded to in v. 2. though some conceive it to relate immediately to the case in question. KRAUSE, POTT, HEYDENRICH, &c.—[WHITBY, LOCKE.] Of v. 9. see Horne's *Introd.* Vol. I. p. 121. By *τοὺς ἔξω* and *τοὺς ἔσω* (vv. 12, 13.) are meant *Heathens* and *Christians* respectively; and there may be an especial reference to the stepmother, who was probably an heathen, and therefore exempt from judicial authority. From *2 Cor.* vii. 12. it may be inferred that the injured husband was still alive. WHITBY, DODDRIDGE, &c.

CHAPTER VI.

CONTENTS:—*Reproof of the converts for suing each other at the Heathen tribunals*, vv. 1—8. *Fatal consequences of injustice and impurity*, vv. 9—11. *Of things indifferent, and of the sinfulness and punishment of fornication*, vv. 12—20.

Verse 1. πᾶγμα. An action at law: as in Xen. *Mem.* II. 9. 1. The verb *τολμᾶν* is here used in a mild acceptation, *to venture, to be disposed*. Compare *John* xxi. 12. As opposed to *ἅγιοι*, *Christians*, the *ἄδικοι* are *Heathens*; and each are so called from their general character. There is no reason to suppose that the case of the incestuous person had been carried

before an heathen tribunal; as the Apostle has clearly turned to a distinct subject of reproof from that of the last chapter, though the use of the verb *κρίνειν* may probably have suggested the transition. The Jews considered it a profanation to appeal to a Gentile court of judicature; and as they had the privilege of settling their own litigations, so doubtless had the Christians. GROTIUS, DODDRIDGE, &c.—[LOCKE, WELLS.] Respecting the judgment of the *world*, and of *angels* (vv. 2, 3.), there is much difference of opinion; but it is most probably referred to some conspicuous part, of which the nature has not been revealed, which Christians will take in the judicial proceedings against wicked men and wicked angels, at the last day. Nor is this at variance with the declaration that all shall stand before the judgment-seat of Christ, as some suppose, who would therefore interpret the passage of the power which the Apostles and early Christians possessed over dæmoniacal agency, or of the judgment passed by Christians upon the errors of the heathen world by preaching the truth, as Noah did (*Heb.* xi. 7.), for a testimony against them. As “the dead in Christ will rise first,” it is probable, that having received their own sentence of blessedness, they may take their places as the assessors of Christ, in the subsequent ceremony: Compare *Matt.* xix. 28. xxv. 33. *2 Cor.* v. 10. GROTIUS, POTT, HEYDENRICH, &c.—[WHITBY, LIGHTFOOT, ROSENMULLER, &c.] Some understand *κρίθῃσιον*, in vv. 2. 4., of *judicial authority*; but the word denotes *a tribunal*, as it is clear from other nouns in *ήσιον*, as *δικαστήριον*, *δεσποτήριον*, which mean *a place*. The sense is, If such will be your future dignity, are ye not competent to preside at tribunals, which take cognizance of matters of the most trifling importance, and appertaining merely to this life? So the word is used in *Judg.* v. 10. *Dan.* vii. 10. LXX. *James* ii. 6. *Polyb.* IX. 33. 12. XVI. 27. 2. WETSTEIN, HAMMOND, &c.—[PARKHURST.] Placing an interrogation at *καθίζετε*, or understanding the passage *ironically*, many commentators explain *τοὺς ἐξουθενημένους* of the *Heathen*: but the E. T. is correct in making *καθίζετε* an *imperative*. *Rather than apply to a heathen judge, bring your cause before the meanest Christian*: though surely it is a shame that you have not one among you (v. 5.) of sufficient wisdom and authority to settle your disputes. At the same time, proceeds the Apostle, your litigious temper is of itself in ill accordance with the character of Christians; and the injustice which produces it, as well as your other prevalent vices, will be punished, unless repented of, with eternal death (vv. 6—10.). The verb *καθίζειν*, as *καθῆσθαι*, in *Acts* xxiii. 3., denotes *a judicial appointment*: and *ἡττημα*, which properly signifies *inferiority* (*Rom.* xi. 12.), here denotes *a disgrace*. In v. 11. there is an evident allusion to baptism in the *name* of Christ, and the sanctification of the Spirit; and the Apostle represents the commission of those sins,

renounced at baptism, as inconsistent with the state of grace into which they were then admitted. With *ταῦτα* some supply *γένη* but the neuter is used for the masculine, and that for *τοιοῦτοι*. GROTIUS, HAMMOND, SCHLEUSNER, KYPKE, ELSNER, WETSTEIN, &c.—[WHITBY, LIGHTFOOT, &c.]

Ver. 12. *πάντα μοι ἔξεστιν*. This seems to have been a maxim, which the Corinthians urged in excuse for their sensuality. As it applied to the eating of *meats* offered to idols, the Apostle remarks that things indifferent were not always expedient, and ought not to have such power over us, as to make us slaves to our appetites. At all events, he observes, *sensuality* is not a thing indifferent; and the words *τὰ βρώματα κ. τ. λ.*, which are an illustration of the above maxim, are shown not to apply to fornication, for various reasons. First, the body is the Lord's, inasmuch as Christians are members of his body, and, though its appetites will hereafter be destroyed, he will raise it to his glory (vv. 14, 15.); secondly, the defiling the body by fornication renders us unfit for a spiritual union with Christ (vv. 16, 17.); thirdly, unchastity administers more than any other sin to its own disgrace (v. 18.); and lastly, being purchased by Christ, and made the temple of the Holy Ghost, we have no right to use the body for any other purposes than those of holiness and purity, to which he has dedicated it (vv. 19, 20.). Most commentators render *τῷ σώματι* (v. 13.) *for raising the body*, which is more directly urged in the next verse; but the analogy is here opposed to that between the *belly* and *meats*. Hence the meaning seems to be, that the body is dedicated to the service of Christ, and Christ will afford that spiritual nourishment which his service requires. So *ὁ δὲ Θεὸς κ. τ. λ.* is opposed to the corresponding words in the preceding verse. With *μέλη τοῦ Χριστοῦ* in v. 15. supply *σώματος*. A few MSS. read *ἄρα οὖν*, which some critics approve. Others consider *ἄρα* pleonastic; but two distinct actions are clearly marked by *ἄρα* and *ποιήσω*, and the text is perfectly correct. POTT, GROTIUS, ROSENMULLER, HEYDENRICH, &c.—[BOS, WOLF, KRAUSE, &c.] The argument in v. 18. is supposed by some to be grounded upon the *diseases* to which unchastity is exposed, and similar passages are adduced from heathen authors: as, for instance, Xen. Mem. I. 5. 3. It rather refers to the pollution of the body, as inconsistent with the purity enjoined by Christ. Nor does the prohibition include the sins of gluttony and intemperance; which, however injurious to the body, do not so directly destroy its union with Christ by a counter union with a harlot. With v. 19. compare 1 Cor. iii. 16. A temple implies the presence of the Divinity to whom it is dedicated: and therefore, says Tertullian, as Christians are the temple of God, by virtue of the Holy Spirit consecrating their hearts to his service, "we should make chastity the keeper of the

sacred house, and suffer nothing unclean to enter into it, lest God should desert his dwelling thus defiled." WHITBY, KYPKE, &c.—[MACKNIGHT.] In v. 20. the last clause καὶ ἐν τῷ πνεύματι κ. τ. λ. is wanting in many MSS. and cancelled by some of the best critics. But it coincides with the preceding context, and its presence in copies of very high antiquity argues strongly for its retention. MATTHAI, &c.—[GRIESBACH, POTT.]

CHAPTER VII.

CONTENTS:—*The lawfulness of marriage, and its inexpediency under certain circumstances*, vv. 1—11. *The validity of a Christian's marriage with a Pagan*, vv. 12—16. *Digression respecting other conditions of life*, vv. 17—24. *Advice to the unmarried, with especial reference to times of persecution*, vv. 25—38. *Hint to widows*, vv. 39, 40.

Verse 1. περὶ ὧν ἐγράψατε. Having concluded the reprehensory portion of the Epistle, St. Paul proceeds to reply to certain questions in which the Corinthians had applied to him for advice; in doing which his decisions are not always authoritative, but merely friendly suggestions, arising out of the circumstances of the times. Compare vv. 6. 10. 25. 40. and see Horne's Introd. Vol. I. p. 520. With respect to his opinions respecting marriage, they have more immediate reference to the persecutions to which the Church was then exposed, and cannot possibly be supposed to undervalue God's appointment, or to recommend universally a single life. It is sometimes inferred from v. 8. that the Apostle was a *widower*: but, though ἀγάμοις is joined with χηραῖς it is not necessarily limited to this sense, though the subsequent consideration of the case of *unmarried* persons renders the limitation more than probable. The verb ἀπτεσθαι is used of the *marriage union* by classical authors: and so *tangere* in Hor. Sat. II. 28. DODDRIDGE, WHITBY, KYPKE, &c. In v. 2. the plural πορνείαι includes every kind of uncleanness; and there is an emphasis in ἐαυτοῦ and ἰδίου distinctly forbidding polygamy and adultery. At the same time celibacy is so far from being enjoined, that it is only allowed upon condition of the strictest chastity, which, it has been shrewdly remarked, amounts almost to a prohibition with the greatest part of mankind. MACKNIGHT. For ὀφειλομένην εὐνοίαν several MSS., versions, and Fathers read ὀφειλὴν, which is probably correct; and the *debitum* is explained in the following verses of the exclusive

nature of conjugal rights, which are not to be withheld except by mutual consent, and for the purpose of the exercise of religion. By ἀκρασία (v. 5.) some understand *intemperance*, but the context is altogether in favour of *incontinence*; and, though ἀκρασία is oftener used in this sense, the words are frequently interchanged in the best writers. GROTIUS, WOLF, WETSTEIN, GRIESBACH, HEYDENRICH, &c. — [KRAUSE, POTT, &c.] In v. 7. Theodoret explains ὡς καὶ ἐμavτόν by ἐν ἐγκρατείᾳ, i. e. *able to restrain his passions*; and χάρισμα is evidently the *gift of continence*. Compare *Matt.* xix. 11. The verb πυροῦσθαι must be here interpreted of the *fire of unchaste desires*. It occurs in a similar sense in Callim. H. Ap. 49., and so *ardere* and *uri* in Hor. Od. I. 19. 5. Virg. Æn. IV. 68. In 2 *Cor.* xi. 29. it signifies *to burn with grief and zeal*. Compare 2 *Macc.* iv. 38. The declaration in v. 11. is founded upon *Matt.* v. 32. and the clause εἰν—καταλλαγῇτω is parenthetical. WETSTEIN, POTT, &c.

Ver. 12. τοῖς δὲ λοιποῖς κ. τ. λ. The Apostle now adverts to the intermarriages of Christians with infidels, and observing that the believing party should not be the first to separate, if the other is willing that they should live together, he assigns a reason for this advice in the privileges resulting to the children (v. 14.). With respect to the parents, there is some doubt as to the meaning of the verb ἡγίασται. Some have thought that it implies the probable conversion of the infidel party; but, not to mention that it is in the past tense, this argument is specifically urged in v. 16. In deference to the Jewish ordinances, by which they were bound to put away an idolatrous wife (*Ezra* x. 3.), it had probably been imagined that a similar pollution was incurred by Christians. This, the Apostle says, is not the case, but the unbelieving party is to be reputed sanctified as far as relates to conjugal duties; otherwise their offspring would be *unclean*: but under the Gospel they are equally capable of admission into covenant with God by baptism, as if both parents were Christians, provided the believing parent was careful to instruct them in the duties of their profession. That the word ἁγία refers to *infant baptism* is apparent from the constant use of the verb to signify persons admitted to participate in the distinguishing rites of God's people. Compare *Exod.* xix. 6. *Deut.* vii. 6. xiv. 2. xxvi. 19. *Josh.* v. 4. *Ezra* ix. 2. *Neh.* ii. 20. *Isaiah* vi. 13. xxxv. 8. *Acts* x. 28. In rendering ἀκάθαρα and ἁγία *legitimate* and *illegitimate*, the Baptists have no authority in support of such a meaning; nor will the context admit of it. WHITBY, DODDRIDGE, WOLF, &c. It is not to be inferred from v. 15. that the determination of an unbeliever to separate from a believing partner *ipso facto* dissolves the marriage tie. Such an inference is at variance with *Matt.* v. 32. as well as with the

Apostle's argument. The believer may without sin submit to a separation, though called upon in vv. 11. 49. to use every exertion to live *in peace*, and thereby, if possible, to effect the conversion of an unbelieving consort. Schol. Gr. οὐ δεδούλωται ὡς καὶ μάχην διηνεκῇ βαστάζειν. WHITBY.—[GROTIUS, MACKNIGHT.]

Ver. 17. εἰ μὴ. Some copies have ἡ μὴ, which some adopt, joining it with (v. 16.) σώσεις, ἡ μὴ; but, even were the authority for this reading sufficient, the received text is confirmed by the corresponding form of the first clause, which ends with τὸν ἄνδρα σώσεις; and εἰ μὴ is used for ἀλλὰ, to mark a *transition*, as *Matt.* xii. 4. *Gal.* i. 7. The digression is very pertinent, as declaring that Christianity interferes with no civil or social obligations before contracted; and, in illustrating this point by the example of a slave (v. 21.) the Apostle could scarcely have expressed in stronger terms his conviction of the small importance of human distinctions. In v. 23. the words δούλοι ἀνθρώπων are to be understood figuratively of a *slavish* conformity to the opinions of men, with reference to the dogmatical injunctions of the false teachers at Corinth. It seems that some still inculcated the necessity of circumcision, while others foolishly endeavoured, by a surgical operation, to obliterate every vestige of their former religion. With ἐπισπάσθω (v. 18.) supply τὴν ἀκροβυστίαν, and compare 1 *Macc.* I. 15. *Cels.* VII. 25. Some indeed suppose that τιμῆς ἡγοράσθητε (v. 24.) alludes to a *literal* redemption of some of the converts from slavery; but the change of number seems to indicate Christians generally, ἀνθρώπων is clearly opposed to Χριστοῦ understood, and a comparison with 1 *Cor.* vi. 20. shows that redemption by the blood of Christ is intended. WOLF, DODDRIDGE, MACKNIGHT, POTT, ROSENMULLER, &c.—[WHITBY, HAMMOND, &c.]

Ver. 25. περὶ δὲ τῶν παρθένων, κ. τ. λ. Having spoken of the *married* and the *widowed*, the Apostle returns from his digression to speak of the *unmarried* of both sexes; in which sense παρθένος is here used, as in *Rev.* xiv. 4. and elsewhere. That his advice is not addressed to mankind at large is manifest from the expression διὰ τὴν ἐνεστῶσαν ἀνάγκην, which limits it to the Church of Corinth in its then condition of present and expected persecution (v. 29.); and that it has nothing to do with the Papistical doctrine of the celibacy of the clergy is clear from its application to men and women without distinction, and that it depends after all upon each individual's judgment with regard to its expediency. The words ὡς ἡλεημένος κ. τ. λ. may be explained as equivalent to ὡς πιστὸς ὢν κατὰ τὸν ἔλεον τοῦ Κυρίου, as *one who through the mercy of God* am enabled to form a correct judgment, and to declare it *faithfully*. Theodoret:

ἀξιόχρεώς εἰμι σύμβουλος, διὰ μὲν τὸν πολὺν τοῦ Δεσπότου κληθεὶς ἔλσον, πιστευθεὶς δὲ τὸ κήρυγμα. In v. 26. οὕτως refers to παρθένων, and in v. 27. δέδεσθαι and λέλυσθαι are verbs appropriately assigned by the best writers to the *bond* of marriage. Different interpretations are given to the words ἐγὼ δὲ ὑμῶν φείδομαι, in v. 28. From the use of the verb in 2 Cor. xii. 6. it is explained by some, *I would spare you the enumeration of these troubles*: but the Apostle proceeds immediately in vv. 29—31. to describe the effects of the θλίψις, to which the married and unmarried would be equally exposed, though the cares of the married state (vv. 32—35.) would add to their intensity. Hence the words in question seem to be convertible with θέλω δὲ ὑμᾶς ἀμερίμους εἶναι in v. 32. GROTIUS, SCHLEUSNER, POTT, HEYDERNREICH, &c.—[MACKNIGHT, ROSENMULLER.] The particle ἵνα (v. 29.) denotes *result* or *consequence*, *ut alibi sapius*; and συνεσταλμένος is not to be rendered, as in the E. T., *short*, but *compassed with affliction*. Compare 2 Tim. iii. 1. So *contractio* is used in Cic. Tusc. I. 57. IV. 31. Between χρώμενοι and καταχρώμενοι (v. 31.) there is no opposition, and so *abuti* sometimes signifies no more than *uti*; as in Liv. xxvii. 46. Cic. N. D. II. 60. The meaning of the entire passage is, that *the time is coming, when all Christians will be alike exposed to persecution*; in anticipation, it should seem, of the approaching horrors of the reign of Nero. In παράγει τὸ σχῆμα κ. τ. λ. the metaphor is borrowed from *shifting a scene* in theatrical representations. GROTIUS, SCHLEUSNER, LOCKE, KREBS, ROSENMULLER. Some translate μερίζεσθαι (v. 34.) *to be distracted with care*; but the context defends the common version; which is also supported by 1 Cor. i. 13. Respecting the metaphorical use of βρόχος also in v. 35. commentators are not agreed: some rendering it *a rope*, others *a yoke*. The former is preferable; and the figure seems to be derived from *snaring birds*. Hesych. βρόχος· δεσμός. At all events it is clear that the Apostle is avoiding an imputation of affording an excuse for incontinence by discouraging marriage. Whether the true reading be ἐνπρόσδερον or, as in some MSS. ἐνπάρειδρον, the meaning is the same, viz. *a sitting near or close attendance*; and the adverb ἀπερισπάστως does not signify *without violence*, but *without distraction from worldly affairs*; as derived from περισπᾶσθαι, of which see on Luke x. 40. GROTIUS, KYPKE, RAPHELIUS, &c.—[DODDRIDGE.]

Ver. 36. γαμεῖτωσαν. Scil. *the maid and her suitor*; not, as some think, *virgins* generally. The reading of some MSS. is γαμέτω. Here the Apostle adverts to the influence which a father naturally possesses over his *virgin daughter*, in which sense παρθένος occurs in Soph. Œd. T. 1462. Eur. Iph. A. 714. Some, however, understand the passage of *bachelors*, and, with-

out any authority for such a sense, render *παρθένος* a *state of virginity*. The words *μὴ ἔχων ἀνάγκην*, as *οὕτως ὀφείλει γίνεσθαι*, refer to the necessity and propriety of yielding to the wishes of a daughter; and it should be observed with respect to the verb *ἀσχημονεῖν*, that female celibacy beyond a certain age (*twenty* among the Jews), was considered a disgrace to the father. Phal. Epist. p. 130. *πᾶσι γὰρ ἀνθρώποις αἰσχιστον δέδοκται παρὰ τοὺς τῆς φύσεως χρόνους θυγάτηρ οἰκουροῦσα*. POTT, KRAUSE, HEYDENREICH.—[LOCKE, WHITBY.] St. Paul closes this part of his subject with an admonition to *widows* (vv. 39, 40.), plainly allowing second marriages, but dissuading from them in times of persecution. Tertullian understands the words *μόνον ἐν Κυρίῳ* of marrying a Christian. See *2 Cor.* vi. 4. So also Theodoret: *τούτέστι σωφρόνως τε καὶ ἐννόμως, εὐσεβεῖ ἀνδρὶ καὶ πιστῷ*. Compare *Rom.* vii. 3. *1 Tim.* v. 14. GROTIUS, WHITBY.

CHAPTER VIII.

CONTENTS:—*Reasons for abstaining from meats offered in sacrifice to idols*, vv. 1—13.

Verse 1. *εἰδωλοθύτων*. See on *Acts* xv. 20. The Apostle's answer to this further subject of inquiry is resumed in v. 4. the word *οἶδαμεν* suggesting a parenthetical observation on the love of God as the source of Divine knowledge. Perhaps *γνώσις* has reference to the rising heresy of the Gnostics, who boasted that they had the *true knowledge* of God, though they did not hesitate to eat things offered to idols. See *Rev.* ii. 14. They argued, it seems (v. 4—6.), that, an idol being no God, partaking of meat offered in an idol temple was no acknowledgment of its divinity; and that (v. 8.), as this or that particular meat was equally indifferent in the sight of God, a man is neither a better or worse Christian by eating or refusing it. To the first argument St. Paul replies in v. 7. that some of the converts still partook of the sacrifice, as such, even though they deemed it in their consciences unlawful; and to the latter in vv. 8—13. that a regard to the consciences of the weaker brethren should deter others from doing what in other respects would be indifferent. Compare *Rom.* xiv. 15—21. With respect to the parenthesis (vv. 1—4.) some commence it at *ἡ γνώσις*, and others include *οἶδαμεν*, but that *ὅτι γνώσις κ. τ. λ.* forms the entire digression is clear from the repetition of the verb *οἶδαμεν* at its conclusion. In

v. 3. some refer *οὗτος* to *God*, others to *him* who loves God. At all events *ἐγνωσται* cannot be taken in the sense of *to be approved*, as it is clearly opposed to *οὐδὲν ἔγνωκε κ. τ. λ.* in the preceding verse. If, therefore, the antecedent be *Θεόν*, the verb must be rendered *is made to know*: a sense adopted from the Hebrew, as in 1 *Cor.* xiii. 12. *Gal.* iv. 9. WHITBY, ROSENMULLER, WOLF, LOCKE, &c.—[KRAUSE, HEYDENREICH.] With v. 6. compare *Rom.* xi. 36. *Col.* i. 16. and see also *John* i. 3. *Heb.* i. 2. As to the support which the Socinians would hence derive to their tenets, it is clear, that so far from excluding Christ from the Godhead, the Apostle's argument plainly opposes his divinity to the nonentity of the Pagan gods. WHITBY. The verb *παρίσταναι* (v. 8.), signifying to *recommend*, occurs in Joseph. Ant. XV. 17. 3.; and the verbs *περισσεύειν* and *υστερεῖν*, denoting generally *excess* and *deficiency*, are frequently used in the N. T. Compare *Matt.* v. 37. 2 *Cor.* viii. 14. *James* i. 21. In v. 10. *εἰδώλειον* is *the temple of an idol*, as *Ποσειδεῖον*, *Ἡράκλειον*, and the like. WOLF, ALBERTI. Of the verb *οικοδομεῖν* see on *Acts* ix. 31. It is used also in a bad sense in *Mal.* iii. 13. LXX. Joseph. Ant. XVI. 6. Some, less aptly, explain the word ironically. GROTIUS, KYPKE, KRAUSE.—[WETSTEIN, POTT, ROSENMULLER.]

CHAPTER IX.

CONTENTS:—*St. Paul's Apostolical privileges, his care to avoid offence, and his conduct respecting things indifferent*, vv. 1—23. *The Christian's contest and prize*, vv. 24—27.

Verse 1. *οὐκ εἰμὶ ἀπόστολος; κ. τ. λ.* In illustration of the extent of Christian liberty, and of the line of conduct to be pursued in relation to non-essentials, St. Paul, having first established his apostleship and the privileges attached to it (vv. 1—14.), shows that he had not exercised them from a desire of throwing no impediment in the way of religion (vv. 15—18.), and had humoured the prejudices of all, when by so doing he could, consistently with his own conscience, forward their eternal interests (vv. 19—23.). Some MSS. transpose *ἀπόστολος* and *ἐλεύθερος*, and the climax is supposed by many good critics to require the change: but Paul first confirms his apostleship in v. 2. and then his liberty (v. 3. sqq.); nor is it his political freedom, but the privileges of his apostleship for which he contends. WETSTEIN, POTT.—[GROTIUS, KRAUSE, GRIESBACH.] That he had seen Christ, without which he would not have been on

an equality with the other apostles, as a witness of his resurrection, see *Acts* ix. 3. 17. xxii. 14. *Gal.* i. 12. 1 *Cor.* xv. 8.; and the conversion of the Corinthians proved the genuine exercise of his authority, as a seal indicates the authenticity of a letter. Compare 2 *Cor.* iii. 2. Some refer the words ἡ ἐμὴ ἀπολογία backward, but they rather belong to the defence of his privileges, of which the first which he asserts is the right of maintenance (φαγεῖν καὶ πιεῖν), to which public teachers in all nations were entitled. With respect to the claim ἀδελφὴν γυναῖκα περιάγειν there is much difference of opinion. The E. T. seems to indicate an ellipsis of ἡ, but it is more generally agreed to render ἀδελφὴν as an adjective, so that ἀδελφὴν γυναῖκα will denote a *Christian wife*. Compare 1 *Cor.* vii. 15. Hence Clement and other fathers inferred that St. Paul was a married man; though Tertullian interprets γυναῖκα simply of a female attendant. But see Horne's *Introd.* Vol. II. p. 534. From v. 6. it seems probable that some peculiar spleen had been manifested against the two Apostles of the circumcision. GROTIUS, DODDRIDGE, HAMMOND, ROSENMULLER, MACKNIGHT, &c.—[LOCKE, &c.] Of the *Lord's brethren* see on *Matt.* xii. 46. and of the allusion in the citation from *Deut.* xxv. 4. in v. 9. see Horne's *Introd.* Vol. III. p. 463. and my note on *Hom.* II. γ. 496. By the citation the Apostle infers from Scripture, what he had already shown to be accordant with human reason, that the labourer was worthy of his hire; and having proved it *à fortiori* from the Mosaic command of allowing the ox to feed over his work, he confirms the argument in v. 13. by *Numb.* xviii. 8. *Deut.* xviii. 1., and in v. 14. by our Lord's injunction in *Matt.* x. 10. In v. 10. with μέλει supply μόνον. The Alexandrian and other MSS. read the last clause thus: καὶ ὁ ἀλοῶν ἐπ' ἐλπίδι τοῦ μετέγειν. To complete the sense ὀφείλει ἀλοῶν must be added. With the inference in v. 11. suggested by the foregoing agricultural simile, compare *Rom.* xv. 27. and of the expression τῆς ἐξουσίας ὑμῶν in v. 12. see on *Matt.* x. 1. Properly στέγειν (v. 12.) signifies *to conceal*, but the sense here seems to require *to suffer, to endure*; which is sanctioned by Polyb. III. 53. 2. So also the E. T. renders the word in 1 *Cor.* xiii. 7. but it will there equally admit of the ordinary acceptation. Compare 1 *Thess.* iii. 1. 5. DODDRIDGE, WHITBY, GRIESBACH, WETSTEIN, &c.

Ver. 15. καύχημα. The *boast* of being chargeable to no one. Having stated his privileges, the Apostle repeats the assertion which he made incidentally at v. 12. that he had not claimed them; in which sense the word καταχρησασθαι is employed, as intimating an abuse to which they were liable, and to which the false teachers had probably applied them as a means of luxury and intemperance. Compare 1 *Cor.* iv. 8. 2 *Cor.* xi. 20. A necessity was laid upon him to preach the Gospel, either gra-

tuitously or otherwise, ἐκὼν ἢ ἄκων. In the former case he had a reward, viz. that of making more converts by means of his disinterestedness (v. 18.), and his submission to their several prejudices (vv. 19—23.). By οἰκονομίαν πεπίστευμαι, of which construction see on *Rom.* iii. 2. he means that he merely discharged the duties of his stewardship for the sake of the emoluments attached to it; and, although he could not be blamed for so doing, he missed the higher satisfaction of promoting the Gospel for its own sake. Instances of his yielding to Jewish prejudices, as affirmed in v. 20., may be seen in *Acts* xvi. 3. xxi. 21. By οἱ ὑπὸ νόμον are meant the *Judaizing* converts; by ἄνομοι (v. 21.) the *Gentiles*, οἱ νόμον μὴ ἔχοντες (*Rom.* ii. 12.), whom he released from the observance of the Mosaic ritual; and by ἀσθενείς, those who scrupled respecting meats, as in 1 *Cor.* viii. 7. 10. After ὡς ὑπὸ νόμον some MSS. insert μὴ ὦν αὐτοὺς ὑπὸ νόμον, which is adopted by the best critics; and in the corresponding parenthesis in v. 21. many have ἄνομος Θεοῦ, ἀλλ' ἐννομος Χριστοῦ, i. e. ἄνεν νόμου Θεοῦ, ἀλλ' ἐν νόμῳ Χριστοῦ. The common reading admits of the same interpretation. In v. 23. the words ἵνα συγκοινωνὸς αὐτοῦ γένωμαι express the satisfaction which the Apostle experienced in communicating the blessings of Christianity to all around him. GROTIUS, HAMMOND, KYPKE, WHITEBY, DODDRIDGE, GRIESBACH, KRAUSE, POTT. The mention of salvation, which is the *high price* of the Christian calling, leads the Apostle into a strain of admonition (vv. 24—27.) founded upon the Grecian games: of which, and of this passage, see Horne's *Introd.* Vol. III. pp. 506. sqq. Of ἀδήλως (v. 26.) various interpretations are given: some rendering it *with an uncertain object*; others *unobserved*, as failing of the prize; *et aliter alii*. But it seems rather to mean *with uncertainty as to the event*, as in Lucian. *Gymnas.* p. 393. ἐπὶ τῷ ἀδήλῳ καὶ ἀμφιβόλῳ τῆς νίκης. Compare 3 *Macc.* vii. 34. ELSNER, KYPKE, SCHLEUSNER, ROSENMULLER, &c.—[GROTIUS, DODDRIDGE, POTT, &c.] Of ὑπωπιάζειν (v. 27.) see on *Luke* xviii. 3. It here signifies metaphorically *to afflict*.

CHAPTER X.

CONTENTS:—*Cautions suggested by the example of the Israelites*, vv. 1—13. *Further motives for abstaining from meats offered to idols*, vv. 14—22. *Circumstances under which they might or might not be conscientiously eaten*, vv. 23—33.

Verse 1. οὐ θέλω δὲ κ. τ. λ. The subject of this chapter is supposed by some to connect with that of εἰδωλόθρα in chap.

VIII. but it rather arises out of the observation immediately preceding, and tends to prove that those who are in covenant with God must not presume upon their privileges, as making every thing lawful for them; inasmuch as the Jews were God's chosen people, and were nevertheless punished for disobedience. See vv. 12, 13. GROTIUS, WETSTEIN, &c.—[POTT.] Previous to the examples which he adduces from the Israelites (vv. 5—11.), and which exactly correspond with the sins of the Corinthians, the Apostle represents (vv. 1—4.) the circumstances of the Exodus as typical of the Christian dispensation. Thus he makes the water of the cloud and the Red Sea a type of baptism; and being *baptized into Moses* denotes admission into that covenant of which he was a minister. Compare *Isaiah* iv. 5. *Psalms* cv. 39. *Wisdom* x. 17. The Jews had a saying that *they were baptized in the desert, and taken into covenant with God before the Law was given*: and it has been urged that this *baptism into Moses* alludes to *Exod.* xiv. 31. *They believed the Lord and his servant Moses*. It should be remarked, that many MSS. have ἐβαπτίσθησαν, which is probably the correct reading. That the manna was a type of Christ, the true bread from heaven, see *Deut.* viii. 3. *John* vi. 49. sqq. and the *rock*, i. e. the water from the rock (*Exod.* xvii. 6. *Numb.* xx. 11. xxi. 16), was emblematic of that living water which flowed from Christ. See *John* iv. 13, 14. vi. 32. sqq. vii. 37, 38. Some have inferred from certain passages in the Rabbinical writings, that the rock literally followed the Israelites; and others, that they carried some of the water with them. But there is no substantial authority for either supposition: and the word ἀκολουθούσης is used with reference to Christ the antitype, who is supposed by all the Fathers to have been the angel of God's presence, residing with his church in the wilderness. Hence it is unnecessary to supply Θεὸν after ἐπείρασαν in v. 9. where the various readings Θεὸν and Κέριον for Χριστὸν have so little authority as to be utterly groundless. Of the verb εἶναι, signifying *to represent*, see on *Matt.* xxvi. 26. WHITBY, DODDRIDGE, WOLF, A. CLARKE, POTT, &c.—[LIGHTFOOT, WETSTEIN, SCHOETTGEN.] With v. 5. compare *Numb.* xiv. 16. LXX. In v. 7. παίζειν denotes *to dance*, in relation to the customs which prevailed at idol-feasts; and so *ludere* in *Virg. Eclog.* VI. 21. Compare *Hom. Od.* Θ. 251. *Arist. Ran.* 445. *Herod.* IX. 11. The reference is to *Exod.* xxxii. 6. and that in v. 8. to *Numb.* xxv. 9. of which see *Horne's* *Introd.* Vol. II. 540. With what peculiar force the caution applied to the Corinthians may be judged by the fact, that κοινθιάζειν was equivalent to *scortari*. See also *Strabon. Geog.* VIII. p. 378. and compare *2 Cor.* xii. 21. It appears from *Numb.* xiv. 22. that the Israelites *tempted*, or tried the patience of God ten times, but the allusion in v. 9. is particularly to *Numb.* xxi. 6. The *destroying angel* (ὀλοθρευτής), who brought a plague upon the murmurers, as mentioned

in *Numb.* xiv. 2. 29. *Heb.* xi. 28. was called in Hebrew *Samael*, the angel of death. GROTIUS, LIGHTFOOT, DODDRIDGE, &c. Of τὰ τέλη τῶν αἰώνων, denoting the age after the Law, i. e. the period of the Christian dispensation, see on *Matt.* xxiv. 1. In v. 13. the article before ἐκβασιν has reference to the temptation from which escape is to be made, and which seems to be that of a connivance at idolatrous practices, more especially in times of persecution. MIDDLETON, WHITBY, POTT, &c.

Ver. 14. φεύγετε ἀπὸ τῆς εἰδωλολατρίας. From a general admonition the Apostle reverts to the subject of *idolatry*, and cautions the Corinthians against the most distant approach to it, by the apparent sanction of their presence at an idol feast. Appealing to their reason (v. 15.), he instances the Lord's Supper (vv. 16, 17.), and the Jewish sacrifices (v. 18.), of which those who partook evinced their fellowship with each other, with Christ, and with God, as proofs that those who ate meat in an idol's temple declared in like manner their communion with the idol and idolatry. See on *Matt.* xxvi. 26. Not that an idol was really any thing (v. 29.), but the Pagans would necessarily suppose that all present sacrificed to them as to gods; and none, without provoking God's anger, could offer the same honour to dæmons as they offered to himself (vv. 20—22.). The construction of τὸ ποτήριον and τὸν ἄρτον in the accusative is similar to that of *Luke* xxv. 6. See note *in loco*. With v. 20. compare *Deut.* xxxii. 17. and of δύνασθε in v. 21. see on *Mark* ii. 19. That eating and drinking together at a religious feast betokened the closest intimacy between the assembled guests, is evinced by the customs of the ancients generally; and the gods themselves also were supposed to be present at the sacrifices, with whom, as Maimonides observes (*More Nevochim*, III. 46.), they contracted a sort of brotherhood, *eating at one table, and sitting down at one board*. HAMMOND, WHITBY, DODDRIDGE, ELSNER, LIGHTFOOT, KRAUSE.

Ver. 23. πάντα μοι ἐξεστίν, κ. τ. λ. See on 1 *Cor.* vi. 12. The Apostle repeats the objection with a view to show that even in things indifferent our own gratification must always be sacrificed to the conscientious scruples of a brother; and, though it is not necessary to inquire particularly respecting such matters, yet if a doubt be started by others, the point should be yielded. Not that our liberty is to be settled by another's conscience, or that we are to be censured for eating those gifts of God for which we give thanks (vv. 29, 30.); though, at the same time, the glory of God, in the propagation of the Gospel, must be consulted by avoiding offence, and becoming, like the Apostle, all things to all men (vv. 31—33.). This seems to be the import of the passage, though commentators are not agreed upon it. Some

understand *συνείδησις* in v. 25. of *our own* conscience, nor does the context here prevent this meaning; but in v. 28. it is distinctly explained by *τοῦ ἑτέρου* in the following verse. The clause *ἵνα τί γὰρ ἡ ἐλευθερία* is sometimes explained of the abuse of Christian liberty to the wounding of another's conscience; but it seems rather to imply that one man's conscience cannot be the standard of another's. HAMMOND, DODDRIDGE, &c.—[LOCKE, WHITBY, ROSENMULLER.] Of the citation from *Psalms* xxiv. 1. repeated in v. 28. see Horne's *Introd.* Vol. II. p. 179. and of ἀπρόσκοπος (v. 32.) on *Acts* xxiv. 11. In v. 30. χάριτι may mean either *with thankfulness* or *by God's favour*, as in *Rom.* vi. 17. 1 *Cor.* xv. 57. 2 *Cor.* ii. 14. and elsewhere. The first verse of the next chapter properly belongs to the present argument. BEZA.

CHAPTER XI.

CONTENTS:—*Women not to appear in the Church unveiled*, vv. 1—16. *Directions respecting a devout reception of the Lord's Supper*, vv. 17—34.

Verse 2. παραδόσεις. Simply *instructions, precepts.* See on *Matt.* xv. 2. and compare 2 *Thess.* ii. 15. The Apostle is speaking of his *own* injunctions, so that there is clearly no sanction in the use of the word to the Romish doctrine of *traditions.* It seems that the Apostle had been requested to give directions respecting women who spoke in their assemblies; and the difficulty of the passage consists in the words *προσευχόμενη ἢ προφητεύουσα*, as compared with the silence enjoined in 1 *Cor.* xiv. 34. Some maintained that the restriction is here confined to the *head being covered*, and that the expression here employed merely shows the prevalence of a custom which he intended afterwards to condemn; but it is more probable that the general injunction to silence on the part of females does not extend to those who spoke by inspiration, as the daughters of Philip (*Acts* xxi. 9); and in which sense the verb *προφητεύειν* is here employed. See on *Luke* i. 57. DODDRIDGE, LOCKE, &c.—[MACK-NIGHT, WHITBY.] With *κατὰ κεφαλῆς* supply *κάλυμμα* or *ἱμάτιον*, as in Plutarch. *Apophth.* p. 200. Compare *Esth.* vi. 12. LXX. BOS, KRAUSE. The veil used by the Eastern women was very large, covering a great part of the body; and it was regarded not only as a mark of modesty, but of subjection. Hence a man, by wearing a veil, lowered his manly dignity; whereas a woman, by appearing unveiled, threw aside a covering as necessary as that of her hair, and might as well be shorn, thereby

incurring the same disgrace as that inflicted on an adultress. See Horne's *Introd.* Vol. III. p. 404. sqq. and compare Arist. *Thesm.* 838. Apul. *Met.* II. p. 44. Tacit. *Germ.* 19. The Apostle's argument rests upon the woman's inferiority, of which the grounds are stated in vv. 7—9; and in omitting to acknowledge which, by throwing aside the marks of it, they acted against the spirit of the Gospel, according to which the man was the head of the woman, as Christ was of the man, and God of Christ. Some take κεφαλῇ, in vv. 4, 5. in the same figurative sense in which it is used in v. 3. but the literal meaning is preferable. GROTIUS, HAMMOND, WHITBY, KYPKE, ELSNER, &c.—[VALCKNÆR.] In v. 10. there are two difficulties, which have greatly perplexed the commentators, respecting the meaning of the words ἱεσουσίου and ἀγγέλους. It seems clear that the former denotes *a veil*; but whence this application of the word? Œcumenius says, ἵνα φαίνεται ὅτι ὑπὸ ἱεσουσίου τυγχάνει. Surely, however, it implies *power* rather than *subjection*; so that it will rather denote the authority and consequence by which, among the Jews, married women were distinguished from virgins, and this is perhaps the best interpretation. Thus Sarah's veil is called in *Gen.* xx. 16. ἡ τιμὴ τοῦ προσώπου. Callistratus uses ἱεσουσία τριχώματος for a *braid of hair*; but in a sense, which at all events, will not suit the present context. Middleton has a plausible conjecture that the *veil* was so called, from the license which it gave the wearer to appear in public. More than one commentator has given up the passage in despair. SCHLEUSNER.—[WHITBY, PEARCE, MACKNIGHT, ELSNER, &c.] With respect to the expression διὰ τοὺς ἀγγέλους, some explain it of *evil angels*, in reference to the shame which Eve cast upon her descendants, and considering a veil necessary as a mark of humility (1 *Tim.* ii. 11.); others of the *bishops* and *ministers*, in whose presence women should have peculiar regard to propriety of conduct (*Gal.* iv. 14. *Rev.* i. 20. ii. 1. 8. 12. iii. 1.); and others of *spies*, employed by the heathen to detect and expose any irregularity in the behaviour of the Christians (*James* ii. 25. compared with *Heb.* xi. 31.). But the literal interpretation is by far the best; and the Jews were persuaded of the ministration of *good angels* in the temple, as symbols of the divine presence, and assisting their prayers. Compare *Heb.* i. 14. 1 *Tim.* v. 21. GROTIUS, HAMMOND, DODDRIDGE, ELSNER, WOLF.—[WHITBY, WETSTEIN, MACKNIGHT, SCHLEUSNER, ROSENMULLER.] The sense of the following verses is this: Notwithstanding this superiority on the part of the man, still (such is the ordinance of God) neither is any man born without the intervention of a woman, nor any woman without that of a man; for as the woman (i. e. women generally) is from the man, so the man (i. e. men generally) is from the woman, since it is so ordained of God (vv. 11, 12.): nevertheless a natural sense of decorum assigns long hair to

a woman (vv. 13—15.); and if any dispute my judgment, I can only say that we have no such custom in the churches. WHITBY, MIDDLETON, GROTIUS, &c. As φύσις is used in v. 14. so *natura* in Senec. *ad Lucil.* Epist. 123. *Non videntur tibi contra naturam vivere, qui commutant cum fœminis vestem?* With the sentiment compare Phocyl. 201. Ἀρσεσιν οὐκ ἐπτοῦκε κομῇ, χλιδὰ δὲ γυναιξί. WAHL.

Ver. 17. οὐκ ἐπαινῶ. The Apostle adduces another exception to the general commendation in v. 2. in relation to the abuses which prevailed among the Corinthians at the celebration of the Lord's Supper. Of the word ἐκκλησία (v. 18.) see on *Matt.* xvi. 16. and of the expression ἐπὶ τὸ αὐτὸ, on *Acts* i. 15. Neither σχίσματα, nor αἰρέσεις (v. 19.), can here be taken in their modern acceptation; but they must be regarded as synonymous, and denoting simply *dissensions* in the Church; and the particle ἵνα is not *causal*, but *eventual*, implying the tendency of such dissensions to show the character of men, and prove the sincerity of their faith. Nor does the verb δεῖ imply *absolute necessity*, but merely the natural tendency of certain causes to produce a particular effect; as in *Matt.* xxiv. 6. There is much difference of opinion respecting Κυριακὸν δεῖπνον in v. 20. Some render it, with the Syriac version, *a Lord's day meal*, and thence adduce an argument in favour of the early observance of *Sunday*. But the term is clearly opposed to ἰδίου δεῖπνον in the following verse, which denotes the supper contributed by each individual to the common meal, called an *agapa*, or *love-feast*, which usually preceded the celebration of the Eucharist. Hence Κυριακὸν δεῖπνον must be *the Lord's Supper*; and the verb προλαμβάνει describes the eagerness manifested by the more opulent guests to secure their portion of the meal, so that the poorer contributors were left with little more than their own scanty contribution. This seems to be the best opinion respecting the nature of the abuse which St. Paul reprobates; nor could this exposure of the selfishness of some, and the penury of others, fail to excite discontent and divisions. Better to allow the poorer brethren (v. 22.) to endure their privations at home, than subject them to ridicule and mortification in the temple of God. *Juv. Sat. III. 153. Nil habet infelix paupertas durius in se Quam quod ridiculos homines facit.* It has been thought indeed that the Apostle is not speaking of the Christian *agapæ*, but of the Paschal supper, which the Judaizers ate before the Eucharist; regarding the latter as supplemental to the former, and not as a new institution. But the Passover was a yearly feast, whereas the Lord's Supper was celebrated every week, at least in the early Church. The verb μεθεῖν (v. 21.) may be extended to *eating* as well as *drinking*, and without including the idea of intemperate excess. Compare *Psaln xxxv. 8. Jer. xxxviii. 14.*

Hos. xiv. 8. *LXX.* *Matt.* xxiv. 49. *John* ii. 10. With *πρὸς μὴ ἔχοντα* (v. 22.) may be supplied *φαγεῖν* or *οἶκον*, or *μὴ ἔχειν* may denote *poverty*, as *nil habere*, in *Juv. Sat.* III. 208. WHITBY, LOCKE, WOLF, PEARCE.—[GROTIUS, MICHAELIS, MACKNIGHT, MIDDLETON.] In the following verses St. Paul refers to the institution and design of the Eucharist as an additional argument for a worthy celebration of it. See on *Matt.* xxvi. 26. The verb *παρέδωκα*, as compared with *1 Cor.* ix. 1. xv. 3. and other passages, in which St. Paul is mentioned as having personally seen Christ, must be understood of a divine rather than an ordinary communication: nor does it in any way agree with the Romish doctrine of *Traditions*. WHITBY, DODDRIDGE, &c.

Ver. 27. ἡ πίνυ. Hence the Romanists derive an argument for the refusal of the cup to the laity; but the particle *ἡ* is evidently equivalent to *καί*, which is indeed found in some MSS. The E. T. and the Syriac version have *and*. Some would govern τοῦ Κυρίου by ἀναξίως with manifest impropriety; as the adverb is used absolutely with reference to that decency of behaviour which befits the observance of such an institution. With respect to the clause *ἔνοχος ἔσται κ. τ. λ.* it implies the guilt and consequent punishment of profaning the symbols of the body and blood of Christ; of *not discerning the Lord's body* (as it is explained in v. 29.); i. e. of not discriminating between the sacramental elements and common food, and defeating the purpose of the sacrament by uncharitableness, disunion, and excess. That the punishment was temporal is clear from v. 30. so that *κόλημα* is improperly rendered in the N. T. *damnation*; and the Apostle distinctly states in v. 32. that the *chastisement* in question was intended to avert condemnation. The word means simply punishment in *Matt.* xxiii. 14. *Rom.* xiii. 2. *James* iii. 1. and elsewhere. WHITBY, DODDRIDGE, MACKNIGHT, GROTIUS, LOCKE, WOLF, &c. In v. 34. τὰ λοιπὰ seems to refer to certain other less important points of discipline, respecting which the Corinthians had requested him to decide.

CHAPTER XII.

CONTENTS:—*Of spiritual gifts; their origin, excellence, and design, vv. 1—31.*

Verse 1. τῶν πνευματικῶν. Some supply ἀνθρώπων, referring to *1 Cor.* xiv. 37. and others χαρισμάτων, from *Rom.* i. 11.

1 *Cor.* xiv. 1. That both senses are included is clear from v. 28. but that the latter is here the ellipsis is equally clear from v. 4. On this subject St. Paul proceeds to observe, that they should be solicitous in guarding against the abuse of their spiritual endowments in proportion to the degree in which God had manifested his grace in calling them from the slavery of idolatry (v. 2.); and gives them two criteria, by which to distinguish between the true and pretended influence of the Spirit (v. 3.). With these criteria compare 1 *John* iv. 1—3. With respect to the former, it has been thought that λέγειν ἀνάθεμα Ἰησοῦν (*maledicere Christo*, Plin. Ep. X. 97.) refers to the test by which the Christians were usually tried: but it rather alludes to those Jews who did not hesitate to blaspheme Christ, while they pretended to preternatural powers in exorcising dæmons and curing diseases. Compare 1 *Tim.* i. 13. *Acts* x. 45. xix. 33. xxvi. 11. Such spiritual operations can only be pretended; while, on the other hand, no one can have a sincere faith in Christ without some portion of the Spirit resting upon him. The verb ἀπάγεσθαι seems to imply a degree of infatuation; and ἡγεσθε must be understood of the influence of religion or custom. WHITBY, DODDRIDGE, LIGHTFOOT, &c. —[GROTIUS, LOCKE.] Of the spiritual gifts, here mentioned collectively, and separately in vv. 4—10. see on v. 28. *infra*. Here, however, it must be observed, that the doctrine of the Trinity is clearly recognised in this passage, and the personality and divinity of the Holy Ghost distinctly asserted. Unless the clause ὁ ἐνεργῶν τὰ πάντα ἐν πᾶσι be regarded as applicable alike to Πνεῦμα, Κύριος, and Θεός, in vv. 4—6. respectively, the two preceding verses are defective, and only the last complete. Neither is it possible to determine, what, in the former, we are to supply. Again, in v. 11. the same words are applied to the Spirit, with reference to a separate enumeration of some miraculous powers, which, as classed together in vv. 4—6. are ascribed to the *Spirit*, to the *Lord*, and to *God*. There is some sense, therefore, in which the Spirit is the same with these other two Persons; while there cannot on the other hand be a doubt of his distinct personality, since he is said to *distribute gifts according to his pleasure*; which is surely the attribute not only of a Person, but of a being who is omnipotent. Then again the term ἐνεργεῖν is applied to him, which in the N. T. is never used but of an agent, and commonly of a very powerful one. See on *Matt.* xiv. 2. MIDDLETON.

Ver. 12. καθάπερ γὰρ τὸ σῶμα κ. τ. λ. By the mutual connexion and dependence of the various parts and functions of the body, the Apostle proceeds to illustrate the union which ought to exist among the members of the Christian community, and the benefits resulting from their co-operation in advancing the general good. Compare *Rom.* xii. 4, 5. *Benzelius* thinks that in this allegory

the foot signifies the common people in the Church; the hand, the presidents; the eyes, the teachers; and the ears, the learners. The Apostle affirms that the eye and the head, the two principal members of the body, need the service of the inferior members, to teach such as hold the higher offices in the Church, not to despise, as they seem to have done at Corinth, those in lower stations; but to advance the honour of the whole body by concealing the weaknesses and imperfections of those who were less conspicuously favoured. In v. 13. there is an evident allusion to the two sacraments; by one of which, *Baptism*, we are made, and by the other, *the Lord's Supper*, we are confirmed, members of the Christian body. Among the many parallels from classical writers, in which communities are compared with the human body, the two following may be compared with vv. 13. 26. Senec. *de Ird*, II. 31. *Quid si nocere velint manus pedibus, manibus oculi? ut omnia inter se membra consentiant, quia singula servari totius interest.* Themist. Orat. XVII. p. 463. ὥσπερ οὖν ἐπὶ τῶν ἡμετέρων σωμάτων, κὰν τὸ τυχὸν μέρος πονῇ, παραπέμπει τῷ σώματι τὴν ἀλγηδόνα. WHITBY, MACK-NIGHT, WETSTEIN, GROTIUS, &c.

Ver. 28. καὶ οὗς μὲν ἔθετο, κ. τ. λ. The verb *τιθέναι* here signifies *to ordain, to appoint*, as in *Acts* xiii. 47. *Rom.* iv. 17. *1 Tim.* ii. 7. and elsewhere. SCHLEUSNER.

[ON THE SPIRITUAL GIFTS AND OFFICES IN THE PRIMITIVE CHURCH.]

There is great difficulty in ascertaining the precise nature of the several spiritual gifts and functions, which the Apostle here and elsewhere assigns to the ministers of the Church, in the first ages of its institution. It has been shown at *Acts* vi. 1. xi. 27. that there have always existed three distinct orders of the priesthood. In accordance with which the first rank is assigned, in the present enumeration, to the *Apostles*; the second to *prophets*, who are the same as *presbyters*, or *pastors*; and the third to *teachers*, who were also called *deacons* and *evangelists*. Compare *Rom.* xii. 6—8. *Eph.* iv. 11, 12. In the remaining offices there appears also to be a regular gradation, bearing a resemblance so striking to the *diversities*, or *distribution of gifts*, which are specified in vv. 8—10. *supra*, that they clearly correspond with each other; the most distinguishing characteristic of each order being there substituted for the order itself.

1 Cor. xii. 8—10.

1 Cor. xii. 28—30.

1. The Word of Wisdom . Apostles.

2. The Word of Knowledge . Prophets.

- | | |
|------------------------------|---------------------------|
| 3. Faith | Teachers. |
| 4. Healing | Miracles. |
| 5. Miracles | Healing. |
| 6. Prophecy | Helps. |
| 7. Discerning of Spirits . . | Governments. |
| 8. Divers kinds of Tongues . | } Diversities of Tongues. |
| 9. Interpretation of Tongues | |

Now it appears from *Eph.* iv. 12. that those endowed with these gifts were set apart for the "knitting together of the saints, for the work of the ministry, and for the edifying of the body of Christ:" and in reference to these distinct offices the terms *χαρίσματα*, *διακονίαι*, and *ἐνεργήματα* (vv. 4—6.), which Chrysostom regards as *ὀνομάτων διαφοραὶ μόνον*, specify the nature of the gifts appropriated respectively to each. The *χαρίσματα* were such spiritual endowments generally, as could not be mistaken for any natural or acquired talent of the possessor: the *διακονίαι* were the services, or rather qualifications, for the *deaconship*; and *ἐνεργήματα* were those *in-workings* of the Spirit which rendered *preaching* effectual to the propagation of the Gospel. With respect to the separate gifts, 1. *λόγος σοφίας* seems to have been peculiar to the Apostles. In *Isaiah* xi. 2. *σοφία* is one of the predicted characteristics of the Messiah, where, as applied to the Apostles, it will mean that perfect acquaintance with the prophecies respecting Christ, which would enable them to prove his Messiahship, together with every mental qualification requisite for the first planting of Christianity in the different nations of the world. *Skill in government* is called *σοφία* in *Wisd.* i. 6. and in this sense also the word is peculiarly applicable to the apostles, as governors of the infant Church. 2. *λόγος γνώσεως*. Some understand *γνώσις* of a *knowledge of mysteries*, such as the calling of the Gentiles, the restoration of the Jews, and the like; but it probably denotes an inferior degree of *wisdom*; for, whenever *wisdom* and *knowledge* are mentioned together in Scripture, the former is always placed first, as the most excellent. Compare *Eccles.* i. 16. ii. 26. *Isaiah* xxxiii. 6. xlvii. 10. *Col.* ii. 3. It will therefore be the gift possessed by the priests or prophets of expounding the Scriptures, and by the effect of their preaching to bring Jews and Gentiles to the knowledge of the Gospel. 3. *πίστις*. Of this term the general import in the N. T. is sufficiently obvious. As applicable to the order of *teachers* it will imply *faithfulness* in their ministry, as well as such strength of faith as would enable them to endure persecution, or use any extraordinary exertion, in the discharge of it. See *Matt.* xvii. 20. xxi. 21. *1 Cor.* xiii. 2. *James* v. 15. 4. *χαρίσματα ἰαμάτων*, and 5. *ἐνεργήματα δυνάμεων*. See on *Mark* xvi. 17. These gifts are transposed in v. 28. 6. *προφητεία*. This seems to have been a lower degree

of inspiration, as it ranks after the order of *prophets*, and to have been exercised by those who are called in v. 28. ἀντιλήψεις, *helps*. Of this class were *Mark, Tychicus, Onesimus*, and others; and their office was probably that of assisting the *elders*, and taking part in the duties of prayer, exhortation, and the celebration of public worship. 7. διακρίσεις πνευμάτων. From v. 3. *supra* it may be inferred that this was a power of determining by what impulse a person who pretended to inspiration spoke; of pronouncing on the sincerity of mens' professions, as did St. Paul in the case of Ananias (*Acts* v. 1.); and of estimating their fitness for any spiritual office or gift. It was then one of high import, involving the supreme direction of ecclesiastical affairs; whence the corresponding word in v. 28. is κυβερνήσεις. 8. γένη γλωσσῶν, and 9. ἐρμηνεία γλωσσῶν. Both these gifts are probably included under the former in v. 28.; and in v. 30. γλώσσαις λαλοῦντες may comprehend *prophecy, discerning of spirits, and the gift of tongues*. Thus St. Mark (xvi. 17.) refers every kind of spiritual instruction conveyed by the Tongue to this gift; which St. Paul places last, except the interpretation of tongues, because it was of the least use in the church (1 *Cor.* xiv. 19. sqq.), and in order to repress the vanity of those who prided themselves in it. From what has been said, therefore, the following table may be supposed to represent, with tolerable accuracy, the offices to which each gift is appropriately assigned.

<i>Office.</i>		<i>Gifts.</i>
1	APOSTLES . . {	Knitting together of the saints {
		Word of Wisdom. Miracles. Discerning of Spirits, or Governments (compare <i>Rom.</i> xii. 6.).
2	{ PRESBYTERS PROPHETS . . PASTORS . . }	Edifying the body of Christ. {
		Word of Knowledge. Gifts of Healing. Speaking with Tongues.
		Preaching } <i>Rom.</i> xii. 7. Exhortation }
3	{ DEACONS . . EVANGELISTS TEACHERS . . }	Work of the Ministry. {
		Faith. Prophecy.
		Interpretation of Tongues.

The German Neologians have attempted to represent these *χαρίσματα* as mere *natural* endowments; but, however uncertain their real import may be, and although their exercise is connected with human co-operation, the immediate agency of the Spirit is distinctly assigned as their origin. At the first planting of the Gospel it was absolutely necessary that its preachers should be furnished with extraordinary gifts; for, as none would be immediately qualified to carry on the work which had been

begun in those places where an apostle had founded a church, it was necessary to bestow on those teachers the gift of tongues, and such other powers as would enable them to teach in the congregation. But when Christianity was established in the world, and the Gospel committed to writing, then was study sufficient to enable men to understand the Scriptures, and fit them for the instruction of others; so that the extraordinary gifts of the Holy Spirit, being no longer necessary, were wisely discontinued. WHITEY, LIGHTFOOT, BARRINGTON, HALES, MORGAN, TOWNSEND, HORSLEY, &c.]

Vers. 29. μή πάντες ἀπόστολοι; κ. τ. λ. These interrogatories amount to a continued negation; and the Apostle means to check that envious and factious temper, which some of the converts had evinced with respect to the unequal distribution of them. At the same time he does not object to devout supplication before God for the more important gifts, as the means of edification; though none of them can be compared with that best of all the Christian graces, Charity. The last clause of v. 31. is evidently introductory to the subject of the next chapter, with which it should perhaps be connected. Some commentators render ζηλοῦτε in the *indicative*, regarding the passage as conveying not a precept, but a reproach; but the above interpretation is preferable. Compare 1 Cor. xiv. 1. GROTIUS, WHITEY, ROSENMULLER, &c.—[LOCKE, MACKNIGHT.]

CHAPTER XIII.

CONTENTS:—*The excellence of Christian Charity*, vv. 1—13.

Verses 1. ἐὰν ταῖς γλώσσαις κ. τ. λ. In the exercise of their spiritual gifts the Corinthians had manifested a want of charity, which elicited from the Apostle this eloquent eulogium upon that first of Christian graces. The grace here recommended, however, and of which the characteristics are enumerated in vv. 4—7. does not consist in any outward acts, inasmuch as a man may *give all his goods to feed the poor*, without any real love for his brethren, and may suffer martyrdom for his religion, rather in a spirit of pride than from any real love to God. It is an internal principle of *charity* therefore, a disposition to love God for his own sake, and man for God's sake, which the Apostle recommends as superior to the most excellent gifts; among which he specifies,

from the preceding enumeration, those of *tongues, prophecy, wisdom, knowledge, and faith*; as being those which seem to have been held in highest estimation. It appears from many passages in Josephus and the Rabbinical writers, that the Jews regarded them with peculiar admiration. They seem also to have imagined that certain mysteries were expressed in the language of Angels, to which St. Paul may allude in this place; though he has possibly employed an hyperbole expressive of the highest degree of spiritual eloquence. Thus Aristides: ἐὰν ὑπερβάλωμαι πᾶσαν τὴν ἐν ἀνθρώποις δύναμιν καὶ φωνήν. Opposed to this, χαλκὸς ἡχῶν must be an instrument of greater noise than harmony, probably of the trumpet kind. Thus *cere canoro* in Virg. *Æn.* III. 240. The *cymbal* was composed of two pieces of brass, which, being struck together, produced little variety of sound. WHITBY, GROTIUS, DODDRIDGE, WETSTEIN, LOCKE, HAMMOND, &c. Of the expression ὀρη μεθιστάνειν (v. 2.) see on *Matt.* xvi. 20. and of ψαλλίζειν (v. 3.) on *John* xiii. 26. The verb χρηστεύεσθαι (v. 4.) signifies *to be obliging or kind*. It does not occur elsewhere; but χρηστός has this sense in *Luke* vi. 35. *Ephes.* iv. 32. and thence χρηστότης, *kindness*, in *Rom.* xi. 22. *2 Cor.* vi. 6. *Gal.* v. 22. The Vulgate renders περπερεύεσθαι by *perperam agere*; and hence some have assigned to the verb a Latin origin: but there is a Greek adjective πέρπερος, which is sometimes explained by προπετής, *rash, headstrong*. From the sense, however, in which it is used by Polybius and Arrian, the verb derived from it, which also occurs in M. Antonin. V. 5. signifies *to boast, to vaunt*; and in this sense it is employed in Cic. Epist. Att. I. 14. *Ego autem ipse, Dii boni! quomodo ἐνεπερπερεύεσάμην novo auditori Pompeio?* As opposed to φνσιοῦσθαι it indicates haughtiness in *speech*, rather than in *demeanour*. ROSENMULLER, WOLF, PARKHURST. — [SCHLEUSNER, WETSTEIN.] Some render ἀσχημονεῖν *to behave unseemly*, as in the E. T. but compared with 1 Cor. vii. 36. it may rather mean *to incur disgrace by unseemly conduct*, as in *Deut.* xxv. 3. LXX. Eur. Hec. 407. The phrase ζητεῖν τὰ ἑαυτῆς denotes *selfishness*, and λογίζεσθαι τὸ κακὸν *suspicion*, or *placing evil to another's account*. See on *Rom.* iv. 1.; of ἀδικία, as opposed to ἀλήθεια (v. 6.), on *Luke* xvi. 9.; and of στέγειν (v. 7.) on 1 Cor. ix. 12. From the comprehensive summary in this last verse we learn the properties and the fruits of charity: 1. What it requires us to do to all; 2. What it permits us to do to none; 3. What it requires, and 4. what it forbids us to do to an offending brother. WHITBY, GROTIUS, HAMMOND, &c.

Ver. 8. οὐδέποτε ἐκπίπτει. Never faileth; i. e. neither in time nor in eternity. In this consists its excellence over spiritual gifts, which not only ceased when the Gospel was sufficiently established, but were in themselves as imperfect, in comparison of

that perfect knowledge to be enjoyed hereafter, as the state of infancy contrasted with that of manhood, or the dark obscurity of a reflected image compared with that which is clearly and distinctly seen. Of the word *ἱσοστρον* (v. 12.) see Horne's Introd. Vol. III. p. 409. The expression *ἐν αἰνίγματι* refers properly to the obscurity of an *enigma*; whence its present metaphorical acceptation: and *πρόσωπον πρὸς πρόσωπον* denotes, as in *Exod. xxxiii. 11. Numb. xii. 6. 8. Judg. vi. 22. the clearness of a close inspection*. Similar illustrations are frequent in the Rabbinical writings; as, for instance, *Moses saw through a transparent medium, but the rest of the prophets through a dim speculum*. In the present passage the simile and the subject of comparison are somewhat confused in the illustration. ELSNER, WETSTEIN, WOLF, ROSENMULLER, &c. From the superiority of charity over the extraordinary gifts of the Spirit in this world, the Apostle passes in v. 13. to its eternal endurance, after *faith* shall be superseded by *sight*, and *hope* by *fruition*. This seems to be the meaning of the passage; not that charity is really preferable to faith, without which it cannot exist, but that the one *νυνὶ μένει*, i. e. *in this life only*, while the other will be the endless employment of angels and purified spirits in the world to come. DODDRIDGE.—[WHITBY, &c.]

CHAPTER XIV.

CONTENTS:—*The comparative excellence of the gifts of tongues and prophecy*, vv. 1—26. *Rules for the proper use of these gifts*, vv. 26—40.

Verse 1. διώκετε τὴν ἀγάπην. In the verb *διώκειν* there is a metaphor borrowed from the eager pursuit of *batle*, or the *chace*. The Apostle now reverts to the subject of *spiritual gifts*; and, from the manner of his discourse, it seems that the gift of tongues had been perverted by some who possessed it to ostentatious purposes, in circumstances where it could be of no use. This gift was serviceable for spreading the Gospel abroad, but in preaching at home it was far more desirable to *prophecy*, i. e. to speak by inspiration, in the native language of themselves and their hearers, in order to the edification of the Church, and the conversion of the infidel. It has been doubted whether these foreign tongues (*γλῶσσαι*) were understood by those who spoke them; and, as the *interpretation of tongues* is mentioned as a distinct gift, it is reasonable to infer that each was sometimes at

least exercised by a different individual. That this, however, was not always the case seems to be indicated by the *self-edification* (v. 4.) of the speaker; and by the practical inutility of his speaking, unless he had also (v. 5.) the gift of interpretation. Some suppose that the words *ἑαυτὸν οἰκοδομεῖ* merely imply a vain idea of self-edification, inasmuch as a man would be rather hurt than edified by the ostentatious exercise of the gift in question: and some MSS. read in v. 5. *ἐκτὸς εἰ μὴ ἢ ὁ διερμηνεύων*, in accordance with v. 28. *infra*. But compare v. 13. Of *ἀκούειν*, to understand, see on *Acts* ix. 7. The dative *πνεύματι* must be taken *adverbially*. DODDRIDGE, MIDDLETON.—[WHITBY, MACKNIGHT.]

Ver. 6. ἡ ἐν ἀποκαλύψει, κ. τ. λ. The precise meaning of these four terms it is perhaps impossible to determine; but they clearly stand for some intelligible discourse tending to the edification of the Church. It is also reasonable to suppose that they have an intimate connexion, if not an actual identity, with some of the gifts already enumerated, and imply respectively the highest degree of *revelation* communicated to an apostle, the *word of knowledge* peculiar to a prophet, the lower degree of *inspiration* and the ordinary teaching of the deacon or evangelist. See on 1 *Cor.* xii. 28. LOCKE, MACKNIGHT. In v. 7. *ὁμοως* seems to bear, as it sometimes does, the sense of *ὁμοίως*, in like manner. Compare *Gal.* iii. 15. In illustration of his subject the Apostle alludes to the laws of harmony, the adaptation of musical sounds as military signals, and the varieties of language among mankind; and infers, by analogy, the necessity of preaching and praying in a language which is understood in order to benefit the hearers. With *ἄψυχα* supply *ὄργανα*, instruments; and of the word *βάρβαρος*, see on *Acts* xxviii. 2. Compare also Herod. II. 158. and, with reference to this passage, Plin. N. H. VII. 1. *Tot gentium sermones, tot lingue, tanta loquendi varietas, ut externus alieno pene non sit hominis vice.* KYPKE, WETSTEIN. The E. T. in v. 13. *let him pray that he may interpret*, does not give the sense. As compared with what follows, the meaning is rather, *let him so pray as to interpret*, i. e. not with a view to ostentation, but of edification; and this sense of *ἵνα* is found in *Luke* ix. 45. *John* v. 20. 2 *Cor.* vii. 9. Some render *that another may interpret*; and some again, with the Papists, explain v. 14. of the inspired person's not understanding his own prayer; thus making him the *mere organ* of the Holy Ghost. In this case it would be difficult to conceive how the gift of tongues could be abused; whereas it is easy to imagine that a person might understand a language without being able to interpret it readily to the understanding of others. The word *νοῦς*, therefore, in this and the following verses, includes the understanding both of speaker and hearer. WHITBY, ROSENMULLER, KRAUSE, LIGHTFOOT, DODDRIDGE,

&c.—[MACKNIGHT.] Of the word ἰδιώτης (v. 16.) see on *Acts* iv. 13. Here, and in v. 24. it seems from the context to denote one who is unacquainted with the language spoken. Of the word ἀμὴν see on *Matt.* v. 18. Both the Jews and early Christians responded *Amen* at the conclusion of their prayers. Compare *Deut.* xxvii. 16. *Nehem.* viii. 6. *Jer.* xxviii. 6. WHITBY, WETSTEIN, WOLF, &c.

Ver. 20. μὴ παιδία γίνεσθε, κ. τ. λ. Having explained the relative value of the gifts of tongues and prophecy, the Apostle adverts to the *childishness* of exercising the former without any advantageous object in view, and deprecates the contentious and evil temper (κακία), which had been exhibited among those who possessed it. He then shows the difference of purpose for which the two gifts were designed, viz. the propagation of the Gospel abroad, and the edification of the Church at home, respectively; the former appearing as the confused jargon of madmen to those who understand not what is said; and the latter producing conviction and repentance in the hearers, either by means of a forcible application to the conscience, or by some extraordinary appeal, which the prophet was inspired to make, to the secret working of the heart. Here τέλειος denotes a *full-grown man*, as in *Eph.* iv. 13. *Heb.* v. 14. *Polyb.* V. 29. 2. *Epict.* *Encheir.* 75. and νόμος (v. 21.) includes the entire Scriptures, as in *John* x. 34. The citation is from *Isaiah* xxviii. 11. and may be interpreted as simply predictive of the gift of tongues; though some have thought that it implies a curse against those who misapply the gift. Of the verbs ἐλέγχεσθαι and ἀνακρίνεσθαι, the former refers to the *conviction* worked by the several preachers in the mind of the unbeliever (ἄπιστος), and the latter to the examination which the ἰδιώτης is led to make into his heart, by understanding the arguments delivered in his native tongue. Probably, as in the cases of Nathaniel (*John* i. 47.) and the woman of Samaria (*John* iv. 18.), some secret facts relating to an individual might be revealed to a prophet, in order to produce a strong impression upon the mind. LOCKE, WHITBY, DODDRIDGE, MACKNIGHT, ROSENMULLER.—[DIODATI, &c.]

Ver. 26. ἕκαστος ὑμῶν ψαλμὸν ἔχει, κ. τ. λ. Some read these words interrogatively, and others supply ἐὰν or εἴτε from the next verse. The Apostle, however, means to say that, whatever gift each possessed, instead of manifesting an impatient desire for an ostentatious exhibition of it, all should be done with a view to edification. That of tongues, for instance (v. 27.), should be exercised by two or three at most, and that in succession; and never unless there be one to interpret (v. 28.). So also two or three alone should prophesy, while others try the spirits by which they speak (v. 30.); nor should one interrupt another (v. 31.), but each should deliver what is revealed to him singly and sepa-

ately, in order to mutual instruction and consolation; one prophet giving place to another at the appointed time, so as to prevent confusion (vv. 33, 44.). Some indeed understand the words *πνεύματα προφήτων προφήταις ὑποτάσσεται*, as implying that the spiritual gift of prophecy, unlike the phrenzied raving of Heathen priests, was under the controul of the inspired person; and thus showing the *practicability* of observing decency and order in declaring the suggestions of the Spirit. But, though this will equally suit the context, *προφήταις* would not thus have been anarthrous, as the same prophets must be meant throughout. But if different prophets are intended, the phrase is precisely analogous to what is found in similar cases. Compare *Mark* xiii. 2. *1 Cor.* vi. 6. xv. 41. The *practicability* of doing what is enjoined is proved in the verse preceding; *δύνασθε γὰρ κ. τ. λ.* and in the present the Apostle intends to show that it is also a *duty*, being an ordinance of that Being, who is not the author of confusion. MIDDLETON, SCHLEUSNER.—[HAMMOND, LOCKE, WHITBY, DODDRIDGE, &c.] In v. 27. some understand *δύο ἢ τρεῖς* of a diversity of *tongues*; but, as compared with v. 29. *persons* are clearly intended. PYLE, DODDRIDGE, &c.—[MACKNIGHT.] The verb *διακρίνέωσαν* refers to the gift of *discerning of spirits*. See *1 Cor.* xii. 28. From *πρῶτος σιγᾶτω* it is not necessary to infer that the first speaker should cease immediately, when a second had any thing to offer; but rather that the second should wait till the other was silent. Compare *Acts* xv. 13. LOCKE, WHITBY, GROTIUS, &c. Of vv. 34, 35. see on *1 Cor.* xi. 5. The law referred to is that in *Gen.* iii. 16. According to a Jewish canon, a woman might not read in the synagogue, *for the honour due to that assembly*; and the Heathens considered it indecent for a woman to speak in public (*δημαγωγεῖν*). See Stob. Serm. 72. LIGHTFOOT, WHITBY.

Ver. 36. *ἡ ἀφ' ὑμῶν κ. τ. λ.* In v. 34. the Apostle had alluded to the practice of other churches; from which he here observes that the Corinthians had no reason, either on the ground of an earlier foundation or exclusive privileges, to depart: and, with reference to their false teachers (v. 37.), declares that none who were really inspired could doubt that his injunctions were given by divine authority. He then recapitulates, in the form of a comprehensive precept, the main points of the foregoing argument. LOCKE, DODDRIDGE.

CHAPTER XV.

CONTENTS:—*The evidence of Christ's resurrection, and its connexion with the general resurrection of mankind, vv. 1—19. Vindication of the doctrine, and its proof by analogy, vv. 20—49. The glorification of the raised body; and the practical inference, vv. 50—58.*

Verse 2. τινι λόγῳ εὐηγγελισάμεν ὑμῖν, εἰ κατέχετε. These words are either parenthetical, or ἐκτός εἰ μὴ must be rendered *otherwise*. The verb σώζεσθαι here denotes *to be placed in a state of salvation*: as in *Acts* ii. 47. *1 Cor.* i. 18. *Rom.* viii. 24. and elsewhere. It seems that some among the Corinthians had imbibed from their false teachers the Sadducean disbelief in a resurrection, supported perhaps by the tenets of the Grecian sects, who maintained its impossibility, and rejected it with ridicule and contempt. Many of the early heretics also imagined *non esse capacem carnem vitæ*. In reply to these notions the Apostle first establishes the certainty of Christ's death, and burial, and *resurrection*, in accordance with the Scriptures, upon the evidence of the most credible eye-witnesses, and among others, of himself. Of the sufficiency of this evidence see *Horne's Introd.* Vol. I. p. 262. sqq. See also on *Matt.* xxviii. 1. 16. *Luke* xxiv. 34. and, for the Scriptures referred to, compare *Psalms* ii. 7. xvi. 10. *Isaiah* liii. 9. sqq. *John* i. 17. It has been said that the resurrection is no where foretold to take place *on the third day*; but the type of Jonas may be regarded as a prediction of that event. See on *Matt.* xii. 40. With ἐν πρώτοις (v. 3.) supply στοιχείοις, and compare *Heb.* vi. 1. In v. 5. δώδεκα is used as being the original complement. Compare *Mark* xvi. 16. *John* xx. 24. Of κοιμάσθαι in vv. 6. 18. 20. see on *John* xi. 11. GROTIUS, PYLE, WHITBY, MACKNIGHT, &c.

Ver. 8. ὥσπερ εἰ τῷ ἐκτρώματι. Considerable difficulty attaches to the insertion of the article. Some would reject it on very slight authority: others have thought it a Hebraism; but there is no similar example in the N. T.: others again affirm that it is the enclitic τῷ for τινι, but this Attic usage is unknown to the Hellenistic writers: and there is yet another class who think that τῷ ἐκτρώματι is used κατ' ἐξοχὴν, but in one ἐκτρώμα, whatever be the sense of the word, there can be no superiority over another. It should rather seem that the writer meant by the article to apply the term to *himself*, and to say that *he* is, as it were, ἐκτρώμα; whereas, without the article, the meaning would have been "*as by* an ἐκτρώμα," as if ἐκτρώματα sometimes saw what he had seen. Had he left out ὥσπερ εἰ, which

merely softens the application, he must have written ὡς ἦν καὶ ἐκ τῷ ἁμαρτωλῷ, as in *Luke* xviii. 13. ἐμοὶ τῷ ἁμαρτωλῷ. There is no less difficulty, however, in ascertaining the sense of ἔκτρομα. Whenever the word occurs in the LXX. it signifies *an abortion*; and in *Job* iii. 16. *Eccles.* vi. 3. 5. it is expressly said to be that *which never sees the light*. If so used in this passage, it would clearly involve a contradiction. Theophylact says, τίνες δὲ τὸ ὕστερον γέννημα ἔκτρομα καλέουσιν. There is no authority for this acceptance of the word; but the sense of the passage well accords with the vulgar notion that the last born offspring of some animals are smaller and weaker than the rest, both in respect to ἰσχυρον πάντων, which precedes, and ἐλάχιστος which follows. At all events the sense is metaphorical, and deeply expressive of the Apostle's *humility*: who thereby represents himself as much inferior to the other Apostles, as an infant in some respect imperfect to one of mature birth and perfect form. MIDDLETON.—[GRIESBACH, LOESNER, SCHLEUSNER, WOLF.] In v. 10. the expression οὐκ ἐγὼ δὲ, κ. τ. λ. evidently does not exclude St. Paul's exertions, which would contradict his foregoing assertion; but simply compares his own natural powers with the co-operations of divine grace. Similar qualifications are often necessary; as in *Jer.* vii. 22. *Hosea* vi. 6. *1 Cor.* iii. 7. After ἐκεῖνοι (v. 11.) repeat περισσότερον ἐκοπίασαν, thus: Be the respective labours of the preachers what they may, the doctrine preached was the resurrection of Christ, and you professed to believe it. PYLE, KRAUSE, POTT.

Ver. 12. τινες ἐν ὑμῖν. The false teacher and his adherents. Having established the fact of Christ's resurrection, the Apostle thence argues that a resurrection is not *impossible*; and that as God would not have raised an impostor, the promise of Christ and the testimony of his apostles on the subject raise the possibility into certainty. See *Matt.* xvi. 27. *John* v. 28, 29. On a contrary supposition, the preaching of the Apostle was fruitless, inasmuch as there had been no atonement for sin; so that departed Christians were deceived in their hopes of a blessed immortality, and those who yet survived, though in regard to futurity they were on the same footing with mankind in general, were rendered, by the persecutions which they suffered, most miserable in the present life (v. 19.). Such is the meaning of the Apostle; as it cannot be believed that virtue, even if there were no life to come, would be less calculated to make men happy than vice and wickedness. In v. 15. ψευδομάρτυρες τοῦ Θεοῦ must be rendered *false witnesses concerning God*; and thus κατὰ τοῦ Θεοῦ, as the preposition is sometimes so used. Xen. Cyr. I. 2. 16. ταῦτα μὲν δὴ κατὰ πάντων Περσῶν ἔχομεν λέγειν. Perhaps the idea of *false testimony* may be included. LOCKE, MAC-KNIGHT, GROTIUS, SCHLEUSNER, PALAIRET.

Ver. 20. *νυνὶ δὲ Χριστὸς κ. τ. λ.* The particle *νυνὶ* implies that the fact of Christ's resurrection has been fully established; and St. Paul proceeds to illustrate it by a comparison drawn from the offering of the first-fruits of the harvest. See Horne's *Introd.* Vol. III. p. 299. It is worthy of remark that Christ rose on the very day on which the first-fruits were offered (*Levit.* xxiii. 10.). The Apostle then shows that as the first Adam was the cause of death to all his posterity, so the second Adam would effect the resurrection of all mankind in due order to eternal life; after which he would resign his *mediatorial kingdom*, of which the purpose would then be accomplished, to the Father. Of his kingdom of *glory*, however, there will be no end; nor can inferiority of the Son's nature be argued from his becoming subject to the Father at the final consummation of all things. If so, it follows that he is not yet inferior; but that he is at present equal with the Father, and will only be otherwise at the end of the world. The word *Θεὸς* (v. 28.) includes the whole three Persons of the Trinity; and the words *τὰ πάντα ἐν πᾶσιν* refer to the perfect beatification of glorified saints in the presence of the Godhead, which will then be *all in all*, without any distinction of office or kingdom. There is a similar expression in *Clem. Alex. Strom.* V. p. 603. *Ζεὺς τοι τὰ πάντα.* So also *Lucan. Phars.* V. 113. *Omnia Cæsar erat.* HAMMOND, WHITBY, ELSNER, KYPKE, &c. Of the order of the resurrection (v. 23.) see also *1 Thess.* iv. 14. sqq. Although nothing is said of the wicked, it is certain they will be raised, perhaps last in order; when the just, having received their sentence of reward, will be the assessors of Christ in the condemnation of the wicked. See on *1 Cor.* vi. 1. and of the verb *καταργεῖν* (v. 24.) on *Luke* xiii. 7. Some understand *πᾶσαν ἀρχὴν κ. τ. λ.* of Christ's mediatorial authority; but the reference is rather to the power of Satan and of death, which will be finally destroyed. Compare v. 16. *Eph.* vi. 12. *Col.* ii. 15. The citations in vv. 25. 27. are from *Psalms* cx. 1. viii. 7. respectively; and before *εἶπεν*, in the latter verse, must be understood *προφήτης*, i. e. *the Psalmist*. Of the application of this Psalm to the Messiah, see on *Matt.* xxi. 16. PEARCE, WELLS, MACKNIGHT.

Ver. 29. *ἐπεὶ τί ποιήσουσιν κ. τ. λ.* Here *ἐπεὶ* denotes *otherwise*, as in *1 Cor.* v. 10. and elsewhere; and the subject here reverts to v. 23. *supra*, the intervening passage being parenthetical. Between *ὑπὲρ* and *τῶν νεκρῶν* insert *τῆς ἀναστάσεως*, which is omitted for the sake of brevity; and the sense will be as follows:—Otherwise of what advantage is it to profess at baptism a belief in the resurrection? This seems to be the most natural interpretation of the words, which, nevertheless, involve considerable difficulty, and have been variously explained. Some take *νεκρῶν* for *νεκροῦ*, i. e. *Christ*; who, on the supposition of

no resurrection, would still be dead: and others render ὑπὲρ, *in the room of*; understanding that the sight of the dying martyrs induced others to be baptised, and thus supply their place in the Christian Church. Neither of these opinions deserve much attention. Others explain βαπτίζεσθαι metaphorically, as in *Matt. xx. 22.* with reference to the persecution to which a belief in the resurrection subjected its professors; but, though such a sense accords very well with κινδυνεύομεν in the next clause, it would scarcely have been employed without some means of detecting it. There are others, again, who recognise an allusion to the custom which prevailed among certain heretics, of baptising living substitutes for those who died unbaptised. This practice is mentioned by Tertullian (*de Resur. Carn.* §. 48.) and others; but it does not seem to have been in use so early as the date of this Epistle. HAMMOND, WETSTEIN, BURKITT, &c.—[WHITBY, DODDRIDGE, WOLF, LIGHTFOOT, ROSENMULLER, LE CLERC, SCHLEUSNER, GROTIUS, &c. &c.] In v. 30. τί καὶ ἡμεῖς refers to the Apostle himself, and his danger of death, to which sense ἀποθνήσκω must be limited. So Philo, Vol. II. p. 542. καθ' ἐκάστην ἡμέραν, μᾶλλον δὲ ὥραν, προαποθνήσκω. With the sentiment compare Cic. Tusc. I. 15. *Nescio quomodo inheret in mentibus quasi seculorum quoddam augurium futurorum, idque in maximis ingeniis altissimisque animis, et eminet maximè et apparet facillimè: quo quidem demto, quis tam esset amens, qui semper in laboribus et periculis viveret?* By ὑμετέραν καύχασιν seems to be meant *boasting of you*; i. e. the joy which your conversion has given me. WETSTEIN, SCHLEUSNER, ROSENMULLER, MACKNIGHT. Of ἰθνηριμάχησα (v. 32.) see Horne's *Introd.* Vol. III. p. 499. There is a great difficulty, however, attending a metaphorical application of the verb, and, on the whole, its *literal* meaning seems preferable. From his evident allusion to some signal trial of faith; from the strong expression in *2 Cor. i. 8.* sqq. in relation to some extraordinary danger at Ephesus; and from the frequent exposure of the Christians to contest with wild beasts; it is more than probable that St. Paul was so exposed, and that he includes the event in the clause *in deaths oft*, in *2 Cor. xi. 23.* The omission of the circumstance in *Acts xix.* is no positive evidence against it; and certainly not more remarkable than the omission of the story of the penitent thief by three of the Evangelists. WHITBY, MACKNIGHT, ELSNER, LOCKE, SCHLEUSNER, ELNER, &c.—[GROTIUS, WETSTEIN, DODDRIDGE, ROSENMULLER, &c.] The inference, φάγωμεν καὶ πίωμεν, κ. τ. λ. cited from *Isaiah xxii. 13.* proceeds of course upon the supposition that there is no resurrection. Some indeed place the note of interrogation at ὄφελος; but it is immaterial in which clause the ellipsis is supplied. The admonitory quotation in v. 33. which is referred by some to Menander, and by others to Euripides, had probably become proverbial.

In v. 34. *ἐκνήψαι* signifies, properly, *to awake as from intoxication*; and may allude, perhaps, to the Epicurean maxim cited above. Compare *Gen. ix. 24. 1 Sam. xxv. 37. Joel i. 5. LXX.* Possibly the Apostle may allude to the prevalent excesses in the Corinthian Church, though the verb may mean simply *to awake*; viz. from the erroneous notions entertained by some of them respecting the resurrection, implied in the words *ἀγνώσαν Θεοῦ* immediately following. With *δικαίως* some supply *ζήσονται*, but it rather signifies *as ye ought*. Thus *Luke xxiii. 41. καὶ ἡμεῖς μὲν δικαίως*. MACKNIGHT, ROSENMULLER, ALBERTI, &c.

Ver. 35. πῶς ἐγείρονται κ. τ. λ. The Apostle now proceeds to answer two objections, which the false teacher seems to have urged against the doctrine of the resurrection. How was it possible, he asked, that the particles of a body, reduced to dust, and scattered abroad in divers directions, could again coalesce; and, being thus reunited, what sort of body would be the result? To the first objection it is replied by observing, that it is not more difficult to revivify a dead body, than it is to reproduce the ear of corn from the grain sown, and rotting in the earth; and the second is answered (vv. 37, 38.) by stating, that, as the seed sown produces corn the same in nature though not in substance, so the same body will rise, but greatly altered in appearance. A variety of illustrations are here drawn from the animal creation, and the relative glory of heavenly and earthly bodies, in order to set forth the great difference which will exist between our animal bodies here and our spiritual bodies hereafter (vv. 39—46.); and to show that whereas the earthly body must needs be weak and mortal as derived from the dust of the ground, the heavenly body, on the contrary, will partake of the immortal nature of Him by whom we inherit life eternal (47—49.). To determine the precise nature of the difference between the earthly and the spiritual body is equally impossible and unnecessary; nor is it any where asserted in Scripture that they will be so completely identical as to consist of the same particles re-united; so that all speculation on this point are alike futile and unfounded. WHITBY, DODDRIDGE, BURKITT, WELLS, PYLE, &c. In v. 42. some would supply *is possible*: but the context points to a distinction between the dead and the raised body, which shall be as great as that between the *flesh* of different animals, and the *glory* of different stars. So the Scholiast: *ἔσται δηλαδὴ ἐν πολλῇ διαφορᾷ*. It is clear that the Apostle is speaking only of the resurrection of the just; and an inference may perhaps be deduced from his reasoning, that the righteous will be invested with different degrees of glory in proportion to their obedience and faith. The same line of argument, however, equally illustrates the resurrection of the wicked. DODDRIDGE, WHITBY, &c.—[MACKNIGHT.] With *σπείρεται* supply *σῶμα* throughout from

v. 44. The quotation in v. 45. is from *Gen.* ii. 7. and the last clause of the verse is opposed to it by the Apostle from our Lord's words in *John* v. 36. Some indeed understand the *second Adam* of man in his glorified state, omitting *ὁ Κύριος* with a few MSS. in v. 47. But compare *Rom.* v. 14. Christ is also frequently designated the *second Adam* in the Rabbinical writings; as being the antitype of the first, and the restorer of mankind to those privileges which they had lost by the fall. In the book *Sohar* he is repeatedly described as the *Adam from on high*; and in the comment on *Prov.* xxx. 4. we read:—*What is his name? The heavenly Adam, or the Adam from above. And what is his Son's name? The earthly Adam, the Adam from below.* The passage is a manifest confirmation of the pre-existence and divinity of Christ. BULL, WHITBY, SCHOETTGEN, &c.—[ROSENMULLER.]

Vers. 50. σὰρξ καὶ αἷμα. See on *Matt.* xvi. 17. The Apostle now brings his argument to a close, by affirming that mortal flesh and blood cannot inherit immortality; and, consequently, that those, who will be alive at the last day, will undergo a sudden and important change, and thereby become like those who had died. It cannot be supposed that he expected to survive himself till the resurrection, as he expressly asserts a contrary opinion in 1 *Thess.* iv. 15. 17. Compare 2 *Cor.* iv. 14. He must therefore be understood as speaking in the person of those pious Christians who would then be found alive. Of the word *μυστήριον*, see on *Matt.* xiii. 11. and of *κοιμᾶσθαι*, on *John* xi. 11. The mystery, however, was not contained in the fact, that some men would be still living at the last day, but that all must undergo the change in question. With *ἐν ἀτόμῳ* (v. 52.) supply *χρόνῳ*, and before *σαλπίσει* repeat *σάλπιγξ*. Whether the summons will be that of a trumpet, or the term is used metaphorically of some awakening sound, as *thunder*, it is superfluous to inquire. In this latter sense, however, it is applied in *Matt.* iv. 31. *Hom.* II. I. 388. and the law was delivered on Mount Sinai under similar circumstances. WHITBY, DODDRIDGE, MACKNIGHT, SCHLEUSNER, &c.—[GROTIUS, ROSENMULLER.] The former part of the citation in v. 55. is from *Isaiah* xxv. 8. and the latter from *Hosea* xiii. 14. See Horne's *Introd.* Vol. II. pp. 26. 234. and compare Milton, *Par. L.* II. 666. By *κέντρον* some understand an allusion to the *dart*, with which Death is armed by the poets; and others to the *sting* of scorpions, as in *Rev.* ix. 10. Rising upon the thought, in which Death and Hades are strikingly personified, the Apostle observes, that it is sin, as being a violation of God's law, which gives death its power and bitterness, from which he thanks God that the atonement of Christ has delivered us. In conclusion, he exhorts

the Corinthians to such a steady perseverance in faith and obedience, as the hopes of a blessed immortality were calculated to inspire. WHITBY, DODDRIDGE, GROTIUS, KRAUSE, &c.

CHAPTER XVI.

CONTENTS:—*Directions respecting a proposed contribution for the brethren in Judea*, vv. 1—4. *The Apostle's purpose of visiting Corinth*, vv. 5—9. *Communication respecting Timothy, Apollos, and Stephanas*, vv. 10—18. *Salutations, and the Apostolic benediction*, vv. 19—24.

Verse 1. λογίας. *A charitable contribution*; from λέγειν, *to collect*. The noun is used by no other writer. Phavorin. λογία· ἡ συλλογὴ παρὰ τῷ Ἀποστόλῳ, λέγει δὲ τὴν ἐλεημοσύνην. ALBERTI. Possibly this contribution was another point upon which the Corinthians had consulted St. Paul. The directions which he had given to the Galatians are not contained in his Epistle to that Church; but they were given perhaps during his journey through Galatia (*Acts* xvi. 6.) in his way to Ephesus, where he now was (*Acts* xviii. 23.). With respect to the directions themselves, it should seem that the weekly collections, which each laid by at home, were to be *treasured up* as a common stock, till the Apostle arrived. That τιθέτω and θησαν· πλίζων refer to different acts, is clear from the last clause of the verse. LOCKE, MACKNIGHT, DODDRIDGE, &c. — [WHITBY.] Of the expression *μία σαββάτων* see on *Matt.* xxviii. 1. This text is an evidence that the first day of the week was set apart by the primitive Church for sacred purposes. With δ τι ἂν εὐδοῶται supply κατὰ, as in *Acts* xi. 29. καθὼς ἡμπορεῖτό τις, to which the present phrase is equivalent. According to the E. T. and many of the commentators, δι' ἐπιστολῶν (v. 3.) is connected with δοκιμάσητε, but there could be no need of a commendatory letter from the Corinthians to the Apostle, when he had arrived among them; and to render the passage, *quos Hierosolymitanis commendaveritis*, is unwarranted by the context. There can be no doubt that πέμψω δι' ἐπιστολῶν is the true construction; and the preposition διὰ, though rare in the sense of *with*, must still be so taken in the present instance. A *contribution* is expressed by χάρις, in *Rom.* ii. 47. 2 *Cor.* viii. 4. and elsewhere. GROTIUS, HAMMOND, WHITBY, ROSENMULLER, WOLF, KRAUSE.—[MACKNIGHT, PEARCE, WETSTEIN.]

Ver. 7. ἐν παρόδῳ. En passant; as the French say. That St. Paul did pass the next winter at Corinth see *Acts* xx. 3. and from hence (*2 Cor.* i. 16.) he went into Judæa. Of the phrase ἀνοίγειν θύραν see on *Acts* xiv. 19. The epithet ἐνεργῆς is somewhat harsh; but the *occasion*, rather than the metaphor, seems to have been uppermost in the mind of the Apostle. It may be rendered *effective*; as in *1 Tim.* vi. 19. Some suppose that the allusion is especially to the *ostia Circi*, and the word ἀντικείμενοι, *antagonists*, favours the opinion; but the metaphor is common in a general acceptation. GROTIUS, KYPKE, ELSNER, ROSENMULLER. The request respecting *Timothy* (v. 10.) was probably made with reference to his youth (*1 Tim.* iv. 12.); and the brethren alluded to (v. 11.) were Erastus and Titus (*Acts* xix. 22.). WHITBY, MACKNIGHT. In v. 15. the words οἶδατε κ. τ. λ. are manifestly in a parenthesis, and ἴνα (v. 16.) connects with παρακαλῶ above. There is considerable difficulty in the meaning of τὸ ὑμῶν ὑστέρημα in v. 17. Some understand it in reference to *pecuniary assistance*; a want of which is called ὑστέρημα in *2 Cor.* viii. 14. ix. 2. and elsewhere: but the Apostle expressly refused to receive any thing from the Corinthians. See *2 Cor.* xi. 8, 9. Others suppose that *the deficiency* of information in their letter is intended. But the following words, ἀνέπαυσαν γὰρ κ. τ. λ. allude to some mutual benefit which their presence would have supplied; so that the ὑστέρημα may be the *want* of opportunity, occasioned by their absence, of inquiring into their spiritual state; which might have afforded comfort to the Apostle in the means of promoting their edification. DODDRIDGE, SCHLEUSNER, ROSENMULLER, &c.—[PEARCE, GROTIUS, MACKNIGHT, &c.] With the expression τῇ κατ' οἶκον αὐτῶν ἐκκλησίᾳ, compare *Rom.* xvi. 5. and of the words ἀνάθεμα μαρὰν ἀθὰ, see Horne's *Introd.* Vol. III. p. 149.

2 CORINTHIANS.

CHAPTER I.

CONTENTS:—*The universal consolations of the Gospel, vv. 1—11. The Apostle's consistency and sincerity asserted, with the reasons for his change of purpose in regard to his intended visit to Corinth, vv. 12—24.*

Verse 3. εὐλογητὸς ὁ Θεὸς, κ. τ. λ. This is a common form of thanksgiving; and it is observable that eleven of St. Paul's Epistles commence with similar exclamations. After his usual introduction, the Apostle thanks God for the consolations afforded him under his afflictions, more especially because he was thereby enabled to administer comfort to others. In v. 5. παθήματα τοῦ Χριστοῦ are *sufferings for the sake of Christ*; and so Col. i. 24. θλίψεις τοῦ Χριστοῦ. Heb. xi. 21. ὀνειδισμὸς Χριστοῦ. Some render the genitive strictly, supposing that Christ may be regarded as suffering in the person of his Apostle; but this is harsh. GROTIUS, DODDRIDGE, GLASS, HAMMOND, &c. The Apostle proceeds in v. 6. to say that not only his consolations, but his afflictions also, were subservient to the good of his converts: the one, as affording an example of patience under similar trials; and the other, as teaching them to depend joyfully upon God for like support and comfort. There is a discrepancy in the MSS. with respect to the position of the clause, καὶ ἡ ἐλπὶς κ. τ. λ. some placing it after πάσχομεν, and others after the second σωτηρίας. Not only is the evidence for the former method strongest, but the context seems to require it. The Apostle to the one alternative throws in a confident hope of their patience in enduring afflictions, which is opposed to the *certainly* (εἰδότες, v. 7.), attached to the other, that God will administer consolations under them. WETSTEIN, BEZA, &c.—[GRIESBACH.] By σωτηρία some understand *relief*; but it includes the hope of salvation held out by the Gospel. Anacoluthons similar to that in the word εἰδότες have been repeatedly noticed. The afflictions mentioned in the following verses are generally referred to the commotion raised by Demetrius at Ephesus (*Acts* xix.

26.); but it does not appear that St. Paul suffered any thing on that occasion. The Apostle may probably allude to his condemnation to fight with wild beasts (1 Cor. xv. 32.); and the *ἀπόκριμα* (v. 9.) is the sentence which, in his own mind, had been passed upon him. By using the word *χάρισμα* (v. 11.), which commonly denotes a spiritual gift, he may possibly insinuate, that his deliverance was effected by a miraculous interposition in his behalf. It is inferred from the context that the more public prayers are, the more prevailing they will be; and their success should in like manner be acknowledged with public thanksgiving. WHITBY, DODDRIDGE, MACKNIGHT, &c.—[LOCKE.]

Ver. 12. ἡ γὰρ καύχησις κ. τ. λ. The connexion seems to be this: that their prayers ought to be offered up in his behalf, inasmuch as he could conscientiously assert that his conduct, towards them more especially, had always been marked with that sincerity which God approves. He says this with respect to the levity of which they had accused him in not visiting Corinth as he at first designed (v. 17.): and at all events, he observes, that the Gospel which he had preached had never varied in declaring the immutable promises of God in Jesus Christ; so that the seal of truth, which God had affixed to his ministry, ought to be received as a sufficient evidence that he was not that wavering and interested person which his adversaries represented him to be (vv. 18—22.). Not only the powerful operations of the Spirit exercised by the Apostle, but his working with his own hands for a maintenance among them (*Acts* xviii. 13. 1 Cor. ix. 15.), must have been a convincing proof to the Corinthians of his fidelity. The verb *ἀναστρέφειν* sometimes signifies *to practise a trade*, as in Polyb. I. 14.; but, like *versari* in Latin, it may here include the whole of the Apostle's conduct. There is some difference of opinion respecting the meaning of the words ἀναγινώσκete. Some understand them of reading the Scriptures; but they rather imply the Apostle's sincerity in what he wrote. They had probably accused him of departing from the plain tenour of his written assertions. MACKNIGHT, SCHLEUSNER. —[WOLF.] In v. 14. ἀπὸ μέρους denotes *some part* of those addressed, as in *Rom.* xv. 15. Of the expressions *ναί, ναί, οὐ, οὐ* and *ἀμήν*, see on *Matt.* v. 18. 37. The formula *πιστὸς ὁ Θεός* is here an adjuration, as in *Jer.* xii. 16. though it elsewhere occurs, where no oath is intended. See 1 Cor. i. 9. x. 13. WHITBY. Of *χρίσας* (v. 21.) and *σφραγισάμενος* (v. 22.) see on *Matt.* i. 16. *John* iii. 33. vi. 36. The allusion is to the anointing and sealing of Paul personally to the apostleship, and to Christians generally as anointed with the Spirit, and marked out as the children of God. Compare 1 *John* ii. 20. *Eph.* i. 13. iv. 30. *Rev.* vii. 3. and see also Horne's *Introd.* Vol. II. p. 304. The word ἀρραβὼν, whence also the Latin *arrhabo*, is

nothing else than the Hebrew ערבון, which signifies in *Gen.* xxxviii. 17. a *pledge* to ensure the fulfilment of a contract: and the pledge here spoken of consists of those various gifts of the Spirit which were an earnest of immortality to the persons on whom they were conferred. GROTIUS, HAMMOND, WHITBY, LOCKE, MACKNIGHT, MIDDLETON.

Ver. 23. ἐπὶ τὴν ἐμὴν ψυχὴν. *Upon or against my soul.* St. Paul's sincerity seems to have been questioned by the Corinthians, which will account for this and the other assertory oaths in this Epistle; and having thus rebutted the charge of inconsistency, he proceeds, as far as the fourth verse of the next chapter, to state the true cause of his not having come to Corinth. This he attributes to their irregularities, which would have called for the exercise of his apostolical authority: and he hoped that his former Epistle, by producing a timely reformation, would spare himself the pain of punishing, and the sincere part of the Church, who would partake in his joys, the pain of witnessing his severity. Compare 1 *Cor.* iv. 21. It has been thought that there is a distinction between ὑμῶν τῆς πίστεως and τῆς ὑμῶν πίστεως, and that διὰ is understood in v. 24., which should be rendered *lord it over you through the faith.* Not only would such an ellipsis be extremely harsh, but this position of the article is very common, as in 2 *Cor.* x. 6. δταν πληρωθῇ ὑμῶν ἡ ὑπακοή. So again *Phil.* i. 7. ii. 2. 1 *Tim.* iv. 15. 2 *Tim.* i. 4. *et passim.* Nor does St. Paul, by this expression, disclaim all authority over the faith of the Corinthians. The verb κυριεύειν implies *arbitrary power*, as in *Luke* xxii. 25., and the sense is, *Though I speak of punishment, I do not mean to tyrannize over your faith by wanton severity; but I would promote your welfare by strengthening that faith by which alone ye can attain to salvation.* WHITBY, SCHLEUSNER, EMMERLING, MIDDLETON.—[MACKNIGHT.]

CHAPTER II.

CONTENTS:—*Paul continues his apology, vv. 1—4. He remits the punishment of the excommunicated person, vv. 5—11. He mentions his disappointment in not meeting Titus at Troas, and praises God for the success of his ministry, vv. 12—17.*

Verse 1. τὸ μὴ πάλιν ἐν λύπῃ κ. τ. λ. This seems to be the true reading, though in some MSS. it is πάλιν ἐλθεῖν. It is argued, indeed, that Paul never did visit Corinth in sorrow, and 2 *Cor.* i. 14, 15. is cited to that effect; but though there might

be general cause for rejoicing, it does not follow that there were no reasons for complaint. The Apostle is clearly separating between the sources of his joy and sorrow respectively; and the following verses must be interpreted as distinguishing between the sound and the unsound part of the Corinthian Church; for while the former would gladden him by their sympathy in the reluctance with which he punished offenders, the latter could only comfort him by their repentance. Some commentators understand *ἐγραψα* of the present letter; but the words *τοῦτο αὐτὸ* are rather to be understood of the command in 1 Cor. v. 5. 13. to excommunicate the incestuous person, and the general exhortation to amendment in the first Epistle. GRIESBACH, DODDRIDGE, MACKNIGHT, EMMERLING, &c.—[WETSTEIN, LOCKE, &c.] In v. 5. *τις* refers immediately to the incestuous person. There is some difficulty in the construction, which is most readily removed by supplying *μόνον* before *ἀλλὰ*, and enclosing *ἵνα μὴ ἐπιβαρῶ* in a parenthesis. The words thus enclosed will signify *not to use a harsh expression*: *πάντας ὑμᾶς* is explained by *τῶν πλειόνων* (v. 6.) and by *συναχθέντων ὑμῶν* in 1 Cor. v. 4.: *ἐπιτίμια* is used to denote *ecclesiastical censure*, as in some of the early fathers; and *αὐτῇ* is added to limit the punishment to the extent which it had already reached. In Thucyd. VIII. 69. the verb *κυρῶσαι* signifies *to confirm by a public act*, and so it is clearly used in v. 8. GROTIUS, HAMMOND, SCHLEUSNER, ROSENMULLER, RAPHELIUS.

Ver. 9. εἰς τοῦτο κ. τ. λ. One object of St. Paul in directing the punishment of this person was to make trial of their obedience to his apostolical authority; and, having attained that object, he was no less disposed than themselves to pardon; more especially as the general welfare was concerned in resisting the artifices of Satan, who might take advantage of a too rigorous discipline to encourage apostasy. Some render *ἐν προσώπῳ Χριστοῦ* merely *before Christ*, but it rather means *in the person of Christ*; for, as the offender had been punished *in the name of Christ*, so the Apostle represents himself as his vicegerent in remitting the punishment. The verb *πλεονεκτηθῆναι* (v. 11.) signifies *to be drawn into a snare*, as in Plutarch. Paral. p. 307. *πλεονεκτούμενος ὑπὸ τῶν πολεμίων*. See 2 Cor. vii. 2. WHITBY, DODDRIDGE, MACKNIGHT, LOCKE, SCHLEUSNER, &c.—[BEZA.] In vv. 12, 13. the Apostle adduces a further proof of his anxiety for the welfare of the Corinthians in his regret at not meeting with Timothy at Troas, whom he had sent to ascertain the state of their affairs. WHITBY.

Ver. 14. τῷ δὲ Θεῷ χάρις κ. τ. λ. Although St. Paul had not availed himself of the opportunity of preaching at Troas, still he observes that he has reason to thank God for the general success

of his ministry, in allusion more especially to the favourable report which he received from Titus (1 *Cor.* vii. 6.) of the improvement which his Epistle had brought about at Corinth. The verb *θριαμβεύειν* signifies *to lead in triumphal procession*; but as it cannot here apply, as in *Col.* ii. 15., to a conquered enemy, some commentators refer it to the friends of the conqueror, who formed part of his retinue. Others, however, give it a *Hiphil* sense, *to make to triumph*, as in *Eur. Herc. F.* 1596.; and so *κληρονομεῖν*, *John* xvii. 14. *βασιλεύειν*, 1 *Sam.* xii. 1. xv. 35. LXX. GROTIUS, ROSENMULLER, SCHLEUSNER.—[WETSTEIN, ELSNER.] In the word *ὁσμῇ* there is still an allusion to a triumph, during which flowers and perfumes were thrown into the car of the victor; whence Plutarch. in *Æmil.* p. 272. speaks of the streets on such occasion as *θυμιαμάτων πληρεῖς*. Compare *Ovid. Trist.* IV. 2. 29. Some interpret the next verse also as a continuation of the metaphor; but according to Paul's manner otherwise applied, either with reference to the different effects produced by perfumes upon different individuals, or to the different fate which awaited the captives, according to the decree of the conquerors. There is rather perhaps one of those digressions in which St. Paul occasionally *goes off at a word*; as again, for instance, at the word *ἐπιστολῇ* in 2 *Cor.* iii. 3. and at *κάλυμμα* in 2 *Cor.* iii. 13. So here the word *ὁσμῇ* suggested to his mind the phraseology of the Rabbins, by whom the law was denominated *a savour of life to Israel, but to the Gentiles a savour of death*. The words *οὐ γὰρ ἴσμεν κ. τ. λ.* (v. 17.) state the reason for which the Apostles were enabled to diffuse this Gospel-savour, to be their sincerity before God, as opposed to the corrupt tenets and practices of the false teachers; for the particle *γὰρ* does not refer to the words immediately preceding, which are a parenthetical acknowledgment of human insufficiency without divine aid; but to the idea contained in vv. 15, 16. In *καπηλεύοντες* there is an allusion to the practice of vintners, who adulterated their wines for gain. *Isaiah* i. 22. LXX. οἱ κάπηλοι σου μίσγουσι τὸν οἶνον ὕδατι. WHITBY, PALEY, NEW-COME, KYPKE, WOLF, LOCKE, WETSTEIN, &c.—[DODDRIDGE, SCHLEUSNER, &c.]

CHAPTER III.

CONTENTS:—*The Apostle's recommendation and ground of confidence*, vv. 1—6. *The superiority of the Gospel dispensation over that of the Law*, vv. 7—18.

Verse 1. *συνιστάνειν*. See on *Rom.* xvi. 1. St. Paul affirms that his foregoing assertions were not made with a view to re-

commend himself to their favour. Of this he had no need; since he did not require, as the false teacher seems to have done, to gain a footing among them by letters from other brethren, or in other churches by letters from them. These ἐπιστολαὶ συστατικαί, which some have derived from the ancient *tesseræ hospitales* (of which see Horne's Introd. Vol. III. p. 452.), were usual in the ancient church. See *Acts* xviii. 27. Cyprian. Epist. IV. 1. So Arrian. Epict. II. 3. γράμματα συστατικά. There is some little confusion of the metaphor in vv. 2 3. and some suppose that the Corinthians are not Christ's letter in testimony of St. Paul's Apostleship, but a *copy* of it, the original being his own conversion and spiritual gifts. But in the latter verse the commendation of the Apostle is represented as written by Christ, to whom the Corinthians had been brought by the ministry of St. Paul; and their conversion therefore was both *his* letter, as the bearer, and Christ's, as the writer. The expression ἐγγεγραμμένη ἐν καρδίαις is frequent in the Rabbinical writers, as well as in the O. T. Compare *Deut.* vi. 6. xxx. 14. *Prov.* iii. 3. vii. 3. So Antisthenes, *ap. Laert.* VI. p. 139. ἐν τῇ ψυχῇ αὐτὰ καὶ μὴ ἐν ταῖς χάρταις γράφειν. Ter. And. I. 5. *scripta illa dicta sunt in animo.* Compare also Pind. Olymp. X. 2. Joseph. Ant. IV. 8. 12. The antithesis seems to have been suggested to the Apostle's mind by the like distinction between the legal and Gospel dispensations, of which he was about to vindicate the superiority of the former against the Judaizing teachers in this and the two subsequent chapters. In v. 4. the connexion is somewhat obscure; but the confidence of which the Apostle speaks may be that induced by the success which had hitherto attended his ministry; and the assurance that his own insufficiency, to which he here recurs, as in 2 *Cor.* ii. 16. was rendered effectual by the assistance of God. WHITBY, GROTIUS, KREBS, PYLE, &c.—[MACKNIGHT.] Of γράμμα and πνεῦμα, as implying the Law and the Gospel, see on *John* vi. 60. and Horne's Introd. Vol. II. p. 379. From the expression in v. 6. some interpreters think themselves authorized in expounding what they please in an allegorical sense; but the comparison is instituted between the Law of Moses and the Gospel of Christ, not between the *writings* of the O. and N. T., of which the latter did not then exist. MARSH, MIDDLETON, GILPIN. In proof of the superiority of the Christian over the Sinaitic covenant the Apostle points (vv. 7, 8.) to the glory which attended their respective delivery, that of Moses' face in the latter instance (*Exod.* xxxiv. 29.) being a fading glory, and emblematic of the passing away of the Law itself, whereas the miraculous descent of the Holy Ghost was a glory abiding to all eternity. The greater glory of the Gospel dispensation was also manifest (v. 9.) in its more beneficial effects, and (vv. 10, 11.) in its being not transient, but permanent; indeed, its transcendent glory in this respect completely eclipsed that of the Law. Some refer ἐν

τούτω τῷ μέρει το διακονία, and others to υπερβαλλούσης δόξης. Compare 2 Cor. ix. 3. Col. ii. 16. WHITBY, LOCKE, WOLF, RAPHELIUS, &c.

Ver. 12. ελπίδα. The *hope* suggested by the glorious promises of the Gospel. Of *παρόσια* see on *John* vii. 3. It here clearly means *perspicuity*, or *plainness of speech*, not, as some render it, *boldness*; for out of the former sense arose the ensuing allegory of the *veil*, which Moses placed upon his face as a sign of the obscurity of the Law and the blindness of the Jews, who to the present time refuse to look upon Christ as the *end* of the Jewish dispensation. In v. 15. there may be an allusion to the custom which still continues in the synagogues, of putting a veil on their faces during the reading of the Law; and in v. 17. to *Exod.* xxxiv. 34., where Moses is represented as taking the veil from his face when he turned towards God. Thus, when the Jews turn to Christ (*Rom.* xi. 15. sqq.), the veil of incredulity will be removed; for he is that Spirit, or the author of that spiritual religion, which gives freedom from legal bondage (v. 17.); so that all who embrace it (v. 18.) see, as in a mirror, the glorious perfections of God, and are led by his Spirit to an imitation of his purity here, and to a participation of his eternal glory hereafter. WHITBY, DODDRIDGE, WELLS, MACKNIGHT, EMMERLING, &c. The E. T. properly renders *διὰ Κυρίου πνεύματος* (v. 18.) *by the Spirit of the Lord*, which is confirmed by the verse preceding. There is, however, much doubt respecting the true construction, some rendering it *the Lord the Spirit*, and others *the Lord of the Spirit*. MIDDLETON, HAMMOND, GROTIUS.—[WHITBY, MACKNIGHT, LOCKE, WOLF, &c.]

CHAPTER IV.

CONTENTS:—*The Apostle's courage and integrity in the ministry of the Gospel*, vv. 1—6. *His triumph over every difficulty through faith, and in the hope of an eternal reward*, vv. 7—18.

Verse 1. ἐκκακοῦμεν. See on *Luke* xviii. 1. The Apostle now resumes the subject, from which he had digressed in chap. III. 13., still, however, preserving the allusion to the *veil* in vv. 3. 6. wherein he intimates that the Scriptures are abundantly perspicuous in all things necessary for salvation, and that under the Gospel more especially nothing but the strongest prejudice could blind the eyes of those who rejected it, who would there-

fore perish by their own fault. By τὰ κρυπτὰ τῆς αἰσχύνης are meant the corrupt practices by which the false teachers secretly endeavoured to undermine the influence of the Apostle, who, on the other hand, by his straightforward dealing, recommended himself to the conscience and sober judgment of all men. Of ὁ θεὸς τοῦ αἰῶνος τούτου (v. 4.) see on *John* xii. 31. With respect to the term εἰκὼν τοῦ Θεοῦ, it may be applied to Christ, either in his divine nature, as some suppose, or in his mediatorial character, wherein he illumines the world with the knowledge of the goodness and perfections of God. In v. 5. the sense seems to connect most readily with v. 2., so that the intervening verses are in a manner parenthetical. Some, indeed, interpret ἐαντοὺς κηρύσσειν with reference to δολοῦντες, which is equivalent to καπηλεύοντες in *2 Cor.* ii. 17., but it rather implies that the Apostles were not engaged in a business of their own, but merely acted as Christ's servants, and indeed as the servants of Christians generally, for the sake of the Gospel. There is an allusion in v. 6. to *Gen.* i. 3. Some render προσώπῳ *face*, others *person*; it is probably pleonastic, and the sense is, that the glory of God is manifested in Christ, i. e. in the redemption of mankind effected by him. WHITBY, GROTIUS, MACKNIGHT, EMMERLING, ROSENMULLER, &c.

Ver. 7. ὀστράκινους. Properly *testaceous*; from ὄστρακον, *a shell*; hence *weak, fragile*. The Platonists called the body ὀστράκινον, as opposed to the spiritual part, which they denominated ὄχημα ψυχῆς. Of the verb στένοχωρεῖσθαι (v. 8.) see on *2 Cor.* vi. 11., and of the figure employed by St. Paul in describing the difficulties to which he was subject in the discharge of his ministry, as well from the infirmities of nature as from the persecution to which he was exposed, see Horne's *Introd.* Vol. III. p. 228. It is probable that his enemies may have drawn from thence arguments against him; to which he replies, that had the Gospel been entrusted to the great and wise, instead of the weak and illiterate, its propagation might have been attributed to the influence of men instead of the power of God. In vv. 10—12. he points out the conformity between the sufferings of the Apostles and of their dying Lord, the words τὴν νέκρωσιν κ. τ. λ. being more fully explained in the following verse; and derives from their preservation in the midst of so great dangers, an argument in support of Christ's resurrection, who watches over them, and through their exertions brings the converts to eternal life. These exertions they made through a principle of faith similar to that of the Psalmist (*Ps.* cxvi. 10.), and with a view to increase the number of converts to Christianity. Some refer τὸ αὐτὸ πνεῦμα τῆς πίστεως to Christ, but David seems to be speaking in his own person; and these words are applied by the Apostle to his faith in the power of God to raise believers to

eternal glory, which ought to be a source of gratitude to them, as it was to him an encouragement in his ministry. GROTIUS, HAMMOND, WHITBY, MACKNIGHT, &c. It is plain that the distinction between the *inward* and *outward man* (v. 16.) is not the same with that between the *old* and *new man* in *Rom.* vi. 6. The *body* and *spirit* are respectively intended. Compare *Rom.* vii. 22. In v. 17. the phrase καθ' ὑπερβολὴν εἰς ὑπερβολὴν is infinitely emphatical, denoting that hyperbole upon hyperbole would fail of conveying the idea in question. The expression βάρος δόξης is equivalent with δόξην βαρεῖαν. What an influence St. Paul's Hebrew had upon his Greek is frequently visible. Since כבוד signifies both *weight* and *glory*, he unites both significations in order to elevate the idea of vastness to the highest point of human conception. WHITBY, DODDRIDGE, BLACKWALL, ROSENMULLER, LOCKE.

CHAPTER V.

CONTENTS:—*The animating prospect of future glory further developed, vv. 1—10. St. Paul justifies himself against the accusation of the Judaizing teachers, proclaims the universal extent of the love of Christ, and the charge which he had received in the ministry of reconciliation, vv. 11—21.*

Verse 1. οἰκία τοῦ σκήνους. Plato calls the *body* γῆινον σκήνος, and so Longin. Sublim. §. 32. ἡ τὰνθρωπίνου σκήνους ἀνατομή. *Wisd.* ix. 15. LXX. τὸ γεωδὲς σκήνος. St. Paul is here proceeding with the subject of a future state, and the consolation and support which its prospect affords under the trials and afflictions to which he was exposed; and he here contrasts the mortal body under the figure of a *tent* or temporary abode with the heavenly body of the resurrection, represented as a permanent habitation. His metaphor is somewhat confused, as the verb ἐνδύσασθαι evidently refers to the *putting on of a garment*, not to entering a house. It is not more confused, however, than in a variety of other instances, as 1 *Cor.* xvi. 9. *Ephes.* ii. 19, 20. vi. 16. 1 *Tim.* vi. 17.; and there seems to be no reason to affix any unusual sense to the verb. In v. 2. some would render ἐν τούτῳ *therefore*, with reference to the *certainly* implied in οἶδαμεν: but σκηνεῖ is evidently understood; and in v. 3. εὐεθλοσόμεθα must be referred to γυμνοὶ as well as ἐνδυσόμενοι, thus: *If indeed we shall be of that happy number who will be found clothed upon, not destitute of a heavenly habitation.* The expressions here employed are, in fact, altogether

Jewish, and should be interpreted accordingly. Thus ἐνδύσασθαι signifies *to be invested with any thing*, as in *Galcut. Reuben*. p. 163., *to be invested with the uncircumcision*, i. e. to be uncircumcised: and the word בית, *a house*, implies *a case*, or *clothing*, as, in the Targum, בית אפי, *the house of the face*, i. e. a veil. It appears also that the Jews attributed garments to the soul both in this world and the next. It has been thought that the Apostle expressed a wish to enjoy this happy change at once, without passing into any intermediate state, as in the case of those who will be found alive at the last day (1 Cor. xv. 51. sqq. 1 Thess. iv. 15. sqq.); but such an interpretation is equally unnecessary and improbable. WETSTEIN, MICHAELIS, SCHLEUSNER, MIDDLETON, HAMMOND, KYPKE, SCHOETTGEN, &c.—[WOLF, MACKNIGHT, &c.] In v. 5. εἰς αὐτὸ τοῦτο has been referred both to the *longing after immortality* and to *immortality itself*; but the latter is preferable, inasmuch as the gifts of the Spirit are an earnest of future happiness. Compare Ephes. i. 13. with Rom. viii. 23. and see on 1 Cor. i. 22. The verbs ἐνδημεῖν and ἐκδημεῖν (vv. 6. 8.) are evidently opposed to each other, and imply *union* and *separation* respectively; so that the E. T. *to be at home*, and the translation of other interpreters, *to sojourn*, are alike inadequate to the sense. Compare Thucyd. I. 70. Ver. 7. is parenthetical, and explanatory of θαρρῶμεν. With διὰ τοῦ σώματος in v. 10. supply παρρόμενα, as in Xen. Mem. IV. 5. 3. Ælian. Hist. An. V. 26. and render, as in E. T. *the things done in the body*. It is observed by the early Fathers that the same body will be raised which was dissolved, and that the soul will receive its retribution with the body, inasmuch as it would be absurd that one body should sin or suffer, and another be punished or rewarded for it. WHITBY, ELSNER, KYPKE, EMERLING, &c.—[MACKNIGHT, &c.]

Ver. 11. πεφανερῶμεθα. In the preceding verse this verb may imply the manifestation of conscious good or ill, as in this it clearly indicates the *laying open* of the Apostle's sincerity before God and man. From what follows it appears that his enemies had taken occasion from his previous letter to charge him not only with vanity but with madness. To these insinuations he replies, that in speaking of his own faithfulness he is only anxious to furnish the converts with an answer to those whose zeal was only in outward show (v. 12.); and that, whether they considered him mad or of sound mind, he acted with a regard to God's glory on the one hand, and to their benefit (ὥστε ταπεινοφρονεῖν διδάσκεισθαι, Schol.) on the other (v. 13.). In either case he was moved by a sense of the love of Christ in dying for *all* men (vv. 14, 15.); so that his ministry was directed impartially to Jew or Gentile (vv. 16, 17.), who became alike new creatures, reconciled by God to himself through the atone-

ment of his Son (vv. 18, 19.). Therefore the Apostle, as the ambassador of Christ, besought all men to be reconciled to God (v. 20.), inasmuch as he, who knew no sin, was made a *sin-offering* for us, that we might be accounted righteous before God through him (v. 21.). LOCKE, MACKNIGHT. Of the verb ἔξοτημεν (v. 13.) see on *Mark* iii. 21., and of συνέχει (v. 14.) on *Acts* xviii. 5. Chrysostom explains it οὐκ ἀφίησιν ἡσυχάζειν με. Here ἀγάπη τοῦ Χριστοῦ is *the love of Christ towards man*, as in *Rom.* v. 8. not *the love of men for Christ*, as in *John* xv. 10.; and ἀπέθανον must not be rendered *were dead*, as in the E. T. but *are dead*, i. e. subject to mortality. Compare especially *Rom.* v. 12. sqq. which will afford a good comment on the whole passage. The expression Θεὸς ἦν ἐν Χριστῷ (v. 19.) is regarded by the early Fathers as indicative of Christ's divinity; and it seems unquestionably to imply that *God was united to him, and manifesting himself by him*; for although ἐν might be put for διὰ, as urged by the Socinians, it is more probable that, if such were the case here, the Apostle would have retained the phraseology of the preceding verse. Of ἀπαρτία, denoting a *sin-offering*, as in v. 21. see Horne's *Introd.* Vol. II. p. 303. and compare *Exod.* xxix. 36. *Levit.* iv. 8. 20. So also *Rom.* viii. 3. There is an evident antithesis between Christ being made *sin* and our being made righteousness, i. e. being justified. The Socinian interpretation of ποιεῖν ἀπαρτίαν, *to treat an innocent person as a sinner*, is altogether unauthorized and inadmissible. WHITBY, HAMMOND, DODDRIDGE, MAGEE, &c.

CHAPTER VI.

CONTENTS:—*The Apostle's faithful discharge of the ministry entrusted to him, vv. 1—10. His exhortation to the Corinthians to accept and return his love, and to abandon the idolatrous and sceptical practices of their false teachers, vv. 11—18.*

Verse 1. συνεργοῦντες. That is, Θεοῦ συνεργοί, 1 *Cor.* iii. 9. It has been proposed to construe this participle in the vocative; but, though St. Paul represents the duty of every Christian minister, he is here clearly speaking of his own labours and sufferings, and his anxiety that his converts should accept the divine offer of reconciliation, and not fall short of the grace given to them. The former part of v. 2. is a citation from *Isaiah* xlix. 8. wherein God is represented as accepting the intercession of Christ for the conversion of the Gentiles; which the Apostle

follows up in a beautiful anaphora, by telling the Corinthians that the accepted time of their salvation was now at hand, if they would receive the offer of it at his hands, as the ambassador of Christ in their behalf. In v. 3. *διδόντες* connects with *προσκαλούμεν* in v. 1. and *προσκοπή*, as *πρόσκομμα* in *Rom.* xiv. 13. is any act by which the prejudices of the converts might be excited against the Gospel. Some would render *συνιστῶντες ἑαυτοὺς* *striving to recommend ourselves*, as ministers ought to do; but perhaps the ordinary sense of the verb *to prove* or *manifest* is equally admissible, as in *2 Cor.* vii. 11. and elsewhere. Hesych. *συνιστάνειν φανεροῦν, βεβαιοῦν*. To extend *ἐν ὑπομονῇ πολλῇ* to every article specified in this and the following verse, as many critics propose, seems to have the effect of interrupting the regularity of the construction; as it does also to change the meaning of *ἐν* from *in* to *by* in v. 6. It should be rendered *by* throughout. Of the truth of the Apostle's appeal there is abundant proof in the Acts. With respect to *φυλακαῖς*, Clemens *Rom.* speaks of St. Paul as *ἐπτάκις δέσμα φορέσας*, and he had been assaulted at Iconium, Lystra, Philippi, Thessalonica, Corinth, Ephesus and Jerusalem: so that *ἀκαταστασίαι* is well explained by Theophylact, *δταν μὴ ἔχῃ τις ποῦ στῇ ἐλαυνόμενος ἐκ τόπου εἰς τόπον*. Of *γνώσις* (v. 6.) see on *1 Cor.* xii. 28. Although the omission of the article with *πνεύματι*, as well as the nouns with which it is associated, forbid us to understand it in the personal sense, it may still denote the influence of the Spirit; and it certainly cannot, with the epithet *ἅγιον*, be understood of the *human mind*. The opposition of *δεξιῶν καὶ ἀριστερῶν* (v. 7.) may mean generally the *whole* armour of righteousness, or point especially to the *shield of faith* and the *sword of the Spirit* (*Ephes.* vi. 16, 17.). It has been thought that in vv. 8—10. the Apostle had in view the stoical paradoxes. His meaning is, that although represented as *deceivers* and the like, they were the only real dispensers of the *truth*: and so of the other clauses. Somewhat similar to the last is Terent. *Eun.* II. 2. *Omnia habeo, neque quicquam habeo; nil cum est, nil deficit tamen*. Q. Curt. IV. 1. 25. *Nihil habenti nihil defuit*. Of the word *πλάνος* see on *Matt.* xxvii. 64. WHITBY, HAMMOND, WOLF, MIDDLETON, WETSTEIN, EMMERLING, &c.—[LOCKE, MACKNIGHT, OWEN, &c.] This is certainly one of the finest passages that ever was written. Compare *1 Cor.* iii. 21. *Ephes.* i. 3. *Phil.* iv. 18. *1 Tim.* vi. 17. *Rev.* xxi. 7. DODDRIDGE.

Ver. 11. τὸ στόμα ἡμῶν ἀνέωγε. *Scil.* to express the greatness of the affection which he entertained in his heart for them. The phrase implies a degree of *happiness*, inasmuch as the contrary, *to shut the mouth*, denotes *grief*, as in *Isaiah* lii. 15. So also in *Psalms* iv. 1. *to enlarge* implies *to rejoice*. Here the Apostle complains of diminished affection on the part of the Co-

rinthians, entreats them to meet his love with an equal share of affection, and to evince it in following his advice. This advice directed them to shun all heathen customs whatsoever, inasmuch as an idol could have no place in the temple of God; and he proceeds to show, from the Jewish Scriptures, that as the Jewish privileges rested upon their abstinence from idolatry, much more was it incumbent upon Christians to abstain from impure and idolatrous practices. This inference is drawn in the first verse of the next chapter, which ought properly to have been included in the present. MACKNIGHT. The verb στενοχωρεῖν in v. 12. signifies *to confine within a narrow compass*; and here, as opposed to καρδίας πλατυσμός, and explained by ἐν τοῖς σπλάγχνοις, implies *diminution of affection*. Thus also the simple verb χωρεῖν, *to give a place in one's affection*, is used in 2 Cor. vii. 2. In 2 Cor. iv. 8. however, which is the only passage in which it occurs elsewhere in the N. T., it signifies *to be distressed*; and there, as also in Arrian. Epict. I. 25., it is not only joined with θλίβειν, but placed last, as being of more intense signification. So also θλίψις and στενοχωρία are joined in Rom. ii. 9. viii. 35. 2 Cor. xii. 10. The metaphor seems to have been derived from the *grasp* of a wrestler, which stops the breath of his antagonist: and some retain the sense in this passage. WHITBY.—[ELSNER.] Some derive ἐρεοζυγεῖν in v. 14. from ζυγός, *a balance*, but the expression is evidently taken from ζυγός, *a yoke*, in allusion to the law of the Jews (Lev. xix. 19. Deut. xxii. 10.), which prohibited ploughing with an ox and an ass together. Both here, therefore, and throughout the passage, the Apostle affixes the spiritual meaning to the Law; the distinctions of which, as in the case of clean and unclean animals, indicated the necessity of keeping apart from any idolatrous communication. There is not, as some suppose, any particular reference to conjugal alliances. WHITBY, WETSTEIN, WOLF, MACKNIGHT, &c. —[HAMMOND.] The word Βελίαρ, or as it is variously written, Βελιαλ (Heb. בְּלִיָּאֵל), is translated παράνομος in 1 Sam. xxv. 15. LXX. and seems to be used κατ' ἐξοχήν for *the wicked one*. PARKHURST. With v. 16. compare 1 Cor. vi. 19. and of the following citations see Horne's Introd. Vol. II. p. 235.

CHAPTER VII.

CONTENTS:—*The Apostle repeats his expression of affection for the Corinthians, and rejoices in the good effect which his former letter had produced on them, vv. 1—16.*

Verse 3. προεῖρηκα. See 2 Cor. iii. 2. vi. 11. With the expression εἰς τὸ συναποθανεῖν compare Athen. p. 249. τούτους δ'

οἱ βασιλεῖς ἔχουσι συζῶντας καὶ συναποθνήσκοντας. Hor. Od. III. 9. 24. *Tecum vivere amem, tecum obeam libens.* Of παρρησία (v. 4.) see on *John* viii. 3.; and that *joy* is not inconsistent with suffering, compare *Mark* x. 30. In v. 5. with θλιβόμενοι supply ἡμεν. The μάχαι were *dangers* and *persecutions* to which the Apostle was exposed; and φόβοι, his *fears* for the constancy of the Corinthian converts. That ἐπιπόθησις (v. 7.) means *longing to see me*, not simply *affection for me*, is evident from the use of the word in *Rom.* xv. 23. ὀδυρμός is *grief* for the Apostle's displeasure, and ζήλος *earnestness* in rebutting the calumnies with which he was assailed. That ἐν τῇ ἐπιστολῇ means *his former letter* is sufficiently obvious; but it has been thought incongruous that St. Paul should repent of what he then wrote by the direction of the Spirit. He does not, however, mean to say that he regretted the fact of having written the letter, but that he sympathized with the grief which the necessary severity of his rebukes had occasioned them. The causal γάρ, which follows, does not refer to the Apostle's satisfaction, because their grief was short, but to his regret that his letter had grieved them at all, εἰ καὶ πρὸς ὥραν, though only for a moment. ROSENMULLER, WETSTEIN, BEZA, EMMERLING, &c.—[WHITBY.] Of ἀμεταμέλητον, in v. 10., see on *Matt.* iii. 2. In describing the effects of their sorrow upon the Corinthians, St. Paul in v. 11. speaks of the emotions of their minds, without mentioning the objects of those emotions. These objects partly regard himself, as σπουδὴν, their *readiness* to submit to his commands; ἀπολογίαν, their *excuses* of themselves from intentional guilt; φόβον, their *fear* of his apostolical authority; ἐπιπόθησιν and ζῆλον as in v. 7. *supra*; and partly the offending party in their Church, especially the incestuous person, as ἀγανάκτησιν, *indignation*, and ἐκδίκησιν, the *punishment* inflicted upon the criminal, in which sense the word is used in *Rom.* xii. 19. 2 *Thess.* ii. 1. 1 *Pet.* ii. 14. Some have thought that these terms indicate certain distinct marks of repentance, which characterize every true penitent; but they rather describe the penitence of different persons in different circumstances, according to the part they had respectively acted in the affair in question. LOCKE, MACKNIGHT, DODDRIDGE, EMMERLING, &c.—[CALVIN.] By τῷ πράγματι the case of the incestuous person is intended; and ἀδικηθέντος (v. 12.) is the *injured father*. In v. 14. ἐπὶ τίτῳ is explained by the gloss πρὸς τίτῳ, which some MSS. exhibit in the text. The verb θαρρῶ (v. 16.) implies *confidence gained by experience*; and it is well observed by *Æcumenius* that the Apostle has manifested considerable address in introducing this handsome testimony to the characters of his converts immediately before his appeal in behalf of their poorer brethren. GROTIUS, MACKNIGHT, &c.

CHAPTER VIII.

CONTENTS:—*Various motives by which the Corinthians are urged to contribute to the support of the poor saints in Judæa, vv. 1—24.*

Verse 1. τὴν χάριν τοῦ Θεοῦ. The cause is here put for the effect; and hence in vv. 6. 7. 9. 19. χάρις denotes a *contribution*, or rather the *liberality* with which God had inspired those who made it. Some understand τοῦ Θεοῦ in the sense of *great*; but no like instance can be found to support it. See on *Luke ii. 40*. GROTIUS, ROSENMULLER, &c.—[HAMMOND, WHITBY, &c.] Of v. 2. the sense is, that in the midst of their affliction (*Acts xvi. 20. sqq. xvii. 5. 13.*) they rejoiced in being able to render assistance to others; and their poverty at the same time made their liberality appear greater. By δοκιμὴ θλίψεως is meant θλίψις ἡ δοκιμὴν κατεργάζεται, as in *Rom. v. 4.* ἡ περισσεία τῆς χαρᾶς is for χαρὰ περισσέουσα, and ἡ κατὰ βάθους πτωχεία for πτωχεία βαθεῖα. So *Soph. Aj. 130.* πλούτου βάθει. *Sall. Cat. profunda avaritia.* Compare *Eur. Helen. 310.* *Ælian. V. H. III. 18.* Of ἀπλότης, *liberality*, see on *Matt. vi. 22.* With αὐθαίρετοι there is an ellipsis of ἦσαν, unless indeed the words δέξασθαι ἡμᾶς in v. 4. are an interpolation, which is more than probable from their omission in a great number of MSS.; so that ἔδωκαν will thus become the leading verb, there will be a comma only at the end of vv. 3, 4., and οὐ καθὼς ἠλπίσαμεν will signify *beyond our expectations, scil.* on account of their poverty. Some render διὰ θελήματος Θεοῦ, *God so disposing their hearts*, but perhaps it implies that the Macedonians devoted their contributions to the service of their brethren, as Paul, under God's guidance, should think fit to dispose of them. GROTIUS, WETSTEIN, ΚΥΡΚΕ, GRIESBACH, EMMERLING, &c. From v. 6. it should seem that Titus had on a former visit urged the Corinthians to a charitable contribution, and St. Paul now directs him to urge the example of the Macedonians. He adds, however, that he lays no charge upon them (v. 8.), as charity, to be acceptable in the sight of God, must be voluntary. The neuter adjective τὸ γνήσιον is put for the substantive. MACKNIGHT.

Ver. 9. ἐπτώχευσε, πλούσιος ὢν. *Vulg. Egenus factus est, cum esset dives.* Wherever the verb πτωχεύειν occurs, it invariably denotes a translation from a state of opulence to a state of privation; and the change here indicated is Christ's deposition of the exalted glory which he had from all eternity in the bosom of the Father (*John xvii. 5.*), in order to assume the form of a servant, and thereby complete the redemption of man. The best

commentary upon the passage, which contains a strong assertion of the pre-existence and divinity of Christ, is *Phil.* ii. 7. nor is there the slightest grounds for the Socinian interpretation, that he was *rich in power*, and *in the Spirit*, as the same might be said of any of the Apostles. Compare also 1 *John* iv. 19. WHITBY, MAGEE, &c. After this parenthetical allusion to the love of Christ, the Apostle adverts to the fact of their having already commenced their labour of love (v. 10.), and exhorts them not to delay its completion on the score of inability to do much, as the willingness of the giver was of more importance than the greatness of the gift (vv. 11, 12.), and observes that he did not wish to oppress them to serve others, but that those whom they now relieved might, in case of need, assist them in turn (vv. 13—15.). It might be expected that τὸ θάλειν should precede τὸ ποιῆσαι in v. 11., or that the construction is an instance of what grammarians call a ὑστερον πρότερον, but the meaning seems rather to be that the *act* was accompanied with a *willing mind*. WHITBY, DODDRIDGE, &c.—[GROTIUS.] The adverb πέρυσι is derived from περάω, *transeo*; whence Hesych. πέρυσι ὁ παρεληλυθὼς χρόνος, i. e. *some time ago*. See 2 *Cor.* ix. 2. In v. 11. ἐκ τοῦ ἔχειν is explained by what follows to mean *in proportion to the abundance of each*. It should be remarked that the argument in v. 14. cannot be urged in support of an equalization of property among Christians; nothing more being meant than that, in cases of necessity, one should not be allowed to lack what another has in superfluity. The citation from *Exod.* xvi. 18. alludes to the gathering of the manna in the wilderness, which amounted on an average to an omer for each. GROTIUS, WHITBY, MACKNIGHT, &c. In v. 16. to the end of the chapter, St. Paul returns to Titus and the companions (vv. 18. 22.) who were sent with him, to witness the delivery of the gift, that no suspicion of unfairness might possibly attach to the Apostle. For this reason St. Paul frequently proposes associates to himself in the management of the public money, not of his own choosing, but selected by the contributors themselves. See 1 *Cor.* xvi. 3, 4. and with v. 21. compare *Rom.* xvi. 17. Conjecture has been at work to discover the identity of the two brethren here sent with Titus, and according to Jerome and Origen *Luke* was one; but, be this the case or no, ἐν τῷ εὐαγγελίῳ alludes to the *ministry of the Gospel*, as in 2 *Cor.* x. 14., not to the *history* written by him. *Apollos*, *Silas*, and *Epænetus* have been named as the other, but without any grounds whatever for either supposition. Theophylact explains στελλόμενοι in v. 21. by δεδοικότες, and so Hesych. στέλλεται φοβεῖται. The verb properly signifies *to prepare*, and in the middle, *to prepare oneself*; and so it is sometimes understood in this place, with an ellipsis of εἰς before τοῦτο. But the sense of *avoiding* or *guarding against* is more suitable, and is confirmed by 2 *Thess.* iii. 6. WOLF.—[ΚΥΡΚΕ.]

In v. 22. *πεποιθήσει* is not the *confidence* of Paul, as the E. T. supposes, but of the *brother sent by him*. After *εἴτε* in both places of v. 23. there is an ellipsis which must be differently supplied, though the sense is the same: *εἴτε ὑπὲρ Τίτου λέγοι τις, εἴτε ἀδελφοὶ ὀνομάζονται, if any inquiries are made respecting Titus or the brethren*. MACKNIGHT, GROTIUS, EMMERLING, &c.

CHAPTER IX.

CONTENTS:—*Further motives by which the Corinthians are urged to complete their contributions, vv. 1—15.*

Verse 1. *περὶ μὲν γὰρ κ. τ. λ.* In continuation of the subject of the preceding chapter, the Apostle observes that *policy* as well as *principle* dictates the necessity of completing the contribution; and that lest he should appear to have spoken too confidently of their readiness in the matter, he had sent forward to apprise them of his approach. The particle *γὰρ* here implies *transition* merely, as in 1 *Cor.* vii. 1. viii. 1. and elsewhere frequently. From v. 2. as well as from some preceding observations, it appears that something had been previously done in this eleemosynary transaction, though the contributions had not been paid in; and this agrees well with the directions given at 1 *Cor.* xvi. 2. to lay by a weekly moiety, though the agreement is so casual, and the coincidence between the two epistles so undesigned, that a forgery is out of the question. EMMERLING, PALEY. In v. 4. *τῆς καυχήσεως* is probably an interpolation from 2 *Cor.* xi. 17. It is wanting in the best MSS. and may be only a gloss of *ὑπόστασις*, which signifies properly *a foundation*, and thence *confidence*, as in *Ruth* i. 12. *Psalms* xxxix. 7. *Ezek.* xix. 5. LXX. Polyb. IV. 50. VI. 53. Compare also *Heb.* iii. 14. GRIESBACH, WETSTEIN. Properly *εὐλογία* denotes *praise* or *blessing*, but it is used in vv. 5, 6. in its Hellenistic sense of *bounty* or *beneficence*. Compare *Gen.* xxxiii. 11. 1 *Sam.* xxv. 27. xxx. 26. 2 *Kings* v. 15. As opposed to it, *πλεονεξία* must imply *grudging*, which springs from *avarice*. See also 2 *Cor.* ii. 11. vii. 2. WHITBY. With *τοῦτο* (v. 61.) there is an ellipsis of *λέγω*. The metaphorical sense in which *σπείρω* is here employed is explained by *Prov.* xi. 18. 25. *Isaiah* xxxii. 20. *Hos.* x. 12. not to mention that the sentiment itself is proverbial. Thus Cicero: *Ut sementem feceris, ita metes*. There is the same allusion in *ἐσκόρπισεν* in the citation below, v. 9. from *Psalms* cxii. 9. In v. 7. *δότω* is clearly understood; and the last clause is taken from *Prov.* xxii. 8. Compare *Eccles.* xxxv. 11. *Rom.* xii. 8. Of verbs in a Hiphil sense, as (v. 8.)

περισσεύσαι, *to make to abound*, see on *Matt. v. 45.* and of *δικαιοσύνη* (v. 9.), denoting *almsgiving*, on *Matt. vi. 1.* The Psalmist's declaration implies, that in the course of Providence the merciful are often blessed with worldly prosperity; tending, like the oil in the cruse, to their own abundance, and the means of administering to the wants of others. WHITBY, GROTIUS, LOCKE, EMMERLING, MACKNIGHT, &c.

Ver. 10. χορήγησαι. This is the opt. 3. sing. of *χορηγεῖν*, *to act as choregus*, and thence *to supply, to furnish*. Hence *ἐπιχορηγία*, *assistance*, *Ephes. iv. 16. Phil. i. 19.* There must be a comma at *βρώσιν*, which is omitted in many editions. Compare *Isaiah lv. 10.* In the next verse the construction is extremely obscure. Some, as the E. T. connect *πλουτιζόμενοι* with *περισσεύετε* in v. 8., reading vv. 9, 10. in a parenthesis; and others understand *ἔστε* in the imperative: but there seems rather to be an anacoluthon for *πλουτιζομένων*, in the sense of *ἵνα πλουτιζόμενοι ᾗτε*. WOLF, EMMERLING, MACKNIGHT, &c.—[WHITBY, PALAIRET, &c.] The three next verses represent the grace of almsgiving in a noble light, as producing not only relief to the poor, but thanksgiving from the poor to God for that relief, honour to God arising from deeds of charity, and gratitude to benefactors expressed in prayers to God in their behalf. Of *λειτουργία* see on *Luke i. 23.* In v. 13. there is another anacoluthon, *δοξάζοντες* for *δοξαζόντων*, which should agree with *ἀγίων*, and *τῇ ὑποταγῇ τῆς ὁμολογίας* is for *ὑποταγὴν ὁμολογουμένην*. Hence the meaning may be thus paraphrased:—*δοξαζόντων τὸν Θεὸν διὰ τῆς διακονίας ταύτης, ὅτι ἀπλότης τῆς κοινωνίας εἰς αὐτοὺς καὶ εἰς πάντας δοκιμάζεται τὴν ὑποταγὴν ὑμῶν τὴν ὁμολογουμένην κ. τ. λ.* EMMERLING, &c. Some think that the epithet *ἀνεκδιγήπη* in v. 15. is too strong to apply to a charitable contribution, and suppose that the Apostle, by a sudden transition, refers in this doxology to the gift of redemption through Christ; but the other connection is more natural, and the part which he had just attributed to almsgiving will well bear the term by which he has designated it. HAMMOND, WHITBY.—[MACKNIGHT, DODDRIDGE.]

CHAPTER X.

CONTENTS:—*The Apostle's assertion of his power and authority, vv. 1—11. The effect of his ministry compared with that of the false teachers, vv. 12—18.*

Verse 1. αὐτὸς δὲ ἐγὼ κ. τ. λ. Here commences the concluding portion of the Epistle, in which the Apostle vindicates himself

from the calumnies urged against him by the false teachers, and threatens them with the exertion of his apostolical authority. It appears that they had represented him as humble when present, but bold and arrogant at a distance, and had even gone so far as to ridicule (v. 10.) his personal defects. He entreats them accordingly not to force him into a proof of that power which he possessed, upon those who regarded him as a man who acted from a mere regard to worldly considerations. The verb *δέομαι* is merely a repetition of *παρακαλῶ*. In v. 1. *περιπατεῖν* denotes *versari*, as in *Acts* xxi. 21. and elsewhere; and in v. 3. the distinction must be marked between *ἐν σαρκί*, which implies *mortality*, and *κατὰ σάρκα*, which designates *human principles*. Compare *2 Cor.* xi. 18. *Gal.* ii. 20. Some regard τῷ Θεῷ in v. 4. as a Hebrew superlative, *exceedingly powerful*; but it includes, at all events, the idea of Divine assistance; and in *πρὸς καθαίρεσιν ὀχυρωμάτων* there is a probable allusion to the miraculous destruction of the walls of Jericho (*Josh.* vi. 20.). The Apostle retains the military metaphor in vv. 5, 6. where *καθαροῦντες* connects with *στρατευόμεθα*, the intervening verse being parenthetical; but the nature of the warfare is clearly explained in the terms which are worked up with it. By *ὕμῶν ἡ ὑπακοή* is meant the *obedience* of the generality, and the *punishment* (*ἐκδικῆσαι*) is that which the Apostle asserts his authority to inflict upon the false teacher and his adherents in v. 8. See *1 Cor.* iv. 21. v. 5. HAMMOND, GROTIUS, WHITBY, MACKNIGHT, WOLF, EMMERLING, &c.

Ver. 7. τὰ κατὰ πρόσωπον βλέπετε; The Apostle comes now more immediately to the reflection which had been cast upon his personal defects; and assures the Corinthians that a little consideration would have taught any minister of Christ to have judged of his claims to the same title. He alludes in v. 8. to the sentence which he passed upon the incestuous person, and tells them that his power would not fail wherever it was necessary to exert it; though in all cases it was intended, not so much to destroy the offender, as to make him an example to others. Of *αἱ ἐπιστολαὶ* (vv. 9, 10.) in the plural see Horne's *Introd.* Vol. I. p. 122. The word *λόγος* may probably allude to an inelegance or embarrassment in St. Paul's manner of speaking; and with respect to his personal appearance Chrysostom and others relate that his stature was low, his body crooked, and his head bald. WHITBY, DODDRIDGE, MACKNIGHT, &c.

Ver. 12. ἐγκρίναι ἢ συγκρίναι. To rank or compare myself. Theophylact: *συναριθμῆσαι ἢ ἀντιπαραθεῖναι*. So the words are also used in heathen writers. In the sarcastic use of the word *τις* the Apostle points at the false teacher, observing that his high opinion of himself was formed upon an exaggerated estimate of his own accomplishments; whereas St. Paul him-

self, without trespassing upon the claims of another, could safely say, that, according to the limits prescribed him by God, he had founded the Corinthian Church, and hoped, that when their faith was established, his measure would be extended so as to preach the Gospel in the regions beyond them. The word *μέτρον* is used for the *province* or *district* which God had allotted to his preaching: and *κανὼν* (v. 13.) denotes *a cord* or *line*, by which a boundary is marked out. Hence ὁ Θεὸς *μέτρον* is applied to God as measuring out their several scenes of action to the first preachers of the Gospel; and those who transgress their boundaries, by intermeddling with another's province, are said *καυχῆσθαι εἰς τὰ ἄμετρα*, and *ὑπερεκτείνειν ἑαυτούς*. So also *καυχῆσθαι εἰς τὰ ἔροια* (v. 16.), *to boast of things made ready to one's hand*, as being the original performers of them. In vv. 12, 13. some suppose that the Apostle is speaking of himself, not of the false teacher; and several MSS. omit the words οὐ συνοῦσιν ἡμεῖς δὲ, thus connecting αὐτοὶ with *καυχῆσόμεθα*. But the received interpretation is natural and appropriate, and it would be difficult to account for the insertion of the words, if they were not written by the Apostle. Although the import of the precept is somewhat different, yet the passage may be compared with Hor. Ep. I. 7. *Metiri se quemque suo modulo ac pede verum est*. GROTIUS, HAMMOND, WOLF, WHITBY, WETSTEIN, DODDRIDGE, MACKNIGHT, &c.—[ROSENMULLER, KYPKE, &c.] With *ὑπερέκεινα* (v. 16.), *μέρη* is understood, as with *ἐπέκεινα* in Acts vii. 43. The admonition in v. 17., which is also found in 1 Cor. i. 31., has evident reference to v. 12. *supra*; so that the intervening verses may be considered as in some degree parenthetical. EMERLING.

CHAPTER XI.

CONTENTS:—*St. Paul excuses his self-commendation, and explains his motives for refusing a maintenance from the Corinthians, vv. 1—15. His superiority to the false teacher, on the score of suffering for the sake of the Gospel, vv. 16—33.*

Verse 1. τῇ ἀφροσύνῃ. This is the true reading, supported by the best MSS. and versions; not τὸ τῆς ἀφροσύνης, as in the received text. St. Paul speaks of the folly of self-commendation in reference to imputations which had been cast upon him by his enemies; who attributed the defence, which their calumnies compelled him to make, to vanity and presumption. His love for them, he says, rendered his glorying necessary, that they might

not be beguiled from a true faith in Christ. If, indeed, their teachers proposed to them a better Saviour there might be some reason for listening to him; but such was not the case. The word ζήλος was used by the Greeks to denote, not so much a particular affection, as the strength and vehemency of any affection, good or bad. See *John* ii. 17. *Acts* v. 17. xiii. 45. *2 Cor.* ix. 2. *Gal.* iv. 17. v. 21. *Col.* iv. 13. *James* iii. 14. Here it signifies *jealousy*; and the Apostle uses it with reference to the metaphor which immediately succeeds. With respect to the correct rendering of the verb ἡρμοσάμην there is much difference of opinion. The Greek commentators, who are followed by the E. T., explain it by ἐμνηστευσάμην, and some suppose the figure to be borrowed from the Jewish saying, that *Moses espoused Israel to God on Mount Sinai*; alleging a similar use of the verb in *Prov.* xix. 14. LXX. Herod. III. 137. V. 132. See *Devar. Rabb.* VII. 4. But it appears, that although the active verb ἀρμόζειν is applied to a father betrothing his daughter to a man, as in Eurip. Elect. 24., and the middle ἀρμόζεσθαι to a man betrothing a woman to himself, as in Ælian. Hist. An. XII. 31.; it is never used of a man's betrothing a woman to another. Compare *Esth.* ii. 12. LXX. Joseph. Ant. XI. 6. 2. Hence it is preferable to exclude the *nuptial*, and retain the *parental* sense, which agrees better with the context, and will be properly rendered to *prepare*. Probably there is an allusion to the ἀρμόσσυνοι of the Lacedæmonians, who formed the manners of virgins, and so *prepared* them for a husband. Hesych. ἀρμόσσυνοι ἀρχή τις ἐν Λακεδαίμονι, ἐπὶ τῆς εὐκοσμίας τῶν γυναικῶν. There will thus be no need of inclosing, as some propose, the words ἡρμοσάμην γὰρ ὑ. ἐ. ἀ. in a parenthesis. KREBS, PARKHURST, HAMMOND, &c. — [WHITBY, RAPHELIUS, ELSNER, WOLF, DODDRIDGE, SCHLEUSNER.] From v. 3. it is clear that the Mosaic account of the Fall is not an apologue or fable, but a true record of facts; and that it was the *devil* himself who was the chief agent appears from *John* viii. 44. *Rev.* xii. 9. xx. 2. As to the sense in which he is called a *serpent*, there is much difference of opinion among the learned. MACKNIGHT. The word ἀπλότης here denotes *integrity, sincerity*, as in 1 *Chron.* xxix. 17. *Wisd.* i. 1. LXX. *Ephes.* vi. 5. *Col.* iii. 22. GROTIUS, SCHLEUSNER. In v. 5. γὰρ has reference to a clause suppressed, *but this is not the case, for, &c.* Let the Papists reconcile this declaration of St. Paul with the pretended supremacy of St. Peter. Of ἰδιώτης (v. 6.) see on *Acts* iv. 13. and compare *2 Cor.* x. 10. In the plural φανερωθέντες the Apostle may perhaps include his companions, with whose labours and spiritual gifts the converts were acquainted. MACKNIGHT, &c.

Ver. 7. δωρεάν. Freely, as in *Matt.* x. 8. His opponents had attempted to invalidate St. Paul's claims, on the ground that

he took no maintenance from the Corinthians; and his reply to this objection in 1 Cor. ix. 3. sqq. was met by an insinuation, that he declined to accept any thing from them *because he loved them not* (v. 11.). This he answers here, observing that his real motive was to shame the false teachers into following his example. This, indeed, they pretended to do; but the Apostle well knew their boasting was without foundation. Compare v. 20. 1 Cor. ix. 12. According to the Jewish principle, however, *it was better to skin dead beasts than to say to the people, I am a wise man, or a priest, therefore nourish me.* LOCKE, DODDRIDGE, WHITBY. It is generally agreed that the participle *ταπεινῶν* refers to Paul's working with his own hands (*Acts* xx. 33. 1 *Thess.* ii. 9.); and the verb *ὑψωθῆτε* denotes *spiritual exaltation*. In using the strong word *ἐρύλησα* (v. 8.) he intimates that he was taking pay (*ὀψώνιον*) from poorer churches, especially that of Philippi (*Phil.* iv. 15.), for services performed, not to them, but to the Corinthians. Probably the same word had been used by his opponent in reference to his conduct on these occasions. The verb *καταναρκᾶν*, which, according to Jerome, is a Cilician word, is supposed to be derived from *νάρκη*, the *torpedo*, or *electric eel*, and thus signifying *to cause numbness*. Hence it implies *to incommode*; and so Hesych. *ἐνάρκησα· ἐβάρυννα*. It occurs in *Gen.* xxxii. 25. 32. *Job* xxxiii. 19. LXX. MACKNIGHT, WOLF, EMMERLING, ROSENMULLER, WETSTEIN, &c. In v. 10. the asseveration *ἔστιν ἀλήθεια κ. τ. λ.* is similar to that in *Rom.* ix. 1. and *σφραγίσεται*, not *σφραγίσεται*, is the reading of the best MSS. Compare *Rom.* iii. 19. There may possibly be an allusion in v. 14. to the deception of Eve, but the assertion is nevertheless general, and not confined to a particular instance. Of the verb *μετασχηματίζειν* see on 1 Cor. iv. 6. and of *τέλος* (v. 15.) on *Rom.* iii. 19. The *end* is the *retribution*, which shall be awarded to each individual at the day of final account. ELSNER, PYLE, &c.

Ver. 16. *δέξασθε με. Bear with me.* So Plutarch. *de defect. Orac.* p. 412. *δέξασθε ἡμᾶς, ἔφη, καὶ ὅπως οὐ συνάξετε τὰς ὀφρῦς σκοπεῖτε.* GROTIUS, WOLF, ELSNER. Previous to entering upon a recital of his dangers and sufferings in the cause of the Gospel, the Apostle desires them not to attribute to folly that which the conduct of his opponents rendered necessary; or, at least, to bear with his folly as they had with that of others who boasted according to the flesh, i. e. of their external advantages. Wise as they were, he observes sarcastically in vv. 19, 20. they could endure the folly of those teachers who, under pretence of their high acquirements, subjected them to the most tyrannical oppressions. The verb *καταδουλοῖ* is generally referred to the *bondage of the Jewish law*; with *κατεσθίει* perhaps *ὄλκον* may be supplied, as in *Matt.* xxiii. 14. *λαμβάνειν* implies *spoliation*, *ἐπαιρεῖσθαι* arro-

gance, and the proverbial expression εἰς πρόσωπον δέρειν, *contumely*. Compare *Matt.* v. 39, 40. There is some obscurity in v. 21., but the meaning seems to be this:—I speak with reference to the reproaches with which I am assailed, as if I really were the insignificant individual I am represented to be; but I am, in truth, far superior to any of my opponents, whether in regard to my external qualifications or ministerial labours. In illustration of what follows much will be found in Horne's *Introd.* Vol. III. pp. 143. 153. 265. The parenthetical vv. 24, 25. are explanatory of θάνατοι, *dangers of death*, in v. 23. These dangers are not particularized by St. Luke in the *Acts*; nor was it to be expected that a narrative, whose aim was brevity, should record every circumstance in the Apostle's life and labours. Accordingly only one imprisonment and one scourging are mentioned, viz. at Philippi, in *Acts* xvi. 23.; no occasion on which he received *forty stripes save one* is recorded; his shipwreck off Melita is not one of the three here specified; but the stoning was doubtless that which he suffered at Lystra, as stated in *Acts* xiv. 19. By βυθός in v. 25. some understand a *prison*, and others a *well*, but in either case the article would have been omitted. The *sea* is probably intended; and the Apostle may allude to a disaster which occurred to him in one of the shipwrecks already mentioned. WHITBY, PALEY, ROSENMULLER, &c.—[HAMMOND.] With ἐκ γένους in v. 26. supply ἐμοῦ, and see *Gal.* i. 14. In v. 28. some would render τῶν παρεκτός, *the things omitted*; and so Chrysostom has τὰ παραλειφθέντα. But the meaning is rather *those external matters* already described, as indicated by the article. RAPHELIUS, WAKEFIELD, &c.—[WOLF, ROSENMULLER, SCHLEUSNER.] Of the noun ἐπισύστασις, denoting *an assembly of persons*, see on *Acts* xxiv. 12. Here it signifies *a concourse of perplexing things*. These cares consisted (v. 29.) in his sympathizing with the weaknesses and waverings of each individual member of his charge. Compare *Rom.* xii. 15. xiv. 21. 1 *Cor.* ix. 22. The verb πυροῦσθαι implies an *ardent zeal* to recover a sinner. HAMMOND. Of the event recorded in vv. 32, 33. see on *Acts* ix. 15. 25. It is added as an illustrative instance of the preceding summary of the Apostle's troubles; and his appeal to divine testimony in support of his veracity is not to be referred to that alone, but to all the afflictions, of which he had found it necessary to *boast* (v. 30.). ROSENMULLER.—[MACKNIGHT.]

CHAPTER XII.

CONTENTS:—*The Revelations vouchsafed to St. Paul*, vv. 1—6. *His thorn in the flesh*, vv. 7—12. *His refusal of maintenance further vindicated*, vv. 13—18. *His anxiety for the reformation of the prevailing offences in the Corinthian Church*, vv. 19—21.

Verse 1. *καυχᾶσθαι δὴ οὐ κ. τ. λ.* Some MSS. read δὲ, and omit γὰρ in the next clause. But there seems to be a sarcastic allusion to the imputation of *boasting* which his opponents had cast upon the Apostle; and γὰρ may be rendered *nevertheless*. DODDRIDGE, MACKNIGHT, &c.—[GRIEFSBACH.] For special revelations vouchsafed to St. Paul see *Acts* ix. 27. xviii. 9. xxii. 18. xxiii. 1. That he here speaks of himself, through modesty, in the third person, is clear from vv. 6, 7. and he selects two instances which occurred, according to different opinions, about the year 38 or 44. Some, indeed, have thought that only one vision is spoken of; but the terms employed scarcely admit of this solution. The Jews held that there were *three* heavens, viz. the atmosphere, the starry firmament, and *the abode of God*; which last, or *the third heaven*, can scarcely be convertible with the word παράδεισος, of which see on *Luke* xxiii. 43. With ἀνθρώπων ἐν Χριστῷ there is an ellipsis of ὄντα, and the expression is understood as denoting simply *a Christian*. As to the words εἶτε ἐν σώματι, κ. τ. λ. they have been taken for a general intimation that St. Paul had lost all consciousness of external objects during his rapture; but they clearly indicate a belief on the part of the Apostle that the soul may have perception when out of the body, and therefore, that it has an independent existence. GROTIUS, WHITBY, DODDRIDGE, ROSENMULLER, &c.—[HAMMOND, SCHLEUSNER, &c.] In v. 4. ἐξὸν is properly explained by δυνατόν ἐστι, as in *Xen. Anab.* IV. 6. 10., and the ἀρρήτα ῥήματα, being incommunicable to others, were doubtless intended for the Apostle's immediate instruction or support. The import of the two succeeding verses, which contain a severe sarcasm upon the calumnies of his opponents, is this:—I refrain from mentioning what is nevertheless strictly true, because I have no wish to set up a higher claim than my miracles and my doctrines, wherewith all are acquainted, warrant. MACKNIGHT, NEWCOME.

Ver. 7. σκόλοψ τῇ σαρκί. From a comparison with *Numb.* xxxiii. 55. some have thought that this *thorn in the flesh* was the false teacher, who had caused him so much pain; and numberless conjectures, equally uncertain, have been hazarded upon the

subject. It was, at all events, coeval with the revelations above mentioned, and most probably some bodily weakness occasioned thereby, which rendered his preaching less effective, and exposed him to ridicule. He alludes no doubt to it in *2 Cor.* x. 10. *Gal.* iv. 14. and the prophet Daniel appears to have been affected in some such manner by his vision. See *Dan.* vii. 28. viii. 27. No wonder, therefore, that he should pray for its removal; until the assurance that his weakness was an instrument to render the grace and power of God more conspicuous in the success of his exertions (v. 9. sqq.). Be it observed that *Christ* is the *Lord* to whom the Apostle's prayer is addressed, and who, therefore, as the author of grace and power, must be God. WHITBY, DODDRIDGE, MACKNIGHT, BENSON, ROSENMULLER, &c. The E. T. is correct in rendering ἄγγελος Σατᾶν in apposition with σκόλοψ, nor will the construction allow ἵνα to be taken before ἄγγελος, so as to refer it to the false teachers; and that the infliction of diseases was attributed to Satan by the Jews, see *Luke* xiii. 11. GROTIUS.—[WHITBY.] Of κολαφίζειν see on *Matt.* xxvi. 67., and for the import of ἐπισκηνοῦν in v. 9. compare *John* i. 14. With v. 12. compare *Rom.* xv. 18. There is a powerful irony in the last clause of v. 13. HARWOOD.

Ver. 14. ἐτοίμως ἔχω κ. τ. λ. *I have been ready to come to you:* unless indeed he had been at Corinth *twice* before. See Horne's *Introd.* Vol. IV. p. 377. In his promised visit the Apostle takes occasion to observe from his allusion to his former practice, that he shall still continue to take no maintenance from them. He thence exposes another calumny, imputing to him a crafty motive in sending others to take the money which he refused himself; and states that his real motive in deferring his visit was to give the guilty time to repent, so as to escape the punishment which it would be his painful duty otherwise to inflict. A particular individual is doubtless intended by τὸν ἀδελφὸν in v. 18.; but whom it is impossible to conjecture, though the Corinthians clearly understood the Apostle's reference. The best MSS. of the Syriac have τοὺς ἀδελφοὺς, which coincides with *2 Cor.* viii. 18. 22. In v. 21. πενθήσω includes not only the grief of witnessing impenitence, but of punishing it. LOCKE, GROTIUS, &c.

CHAPTER XIII.

CONTENTS:—*To avoid the threatened vengeance St. Paul exhorts the Corinthians to repentance and amendment*, vv. 1—10.
The salutations and benediction, vv. 11—14.

Verse 1. ἐνὶ στόματος δύο κ. τ. λ. See on *Matt.* xviii. 16. The Apostle says that his punishment will be adjudged according to the rule of which Christ had approved. This seems to be the most natural interpretation, though some have thought that he alluded to his repeated admonitions, as supplying the place of witnesses. WHITBY, MACKNIGHT, &c.—[GROTIUS, HAMMOND, LOCKE.] In v. 2. the verb προεἶρηκα refers to his former letter (1 *Cor.* iv. 21.), προλέγω to the present: and upon this also depend the words ὡς παρὼν κ. τ. λ. omitting γράφω, which is wanting in several MSS. The passage is a strong proof of the veracity of the Apostle, inasmuch as an impostor would rather flatter their vices than threaten to punish them. As to the connection, some conclude the sense with v. 2., so that v. 3. runs into v. 5., leaving v. 4. in a parenthesis: but the common punctuation is preferable, by which ἐπὶ δοκιμῇ κ. τ. λ. is referred to what goes before. MACKNIGHT, EMMERLING. Of the word δοκιμῇ see on *Rom.* i. 27. It here denotes *a proof of a thing to be exhibited in its effect*; and hence in vv. 6, 7. δόκιμοι and ἀδόκιμοι are respectively those who have and have not the proof required. As applied to the Apostle ἀδόκιμος is *destitute of proof* in regard to the exercise of apostolic authority, and as applied to the Corinthians, in regard to the retention of those spiritual gifts with which they had formerly been invested, and which were the earnest of Christ's presence among them. The power of Christ (δυνατεῖ) in v. 3. was that exerted through the agency of St. Paul, as intimated in v. 4. of which the sense is this:—That as Christ died in the weakness of his human nature, but lives by the power of God which raised him from the dead; so the Apostle, however weak and contemptible in appearance, was alive and strong by the power of God in his ministry among them. WHITBY, MACKNIGHT, &c.

Ver. 7. εὐχομαι κ. τ. λ. St. Paul concludes with expressing a hope that their timely repentance will preclude the necessity of severity. He had no wish to manifest his power by punishing; but would rather rejoice in omitting to give such a proof of it. In v. 9. ἀσθενώμεν does not imply want of power, but the absence of the means of displaying it; since his authority would be more agreeably exercised in edifying the Church than in correcting the impenitent. The noun κατάρτισις is derived from κατάρτι-

ζειν (v. 11.), which signifies *to set a dislocated limb*: and thence *to restore a thing which has been broken*. It is therefore properly applied to a Church, of which many of the members had behaved themselves unseemly. Compare *Matt.* iv. 21. *1 Cor.* i. 10. *Gal.* vi. 1. With v. 10. compare *2 Cor.* x. 8. Properly the adverb ἀποτόμως denotes *abruptly*; and hence, by an easy transition, χρῆσθαι ἀποτόμως, *to treat severely*. Longin. Subl. 27. ἀπότομος ἀπειλή. MACKNIGHT. Of ἅγιον φέλημα (v. 12.) see on *Rom.* xvi. 16. The terms in which the doxology speaks of the Father, Son, and Holy Ghost, bear a remarkable analogy to each other; so that the divinity and personality of each separately and conjointly is distinctly recognized. Compare *Matt.* xxviii. 19. and see note on *John* xvi. 14. GROTIUS, WHITBY, HOLDEN, &c. The word Ἀμὴν is probably, and the subscription certainly, spurious. GRIESBACH.

GALATIANS.

CHAPTER I.

CONTENTS:—*Introduction and salutation*, vv. 1—5. *The defection of the Galatians reprov'd*, vv. 6—10. *The commencement of St. Paul's vindication of his divine commission*, vv. 11—24.

Verse 1. ἀπόστολος, οὐκ ἀπὸ κ. τ. λ. The prepositions ἀπὸ and διὰ are not equivalent; but the former denotes an appointment by the *authority* of men, as that of *Timothy* by St. Paul; and the latter by the *agency* of man, as in the case of *Matthias*. In opposition to an insinuation of his opponents, the Apostle asserts his commission to be immediately from God; and the passage is quoted by Origen in proof of the divinity of Christ. By ἀδελφοί, in v. 2. are not to be understood *Christians* generally, but *brethren in the ministry*: as in *Phil.* iv. 21. DODDRIDGE, HAMMOND, ROSENMULLER, WINER, &c.—[KOPPE, BORGER.] Of vv. 4, 5. the sense is this: Christ died for our sins, and our justification, by faith in his death, is according to the will of God: i. e. he died in pursuance of God's decree to establish that new covenant in his blood by faith, by which we are translated from that state of alienation from God in which the world lies, into the state of grace which he vouchsafes to his church and people. The word αἰών is limited by some to the *Jewish* economy; but it is used of the *age* in general, as in *Rom.* xii. 2. 1 *Cor.* ii. 6. *Eph.* ii. 2. and elsewhere. WHITBY, WOLF, MACKNIGHT, &c.—[LOCKE.]

Ver. 6. μετῴθεσθε. In the middle, *vos ipsos mutastis*, ye have seceded. The active verb signifies *to remove from one place to another*, as in *Acts* vii. 16. KREBS, WETSTEIN, KYPKE. Some construe καλέσαντος with Χριστοῦ; and others, which is better, refer it to *God*; but the true reference is to the Apostle himself, as the instrument of their conversion. HAMMOND, LOCKE, MACKNIGHT, &c.—[GROTIUS, WHITBY, WOLF, WETSTEIN, &c.] There is some difficulty in ver. 7. with respect to the sense of ὃ οὐκ ἔστιν ἄλλο, εἰ μὴ κ. τ. λ. It is proposed by

many excellent commentators to render the words thus; *which thing*, i. e. your defection, is *nothing else than that some*, &c.: but *εἰ μὴ* has rather the force of *ἀλλὰ*, as in *Matt. xii. 4.* and elsewhere; and by *οὐκ ἔστιν ἄλλο* the Apostle means, that the Gospel to which they had been brought, was not worthy of the name. HAMMOND, WHITBY, DODDRIDGE, MACKNIGHT, &c.—[GROTIUS, LOCKE, WINER, &c.] Of *ταράσσειν*, see on *Acts xv. 22.* The perversion of the Gospel, of which the Apostle complains, was an attempt to amalgamate Judaism with Christianity. In v. 8. the expression, which is emphatically repeated in v. 11. supposes an impossibility: thus arguing that no true Apostle could preach a doctrine contrary to his own. It had probably been falsely urged that Peter and James had so done. They had, doubtless, preached much *besides* what Paul preached; but nothing opposed to his preaching: so that *παρ' ὃ* cannot mean *besides what*, but *contrary to what*. MACKNIGHT, WHITBY. Of *ἀνάθεμα ἔστω*, see on *Rom. ix. 1.* and compare *1 Cor. xvi. 22.* There is an obscurity in v. 10. arising from the abrupt transition of the Apostle into an excuse for his strong language, from which he also derives an argument against the calumnious charge of his courting the favour of men. "If," says he, "I offend by this expression, I am seeking to please not man, but God: whereas did I court the favour of men, I should not, as I hitherto constantly have done, serve Christ, but assent to the dogmas of the Judaizing faction." The verb *πειθω* is here immediately explained by *ἀπέσκειν ζητῶ*. See on *Matt. xxviii. 14.* In the adverb *ἄρτι* is included the whole time since his conversion. ELSNER, HAMMOND, GROTIUS, KREBS, WINER, &c.

Ver. 11. γνωρίζω δὲ κ. τ. λ. The Apostle now states the grounds upon which he claims obedience to his Gospel; viz. that he did not receive it *from man*: and, as he had before stated that he was an Apostle by *Jesus Christ*, it follows, as maintained by many of the Fathers, that Christ was not only man, but God. The revelation of which he speaks in v. 12. was, most probably, communicated to him in Arabia; of which, and of his conversion, with the proceedings immediately consequent thereon, see the notes on *Acts ix. 5. sqq.* With *ἀναστροφῇ* (v. 13.) compare *ἀναστρέφεισθαι* in *2 Cor. i. 12.* of *προκόπτειν* (v. 14.) see on *Rom. xiv. 11.* of *παράδοσις πατρικαὶ* on *Acts xxii. 1.* and of *ἀφορίσας* (v. 15.) on *Acts xiii. 1.* It should be observed, that this separation to the Apostleship can have no reference whatever to any irrelative decree, by which an individual is destined to eternal bliss: that being reserved as a reward for his perseverance unto the end in a course of righteousness. See *2 Tim. iv. 8.* Although *εὐθὺς* (v. 16.) may be used with some latitude, yet it is better, perhaps, to construe it by anticipation with *ἄπληθον*. See on *Acts ix. 15.* and with v. 18. sqq. compare *Acts ix. 25. sqq.*

The verb *ἰδοῦναι* implies more than *to see*, viz. to see with a view to personal acquaintance: as in Joseph. B. J. VI. 1. 8. Plut. V. Cic. p. 861. St. Paul's renunciation of his hostility to the church, and preaching its doctrines (v. 23.), are not to be accounted for on human motives. In v. 24. *ἐν ἐμοὶ* must be rendered *on my account*, i. e. for the mercy of God displayed in my conversion. This testimony of the Jewish Christians was an admission also, on their part, of the truth of his doctrine. WHITBY, HAMMOND, GROTIUS, WINER, &c.

CHAPTER II.

CONTENTS:—*St. Paul continues the proof of his divine commission*, vv. 1—10. *His expostulation with Peter*, vv. 11—21.

Verse 1. διὰ δεκατεσσάρων κ. τ. λ. See on *Matt.* xxvi. 61. The journey here alluded to is that mentioned in *Acts* xv.; and by reckoning from the period of St. Paul's conversion, not from his going into Cilicia, the chronology is correct. Against this computation the words *κατὰ ἀποκάλυψιν* are objected, as contradicting what is said in *Acts* xv. 2. but see note *ad loc.* The adverb *πάλιν* does not mean *the next time*, but *on another occasion*; for he had been at Jerusalem since his return from Cilicia (*Acts* xi. 30.). MACKNIGHT, ROSENMULLER, KOPPE, &c.—[PALRY.] Of *ἀναθέσθαι* (v. 2.) see on *Acts* xxv. 14. The particular doctrine to which the Apostle alludes, was that of the free admission of the Gentiles into the church of Christ, without subjecting them to circumcision and the ritual ceremonies of the Law. Hence he calls it *his Gospel*; not that there was any discordance in the preaching of the Apostles, but that he was more especially set apart as the Apostle of the Gentiles. Compare *Acts* xv. 4. 12. With *τοῖς δοκοῦσι* supply *εἶναι τι*, as in v. 6. and see on *Mark* x. 42. 1 *Cor.* i. 28. The expression is equivalent with *δοκοῦντες σὺλοι εἶναι* in v. 9. where the names of the individuals referred to are given. In 1 *Cor.* ix. 26. a similar metaphor is employed with *εἰς κενὸν τρέχειν*, which is borrowed from a person running without any certain object. Had St. Paul omitted to communicate with the other Apostles, his enemies would have insinuated that he was acting in opposition to them, and thus impeded his labours. Their assent to St. Paul's doctrine was evinced in their not requiring Titus to be circumcised. See on *Acts* xvi. 1. WHITBY, LOCKE, HAMMOND, WINER. There is an ellipsis in the words *διὰ δὲ τούτῃς κ. τ. λ.* (v. 4.), with which it has been proposed to supply *ἀνέβην*, or *ἀνεθέμην*;

but they rather explain the necessity of refusing to circumcise Titus, on account of the introduction of false brethren, as spies, into the Christian assemblies. From an inference, by no means following of course, that if there had been no false brethren, Titus would have been circumcised, some indeed maintain that he was circumcised, though not by *compulsion*; in order to which they find it necessary to cancel the words οἷς οὐδὲ, against the unvarying testimony of almost all the MSS. Epiphanius says, that the false brethren were Cerinthus and his disciples. HAMMOND, PYLE, &c.—[WINER, WETSTEIN, ROSENMULLER, &c.] Of παρεισάκτους and παρεισῆλθον, see on *Rom.* v. 20. In v. 6. the sense seems also to be incomplete after εἶναι τι, though some connect ἀπὸ τῶν δοκούντων οὐδὲν μοι διαφέρει, *there is no difference between me and them*:—*et aliter alii*. It is more probable that St. Paul meant to have said οὐδὲν μοι προσανέθιη; but changing the form after the parenthesis, and repeating οἱ δοκούντες, he used the anacoluthon οὐδὲν προσανέθεντο. GROTIUS, BEZA, MACKNIGHT.—[SCHLEUSNER, WOLF, ELSNER, WHITBY, &c.] This and the following verses are plainly altogether subversive of the Popish doctrine of the supremacy of St. Peter. Of the phrase πρόσωπον λαμβάνειν, see on *Luke* xx. 21. of the construction πεπίστευμαι τὸ εὐαγγέλιον, on *Rom.* iii. 1. of ἐνεργεῖν, on *Matt.* xiv. 2. and of χάρις (v. 9.) on *Rom.* i. 1. The participles ἰδόντες and γνόντες agree with Ἰάκωβος, καὶ Κηφᾶς, καὶ Ἰωάννης. Of the metaphoric use of στόλος there is an example in Eurip. *Iph. A.* 57. where male children are called στόλοι οἰκῶν. Compare 1 *Tim.* iii. 15. *Rev.* iii. 12. So Maimonides calls the prophets *pillars of mankind*. MACKNIGHT, WHITBY, LOCKE, WETSTEIN. It may seem extraordinary, as the professed design of this Epistle was to establish the exemption of the Gentile converts from the law of Moses, that no allusion is made in it to the Apostolic decree confirming that exemption; but it was also the Apostle's object to insist upon his own independent inspiration, not to mention that the decree did not go the full length of his argument. PALEY.

Ver. 11. ὅτε δὲ ἤλθε κ. τ. λ. See on *Acts* xv. 33. Chrysostom and Irenæus understand κατὰ πρόσωπον to mean *in presence*; but it is explained by ἐμπροσθεν πάντων at v. 14. So Xen. *Cyr.* IV. p. 90. κατὰ πρόσωπον ἐναντιοῦσθαι. Compare *Deut.* vii. 24. 2 *Chron.* xiii. 7. *Job* xvii. 8. The participle κατεγνωσμένος is properly rendered by the E. T. *to be blamed*, as the context proves; not *having incurred blame*, as some critics imagine. It has the force of the Latin future in *dus* in Lucian *de Salt.* p. 952. ἀληθῶς ἐπὶ μανίᾳ κατεγνωσμένος. RAPHAEL, ELSNER, KREBS, WOLF, ROSENMULLER.—[WINER.] This difference between St. Peter and St. Paul has been urged as an objection against the divine authority of the Gospel; but, though the gift

of inspiration secured the Apostles from error in doctrine, it did not prevent imprudence of conduct. Peter did not dispute the admission of the Gentiles to the Christian covenant, without submitting to the Jewish law; but he sanctioned a refusal on the part of the Judaizers to mingle with them in society. He had formerly eaten with Cornelius; and his subsequent leaning to Jewish prejudices, at a time when it was inexpedient, constituted that *fear* (v. 12.), *simulation* (v. 13.), and *walking not uprightly* (v. 14.), of which St. Paul complains. PALEY, FELL, MACKNIGHT. It does not follow from v. 12. that *James* had sent the persons there mentioned, but merely that they were Judaizing converts from the church at Jerusalem, of which James was bishop. See *Acts* xxi. 20. HAMMOND. Of ἀποστέλλειν ἑαυτὸν, see on *Acts* xx. 18. and on συναπάγεσθαι (v. 13.) on *Rom.* xii. 9. A curious passage has here been cited as parallel, from Arrian. *Epict.* II. 9. τί ἐξαπατᾷς τοὺς πολλούς; τί ὑποκρίνη, Ἰουδαῖος ὢν, Ἑλληνα; κ. τ. λ. SCHOETTGEN. The Apostle's argument, from v. 15. to the end of the chapter, runs thus:—If we, who are Jews by birth, and not Gentiles, have forsaken the Jewish, and embraced the Christian religion, knowing that men are justified only by the faith of Christ (v. 16.); while, on the other hand, seeking still to be justified by Christ, we rely also for further justification on legal ordinances, thereby acknowledging that we are still sinners; surely this is to make Christ the minister of a dispensation, which leaves us just where we were (v. 17.): for if we again resort to those ceremonial expiations, which we have once renounced as ineffectual to salvation, we are still unjustified sinners (v. 18.). For I, on account of the imperfection of law, renounced its hard conditions, that I might embrace the more merciful scheme, by which God offers me eternal life (v. 19.); I am made partaker of Christ's death, and the life which I now lead is that of a new creature, in whom Christ lives by his Spirit (v. 20.); whereas did I frustrate the effect of his free grace by trusting to law for justification, then would Christ have died in vain (v. 21.). Compare *Rom.* iii. 20. 28. That νόμος must be understood of *law* indefinitely, is evident; but that νόμος and θεῶ are datives, not of the *object*, but of the *instrument*, is not so clear. Nothing can be produced from the N. T. analogous to ζῆν Θεῶ, signifying *to live by the agency of God*. See, on the other hand, *Luke* xx. 38. *Rom.* xiv. 7, 8. *2 Cor.* v. 15. *Gal.* vi. 14. *Col.* iii. 3. WHITBY, PYLE, MIDDLETON, &c.—[MACKNIGHT.] In v. 15. ἁμαρτωλοὶ is the ordinary epithet of the Gentiles, as in *Matt.* v. 46. xx. 19. xxvi. 45. *Mark* xiv. 41. *Luke* vi. 32. xviii. 32. GROTIUS, HAMMOND, &c. Of ἀθετεῖν (v. 21.) see on *Mark* vi. 23. There is great difference of opinion respecting the extent of Paul's address to Peter; some confining it to v. 14. and others continuing it to v. 17. or the end of the chapter. The point is of no great importance, as, at all events, the argument is the

same, whether addressed to Peter alone, or to all present; but the latter opinion is preferable, as a transition would, most probably, have been marked by some such turn as ἡμεῖς οὖν, ἀδελφοί, or the like. WINER.—[VATER.]

CHAPTER III.

CONTENTS:—*Justification by faith proved by the gifts of the Spirit*, vv. 1—5. *The case of Abraham*, vv. 6—18. *The Law only introductory to the Gospel*, vv. 19—29.

Verse 1. ὁ ἀνόητοι Γαλάται. Themistius (Orat. 23.), and Strabo (IV. p. 299.), charge the Galatians with levity, and they are called in Callim. H. Del. 184. ἄφρονι φύλῳ. The epithet here used, however, cannot be applied as a national censure. St. Paul, having established his divine commission, appeals to the common sense and experience of his converts in regard to the doctrine of justification by faith. They had not only received an account of the crucifixion of Christ, as well attested as if the event had occurred before their eyes; but they must know that the spiritual gifts which they had received were consequent, not upon their submission to the Law, but upon their belief of the Gospel preached to them. Speaking of himself in the third person, the Apostle adds (v. 5.), that it was through his agency that the Spirit was communicated, and miracles wrought among them, and not through that of the Judaizing teachers. The verb βασκαίνειν, in the later writers, is equivalent with γοητεύειν, to fascinate; which sense is far more pertinent than to envy, as some would render it: and προγράφειν implies properly a written, or pictorial, and thence any description, as by preaching. Some take ἀκοή (vv. 2. 5.) for ὑπακοή, obedience; but the expression is similar to λόγον ἀκοῆς, for λόγον ἀκουόμενον, in 1 Thess. ii. 13. In v. 3. πνεύματι and σαρκὶ are used adverbially for πνευματικῶς, σαρκικῶς. WETSTEIN, RAPHELIUS, BORGER, MIDDLETON.—[WHITBY, MACKNIGHT, SCHLEUSNER.] There is no reason to take ἐπάθετε, in v. 4. in the unusual sense of *beneficia accipere*, and to refer εἰκὴ to the little effect which their spiritual advantages had produced; as St. Paul may be equally understood to allude to the sufferings of the Galatians in the cause of the Gospel. WOLF, ELSNER, &c.—[ΚΥΡΚΕ, SCHOMER, &c.] It has been well observed, that the early rise of dissensions in the church had the good effect of eliciting an incontrovertible proof of the miraculous powers of the Apostles;

as it thus became necessary to appeal to them before witnesses, who were, in some degree, alienated from them. BAXTER, DODDRIDGE.

Ver. 6. καθὼς Ἀβραὰμ κ. τ. λ. In order to prove that the Gospel offer of justification by faith included those who did not submit to the law of Moses, the Apostle now, as in *Rom.* iv. 1. sqq. adduces the case of Abraham (vv. 6—9.), to whom the promise was made *before* the giving of the Law; shows from Scripture (vv. 10—14.) that the Law, which enjoins unerring obedience, left its professors under a curse; which, by the redemption of Christ, is removed from believers: and illustrates by the analogy of a covenant between man and man (vv. 15—18.) the binding power of the Abrahamic covenant, which could not be dissolved by the intervening dispensation of the Law. The adverb καθὼς may be rendered *inasmuch as*; the corresponding particle οὕτως being omitted before γινώσκετε. *Inasmuch as Abraham—Know ye therefore, &c.* Of the expression οἱ ἐκ πλῆθους, see on *Rom.* ii. 1. In v. 8. γραφή must be understood for πνεῦμα ἅγιον ἐν τῇ γραφῇ, as in *John* vii. 38. *Rom.* iv. 3. ix. 17. and elsewhere. The citation is not taken immediately from the Hebrew, but it seems to be founded on *Gen.* xii. 3. xxii. 18. jointly. Of the quotations in vv. 10. 13. see Horne's *Introd.* Vol. II. p. 236. III. p. 159. of that in v. 11. on *Rom.* i. 16. and with that in v. 12. compare *Lev.* xviii. 5. *Neh.* ix. 29. *Ezek.* xxii. 11. With respect to Christ "being made a curse for us," it may be remarked he was so made in the same manner as he was "made sin for us" (*2 Cor.* v. 20.), by being "numbered with the transgressors," not by contracting their guilt. Since the curse specified is contained in the Mosaic Law, some would refer ἡμᾶς in v. 13. solely to the Jews: but it is clear that the inference in v. 14. is closely connected with the verb ἐξηγόρασε; so that either νόμος here means law generally, while the example is particular, or the moral Law is cited on the supposition that it was intended to be of perpetual obligation, and not abrogated by the Gospel of Christ. The *promise of the Spirit* in v. 14. is identified with *the blessing of Abraham*, as being implied in the Abrahamic covenant, and frequently foretold by the Prophets as belonging to the latter days. See *Isa.* xxxii. 15. xliv. 3. *Jerem.* xxxi. 33. xxxii. 40. *Ezek.* xi. 19. xxxvi. 27. xxxix. 29. *Joel* ii. 28. *Zech.* xii. 10. GROTIUS, WHITEY, MAC-KNIGHT.—[DODDRIDGE, WINER, &c.] Of the phrase κατὰ ἄνθρωπον λέγω (v. 15.) see on *Rom.* iii. 5. The Apostle is deducing an argument from the common practice of man in relation to an ordinary covenant; and the complete construction would be, διαθήκην, καίπερ ἀνθρώπου κεκυρωμένην, δμῶς οὐδεὶς ἀθετεῖ. See *Matt. Gr. Gr.* §. 566. With respect to the Apostolic interpretation of the promise to Abraham in v. 16. much discussion

has been employed to very little purpose. As to the objection that σπέρματα cannot properly be used in the plural, except of the seeds of vegetables, as in *Matt.* xiii. 4. 32. it is true that the whole posterity of an individual is usually denoted by σπέρμα, in the singular; but in relation to two distinct *posterities* of Abraham, the plural is rightly used. Many have supposed that the Apostle merely intended to draw a distinction between Isaac and Ishmael; and there is doubtless a reference to a similar argument employed by the Rabbins against the Ishmaelites: but the two distinct seeds here meant are the οἱ ἐκ πίστεως, and the οἱ ἐξ ἔργων νόμου (vv. 9, 10.); and the reasoning is to this effect:—The promise to Abraham, as it did not include the Ishmaelites, so it conveyed the blessing to his spiritual seed only, through Christ, their head; and the inheritance, being the free gift of God according to promise (v. 18.), cannot be claimed by virtue of the Law, which, not to mention the impracticability of its conditions, would thus set aside a ratified covenant. Some understand Χριστός, not of the *person*, but of the *church* of Christ; but Jesus himself is unquestionably intended as the foundation of the promised blessing. WHITBY, LOCKE, MACKNIGHT, WOLF, KOPPE, &c.—[ROSENMULLER.] Of v. 17. see Horne's *Introd.* Vol. II. pp. 504. 510.

Ver. 19. τῶν παραβάσεων χάριν. In answer to an objection against the utility of the Law, as it was unavailable to salvation, the Apostle observes, that it was superadded to the Abrahamic covenant *because of transgressions*; i. e. to show the heinous nature of sin, more especially of idolatry, and to point by its types to that expiation, which could alone afford a sufficient atonement. See *Rom.* iii. 20. iv. 15. v. 20. vii. 13. and compare the following passage from a fragment of Philemon: Ὡς πῶς πονηρόν ἐστιν ἀνθρώπου φύσις τὸ σύνολον· οὐ γὰρ ἂν ποτ' εἰδέθη νόμον. The words ἄχρις οὗ κ. τ. λ. are parenthetical; and ὥστε διαμένειν is understood. Of the expression διαταγὴς δι' ἀγγέλων, see on *Acts* vii. 52. WHITBY, DODDRIDGE, MACKNIGHT, WOLF, &c. That the *Mediator* (μεσίτης) here mentioned is *Moses*, is clear from *Levit.* xxvi. 46. but of the clause ὁ δι' μεσίτης κ. τ. λ. (v. 20.) there are said to be no less than 250 explanations. It is most probably introduced to prove that the introduction of the Law could not affect the validity of the covenant with the seed of Abraham, as only one of the parties were present at its delivery. Moses, in that instance, was mediator between God and the Israelites, not between God and the whole spiritual seed of Abraham, which comprised all nations, whether Jew or Gentile; and therefore, God being *one*, i. e. only one of the parties to the former covenant, that covenant could not be dissolved in the absence of the other. LOCKE, KNATCHBULL, WINER, &c.—[WHITBY, MACKNIGHT, &c.] To another objection (v. 21.)

the Apostle replies, that the Law does not contradict the promises of God; because, if a man had paid a perfect obedience to the Law, he would have been justified equally as by faith; but as men were transgressors of the Law, they could not claim the reward of obedience. In v. 22. *ἵνα* denotes the *consequence*, not the *cause*, as elsewhere repeatedly. See *Rom. xi. 32.* and note *in loc.* The neuter πάντα is for the masc. πάντες, *all men*; i. e. Jews and Gentiles. WOLF, WINER, &c.

Ver. 23. συγκρατούμενοι. Scil. ὑπὸ ἀμαρτίαν, as in v. 22. By πίστις is meant *the Gospel*, of which *justification by faith* is the prominent doctrine. The verb φρουροῦσθαι signifies *to be kept under restraint*, and refers to the oppressive ritual of the Law, which, by its types and shadows, served to prepare the way for the Gospel. Hence the metaphor contained in the word παιδαγωγός, which is wrongly rendered in the E. T. *school-master*. The *pedagogue* was generally a slave, who *conducted children* on all occasions, whether to school or to exercise, having a constant eye upon their morals and conduct; and the rigid severity of their discipline corresponded exactly with the character of the Law. See Plutarch *de Educ.* c. 13. Suet. Claud. 2. WINER, ELSNER, SCHLEUSNER. Of the phrase ἐνδύεσθαι Χριστόν, see on *Rom. xiii. 11.* Here it rather means *to receive the privileges of Christianity*, as heirs of the promise (v. 29.), and there may be an allusion to the primitive custom of putting on new garments after baptism. These privileges the Apostle declares, in v. 28. to be without distinction of country, relation, or sex; alluding, in this last respect, to the Jewish laws of inheritance, by which females were excluded from their paternal estates. Some have fancied a reference to a triple form of thanksgiving, in which the Jews praised God that he had made them Jews and not Gentiles, free and not slaves, men and not women. GROTIUS, WOLF, JENNINGS, &c.

CHAPTER IV.

CONTENTS:—*Judaism introductory to Christianity*, vv. 1—11. *The Apostle's remonstrance*, vv. 12—20. *The allegory of Sarah and Agar*, vv. 21—31.

Verse 1. ὁ κληρονόμος κ. τ. λ. The Apostle now illustrates his subject by an example suggested by the *sonship* and *inheritance*, of which he spoke in the close of the last chapter. As a minor is under the restraint of his guardian, and cannot claim his estate

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till he arrives at the age appointed by his father's will; so were mankind held in bondage under the preparatory discipline of the Law, whether of Moses or of Nature, until God sent his Son into the world for the purpose of delivering them. To express the meaning fully, δούλος should be rendered a *bond-slave*, not a *servant*, as in the E. T. Of ἐπίτροπος and οἰκονόμος, see Horne's Introd. Vol. III. p. 435. Here, however, the former seems to denote the *guardian* appointed by the Father; and the latter, a supervisor of the estate. With τῆς προθεσμίας supply ἡμέρας. By στοιχεῖα are meant the *imperfect outlines* of any system of doctrine; and the term is here applied to the Law of Moses, or to the Heathen Philosophy, as superseded by the Christian dispensation. See v. 9. *infra*; Col. ii. 8. 20. The genitive κόσμου is put for κοσμικὰ, as in 2 Cor. vii. 10. and it is added with respect to the limited and external nature of their object and institution. It is replaced in v. 9. by the epithets ἀσθενῆ and πτωχὰ, which refer to the inefficiency of the Law in respect of justification, and the unsubstantial and shadowy ceremonies of which it consists. Compare Heb. vii. 18, 19. In v. 4. γενόμενον ἐκ γυναικὸς, and ὑπὸ νόμον, are added, to prove that Christ was the promised *seed of the woman*, to indicate his *human* and *divine* natures from the miraculous circumstances of his birth, and to show that his submission to the precepts and penalty of the Law rendered his atonement perfect. Of τὸ πλήρωμα τοῦ χρόνου, see on Mark i. 15. The argument in v. 6. corresponds with Rom. viii. 16. but it appears also from 2 Cor. iv. 17. sqq. and Ephes. i. 11. sqq. that the Spirit is looked upon as the seal of the inheritance to God's adopted sons. Of the testimony afforded by this passage to the distinct personality of the Holy Ghost, see on John xiv. 15. WHITBY, LOCKE, WETSTEIN, BORGER, &c. It is not to be inferred from v. 9. that the Galatians had *before* embraced Judaism, but that by their present adoption of the Mosaic doctrines they became slaves to principles almost as fatal to Christianity as their former idolatry. Of pleonasms similar to πάλιν ἀνωθεν, see on Matt. xxvi. 42. and of vv. 10, 11. as compared with Rom. xiv. 15. see Horne's Introd. Vol. II. p. 477. By ἡμέρας are meant the *Sabbaths*; by μῆνας, for νεομηνίας, the *novilunia*, or *new moons*; by καιροὺς, the *annual festivals*; and by ἐνιαυτοὺς, the *sabbatical years*. WHITBY, GROTIUS, PYLE, &c.

Ver. 12. ὅτι καὶ γὰρ ὡς ὑμεῖς. Some repeat ἐγενόμην, and suppose that the Apostle is urging upon the Galatians his own example, in renouncing the Law for the Gospel; but the expression rather implies a desire for the continuance of their affection. Compare 2 Chron. xviii. 13. Having intimated his fears respecting their religious condition, he assures them that his love was still unaltered; that he did not complain of any personal in-

jury; but that, contrasting their former zeal with their present defection, he was grieved that his friendly expostulations should have induced them to regard him as their enemy. GROTIUS, WOLF, WHITBY, &c.—[HAMMOND, DODDRIDGE, ROSENMULLER, KOPPE, WINER, &c.] There is little doubt that ἀσθένεια in v. 13. is to be explained, as in 1 Cor. ii. 3. by 2 Cor. xii. 7. and that this *thorn in the flesh* is identical with πειρασμός ἐν σαρκί in v. 14; for the *troubles* and *persecutions* which the Apostle underwent, to which some understand a reference, are usually regarded by him as matter of rejoicing. See 2 Cor. xi. 30. Eph. iii. 13. 1 Thess. ii. 2. WHITBY, DODDRIDGE, MACKNIGHT, BORGER, &c.—[GROTIUS, WOLF, &c.] In v. 15. τίς οὖν ἦν κ. τ. λ. is not a question, but an exclamation; and τίς has the sense of ποταπός: *How happy did you esteem yourselves in my instructions!* Compare Matt. viii. 27. Luke viii. 25. The ensuing expression is proverbial. Thus, Mosch. Idyl. II. 9. τὸν μὲν ἐγὼ τίσσκον ἴσον φάεσσιν ἑμοῖσιν. Hor. Sat. II. 5. 35. *Eripiet quisvis oculos citius mihi, quam te Contentum quassat nuce pauperet.* Terent. Adelph. IV. 5. 18. *Magis te quam oculos nunc amo meos.* Compare Ps. xvii. 8. Zech. ii. 8. Matt. v. 29. LOCKE, WINER, KOPPE, WETSTEIN, ELSNER, &c. That ἴνα with an indicative, as in v. 17. is not a *solecism*, see 1 Cor. iv. 6. and of the *paranomasia* in v. 17. see Horne's Introd. Vol. II. p. 418. After ἐκκλεῖσαι the MSS. vary between ὑμᾶς and ἡμᾶς, but the former is much better supported; and, to complete the sense, τοῦ παρὸς τῆς πίστεως is well supplied by the scholiast. In v. 18. καλῶ must be understood of a *good cause*, as καλῶς preceding, not of a good person, i. e. St. Paul, as some imagine. The sense is, Attachment to a good cause, such as the truth which I preached, should be constant; but as I have cause to doubt of your firmness when I am absent, I could wish now to be present with you (v. 20.). Some explain ἀλλάξαι τὴν φωνήν, *to speak more mildly*; i. e. in consequence of having my doubts removed; but it rather means *to adopt a tone, varying* according to circumstances, whether of exhortation, commendation, or reproof. GROTIUS, HAMMOND, WHITBY, WINER, SCHLEUSNER, &c.—[LOCKE, WETSTEIN, DODDRIDGE, ROSENMULLER, WOLF, &c.] Of τεκνύα (v. 19.) see on John xiii. 31. Allusion to the pains of childbirth occur elsewhere in St. Paul's writings, and the metaphor is here peculiarly expressive of anxiety and tenderness. With the construction compare Gal. iii. 16. MACKNIGHT.

Ver. 24. ἅτινά ἐστιν ἀλληγορούμενα. Which things are allegorized; not as in the E. T. are an allegory. This passage, therefore, affords no support to those who look upon the Mosaic narrative as wholly or partly allegorical. See Horne's Introd. Vol. IV. p. 6. In furtherance of his argument, the Apostle,

after saying that those who were ready to submit to the observance of the Law might reasonably be expected to understand the Law, proceeds to show that certain events in the history of Sarah and Agar were so ordered as to admit of a spiritual interpretation. Ishmael, who was born (*κατὰ σάρκα*) in the ordinary course of nature, may represent those who are under the Law of Moses; and Isaac, whose birth was supernatural, and in accordance with the promise made by Abraham, those who believe in Christ; and their respective mothers represent the two covenants. DODDRIDGE, BISHOP MARSH, A. CLARKE, KOPPE, BORGER, &c. The verb *συστοιχεῖν*, in v. 25. signifies to be in the same rank or order; and thus we have, on the one side, Agar, Ishmael, the covenant from Sinai, the earthly Jerusalem, bondage; and on the other, Sarah, Isaac, the covenant in Christ, the heavenly Jerusalem, liberty. Both sides of the arrangement are deficient in construction, and may be thus supplied and construed from each other: μία μὲν, ἥτις ἐστὶν Ἀγαρ, γεννώσα τέκνα εἰς δουλείαν, ἐστὶν ἡ διαθήκη ἀπὸ ὄρους Σινᾶ, συστοιχεῖ δὲ κ. τ. λ. ἡ δὲ ἑτέρα, ἥτις ἐστὶ Σάρρα, ἐλευτέρα, ἐστὶν ἡ διαθήκη ἀπὸ ὄρους Σιών, συστοιχεῖ δὲ τῇ ἄνω Ἰερουσαλήμ, ἥτις ἐστὶ μήτηρ πάντων ἡμῶν, i. e. of all true believers. Some MSS. omit πάντων, which is cancelled by many of the best critics, but without reason. Compare 2 Cor. ii. 3. vii. 15. Phil. i. 4. Cities and their inhabitants are frequently represented as a mother and her children. So Luke xiv. 43. WINER, ELSNER, KOPPE, &c.—[MILL, GRIESBACH.] There is some difficulty respecting the words τὸ γὰρ Ἀγαρ κ. τ. λ. in v. 25. which some would cancel as an interpolation; but it is better to retain them as a parenthetical explanation of the Hebrew word Ἀγαρ (אָגָר), which signifies a rock, and was the name applied, as Chrysostom and others state, to Mount Sinai. Compare Exod. xxxiii. 22. WHITBY, WOLF, &c.—[BENTLEY, VALCKNER, &c.] According to the best commentators, ἡ ἄνω Ἰερουσαλήμ is a term borrowed from the Rabbins, who regard the old Jerusalem as typical of the kingdom of Christ. Compare also Heb. xii. 22. Rev. xxi. 2. The citation from Isa. liv. 1. which St. Paul applies, in v. 27. to the barrenness of Sarah, and her consequent consent to resign her husband to Agar, is referred by the Jews themselves to the times of the Messiah. In v. 29. ἐδίωκε refers to Ishmael's mockery of Isaac (Gen. xxi. 9.), for which he and his mother were cast out, as related in the citation in v. 30. Other instances, however, of Ishmael's ill-will are recorded in the Jewish writings. As to the import of the allegory, as concisely drawn in v. 31. the Apostle must simply be understood to say, that believers are not subject to the bondage of the Law, as typified by the bond-woman; but exempted from its obligation by the Gospel, typified by Sarah. Compare 1 Pet. iii. 6. WHITBY, MACKNIGHT, BORGER, KOPPE, &c.

CHAPTER V.

CONTENTS:—*The Apostle's concluding testimony against legal observances*, vv. 1—12. *His caution against unchristian temper*, vv. 13—15. *Exhortation to the practice of Gospel holiness*, vv. 16—26.

Verse 1. τῇ ἐλευθερίᾳ κ. τ. λ. This admonition is an inference from the foregoing discussion respecting Christian liberty, which the Apostle now authoritatively establishes; declaring that he had never preached the necessity of submitting to the Mosaic ordinances (ver. 8.), and clearing himself from an imputation to that effect (v. 11.). PYLE. Here also the import of πάλιν must be qualified, as in *Gal.* iv. 9. Of ζυγὸς δουλείας, see on *Matt.* x. 29. It seems from v. 11. that the Apostle had been charged with preaching circumcision, against which he there opposes the fact of his persecution by the Jews, which was caused by his constant and unequivocal declaration, that belief in a crucified Saviour was alone necessary to salvation; and his name seems to have been here added to give a pointed emphasis to his decisive rejection of the Law as binding upon Christians. *Circumcision* (v. 2.) includes all legal ordinances generally, involving also the notion of their efficacy as a means of justification. LOCKE, MACKNIGHT, WETSTEIN, &c. In v. 4. καραγνηθῆναι denotes *to be separated from*, as in *Rom.* vii. 2. 6. With what follows compare *Rom.* ii. 28, 29. *1 Cor.* vi. 19. If it were impossible to *fall from grace*, St. Paul's argument would be absurd. See *2 Pet.* iii. 19. It is clear also from v. 6. that *faith* does not consist in a mere speculative belief of the truth of the Gospel; but such a belief as produces that love to God and man, which is inculcated in the Gospel. The Apostle seems here to speak with especial reference to their deficiency in mutual love and forbearance (v. 15.). MACKNIGHT. Compare *Gal.* vi. 15. and see Horne's *Introd.* Vol. II. p. 304. In v. 7. the verbs ἐντρέχετε and ἐνέκοψε are, however, taken from a person *running*, and being *tripped up* in a race. Compare *1 Cor.* ix. 24. *Heb.* xii. 15. By πεισμονῇ (v. 8.), which is a word of very rare occurrence, some understand *credulity*; others, *persuasive craftiness*, referring it to the Judaizing teachers; but it means simply *a persuasion*, viz. of the necessity of circumcision. The participle καλοῦντος denotes St. Paul himself, as in *Gal.* i. 6. *supra*. With v. 9. compare *Matt.* xvi. 11. *1 Cor.* v. 7. Here the expression has been thought to imply, that one false teacher will infect the whole church, which accords with *2 Tim.* ii. 17.; but it seems rather to intimate that the most trifling aberration from Christ's precepts will have the certain effect of making Christianity of none

effect (vv. 3, 4.). WHITBY, WELLS, &c.—[GROTIUS, HAMMOND, MACKNIGHT.] Some would understand *κρίμα*, in v. 10. of *censure* or *punishment* inflicted by apostolical authority; but it may include the sentence of God upon impenitent sinners. As to the import of the Apostle's words in v. 12. there is great difficulty in ascertaining it. Chrysostom, Jerome, and other commentators, both ancient and modern, maintain that, in the height of indignation, he gives vent to a wish for the Judaizing teachers not only *περιτέμνεσθαι*, but *ἀποκόπτεισθαι*, i.e. *eunuchos fieri*. Such an interpretation is altogether unworthy of the apostolic character; nor is it supported by *Phil.* iii. 2. which is adduced to defend it. Other opinions have been advanced on the subject; of which the most probable is, that the *cutting off* intended, is that of *excommunication*; which is amply confirmed by the similar passage in *1 Cor.* v. 6, 7. Of the construction of *ὄφελον* with a future indicative, however unusual, there are examples in the later writers. WHITBY, DODDRIDGE, MICHAELIS, &c.—[ROSENMULLER, KYPKE, RAPHELIUS, WINER, BORGER, WAHL, &c.] Having now established the doctrine of Christian liberty, the Apostle tells the Galatians that they were still bound by the law of Christian charity, in which the whole *moral law* is comprehended; and cautions them against those backbitings, which seem to have prevailed between the contending parties, and by which the church itself was in danger of being totally destroyed. Compare *Rom.* xiii. 8. sqq. The opposition between *ἐλευθερία* and *δουλεύετε*, in v. 13. is strongly emphatic. With *μὴ μόνον* supply *ὥστε* or *ἐχέτε*. There is a similar ellipsis in Arrian. *Epict.* p. 373. *ἀπὸ ῥώμης τίς ἤκει; μόνον μὴ τί κακόν.* The verbs *δάκνετε* and *κατεσθίετε* (v. 15.) are metaphors from wild beasts. LOCKE, WHITBY, &c.

Ver. 16. *λέγω δὲ, κ. τ. λ.* Having finished the doctrinal part of the Epistle, St. Paul gives a practical turn to the argument, by observing that those who were admitted into the spiritual dispensation of the Gospel, were bound to resist the lusts of the flesh; that they were enabled to do this by the influence of the Spirit counteracting their carnal appetites; and shows how they might judge whether they were spiritual or carnal, by enumerating the effects respectively produced by the *flesh* and *Spirit* upon their lives. Some would refer the clause *ἵνα μὴ ᾧ κ. τ. λ.* (v. 17.) to the last members only of the preceding sentence, so that *ye do not fulfil the lusts of the flesh*, as in v. 16. But this is not true; and the meaning is rather that, according as the carnal or spiritual principle prevails, a man does not do what the opposing principle would lead him to do; but, adds the Apostle (v. 18.), an habitual attention to the suggestions of the Spirit will free him from the dominion of the law, and produce those fruits, against which (v. 23.) there is no law which can condemn those

who practise them. Compare notes on *Rom.* vi. 6. vii. 13. viii. 5. WHITBY, HAMMOND, MACKNIGHT, &c.—[GROTIUS, &c.] With the vices enumerated in vv. 19—21. compare *Matt.* xv. 19. *Rom.* i. 29. xiii. 13. 1 *Cor.* vi. 9. 2 *Cor.* xii. 20. *Eph.* v. 3. It is clear that ἔργα must be understood of *dispositions*, as well as *actions*; inasmuch as some of the particulars mentioned are merely emotions of the mind. By φαρμακεία some understand *poisoning*, which was at that time dreadfully prevalent; but φάρμακον was rather the *drug* used in incantation, and the sorceries of heathens and heretics, such as *Simon Magus* and the *Gnostics*, are clearly intended. See 2 *Tim.* iii. 13. *Rev.* xviii. 23. Poisoning is included under φόβος. *Idolatry* and *sorcery* are mentioned in conjunction in *Exod.* xx. 17. *Deut.* xi. 15. xviii. 9. and elsewhere. WHITBY, DODDRIDGE, WINER, &c. There is a beautiful allusion in v. 24. to the crucifixion of Christ; with which may be compared *Rom.* vi. 6. viii. 13. *Col.* iii. 5. In v. 25. the Apostle seems to hold out a caution against the mischievous consequences of trusting to the all-sufficiency of faith; and adds (v. 26.), with reference to the present divided state of the Galatian Christians, that it would be well to evidence the effect of the Spirit upon their conduct, by abstaining from vain-glorious contentions, and whatever might tend to provoke angry or envious feelings. *Theodore*t observes, that they who stood firm in the faith might be apt to condemn the wavering with harshness; while those, on the other hand, would envy their spiritual gifts and privileges; and this consideration connects the advice here given with the commencement of the following chapter. MIDDLETON, WHITBY, SCHLEUSNER, &c.

CHAPTER VI.

CONTENTS:—*Exhortation to spiritual instructors and their disciples*, vv. 1—10. *Motives by which the Judaizing teachers were actuated*, vv. 11—16. *Proof of the Apostle's sincerity*, v. 17. *His blessing*, v. 18.

Verse 1. προληφθῆναι. *Is surprised* into a fault. By πνευματικοὶ some understand persons eminent for their spiritual gifts; but it should rather be limited to those who had offices in the church. The change of number from the plural to the singular applies the caution emphatically to each individual. Of καταρτίζειν, see on 1 *Cor.* i. 10. and of εἶναι τι (v. 3.) on *Acts* v. 34. With v. 2. compare *Rom.* xv. 1. There is no contradiction between this precept and v. 5. Each person is to endeavour to lighten his

neighbour's sins by advice, not to exaggerate them uncharitably, and contrast them with his own supposed exemption from them; for without charity (1 *Cor.* xiii. 1.) he is *nothing*, whatever his own conceit may make him; let him, therefore, approve his own works to God and his own conscience, independently of the comparative demerit of his brethren; for in the last judgment he will be answerable for his own sins alone, except inasmuch as he has been the instigator of those of others. The *Law of Christ* is an expression which does not occur elsewhere in the N. T. and it is here opposed to the *Law of Moses*, in order to indicate a law which was yet binding, though the latter was abolished. Compare 1 *Gal.* v. 14. WHITBY, LOCKE, HAMMOND, MACKNIGHT, &c. In what follows the Apostle enforces the duty of contributing to the support of spiritual teachers; and observes that no false plea will avail before God for the evasion of it. That the precept applies, if possible, with greater force to the present times, when the ministry are not divinely inspired, but fitted for their work by long and anxious preparation at great personal expence, is evident. The verb *μυκτηρίζειν* is well explained by *naso suspendere adunco*; as in Hor. Sat. I. 6. 5. Compare Quintil. Inst. Orat. XI. 3. 4. Pers. Sat. I. 40. Properly it signifies *to sneer*; hence, *to mock*, *to elude*. Of the verb *κατηχεῖν*, see on *Luke* i. 4. and with the proverb *ὁ γὰρ ἐὺν κ. τ. λ.* compare 2 *Cor.* ix. 6. where, as in vv. 9, 10. its application is extended to general charity. With respect to the preference given to the *household* of faith, it may not only be remarked that where titles are different, a difference should be made; but that the neglect with which the first Christians were treated by all people but themselves, rendered them yet more particularly bound to assist each other. WHITBY, ELSNER, PARKHURST, GILPIN, &c. Of *ἐκκακεῖν*, see on *Luke* xviii. 1. and of *ἐκλύεσθαι*, on *Matt.* ix. 32.

Ver. 11. *πηλικοῖς γράμμασιν*. Chrysostom and others refer this expression to a particular *kind* of character, in which St. Paul wrote, thereby indicating the genuineness of his Epistles; and Jerome limits the reference to the remaining part of the Epistle, according to his usual custom of adding the benediction only. But *γράμμα* signifies *an Epistle* in *Acts* xxviii. 21. so that he rather means to evince his affection and concern for the Galatians by writing so long a letter without his usual aid of an amanuensis. The *length* must be estimated by the fact of its being written by himself; and it is not improbable that his infirmity made writing a difficult, if not a painful operation. LOCKE, MACKNIGHT, SCHLEUSNER, WOLF, WINER, &c.—[HAMMOND, WHITBY, DODDRIDGE, WETSTEIN, GROTIUS.] In summing up the argument of the Epistle, the Apostle observes, that the object of the Judaizing teachers in enforcing circumcision, did not

spring from any real devotion to the Law, but from a wish to escape that persecution, which the Jews directed against true believers. They were ostentatious hypocrites, paying no regard to *moral obedience*; but endeavouring to gain credit with the Jews, by boasting that they promoted circumcision even among the Gentiles. The inveteracy with which the Jews persecuted the Christians was extreme (*John* ix. 22. xii. 42. xix. 38.); and, while several edicts of the Roman Emperors were issued in favour of the Jews, the uncircumcised Christian was obnoxious alike to the Jew and the Gentile. That νόμος must here mean the *moral law* is evident from *Rom.* ii. 25. which is strictly parallel with this place. WHITBY, DODDRIDGE, MIDDLETON.—[MACKNIGHT, SCHLEUSNER.] The phrase κανόνι στοιχεῖν (v. 16.) is taken from the Olympic stadium, as in *Phil.* iii. 16. Compare also *2 Cor.* x. 13. By Ἰσραὴλ Θεοῦ is meant the spiritual Israel, consisting both of Jews and Gentiles. See *Rom.* ii. 28. ix. 6. *1 Cor.* x. 18. Some regard the form here employed as indicating *a promise*; but it is more usual and correct to take it as a prayer. ELSNER, WETSTEIN, &c.—[LOCKE.]

Ver. 17. τοῦ λοιποῦ, κ. τ. λ. The Apostle concludes by observing, that his sincerity and integrity in the service of Christ were amply proved by the marks which he bore upon his person; an allusion either to the stripes and persecutions which he had suffered for preaching the Gospel, or to the custom of branding slaves, to show to whom they belonged. See Horne's *Introd.* Vol. III. p. 234. Some have imagined an allusion to branding the votaries, which was practised in some of the heathen temples. See Herod. II. 113. This explanation is less probable. WOLF, WETSTEIN, &c.—[BLACKWALL, MACKNIGHT.] Of the phrase κόπους παρέχειν, see on *Matt.* xxvi. 8. In the benediction (v. 18.) πνεύματος is little more than a pleonasm. It is simply μεθ' ὑμῶν in *Rom.* xvi. 24. *1 Cor.* xvi. 23. WHITBY.

EPHESIANS.

CHAPTER I.

CONTENTS:—*The Apostle praises God for the admission of the Gentiles into the Gospel covenant, vv. 1—14. His prayer for the further progress of the Ephesians in the knowledge of the truth, and their more perfect conception of the privileges of the Gospel, vv. 15—23.*

Verse 1. πιστοῖς. A term, like ἀγίοις, for *believers* generally. Compare *Acts* x. 45. *2 Cor.* vi. 15. *Gal.* iii. 9. Some conceive a particular reference to those who kept the pure doctrine of the Gospel free from Judaism; but it does not appear that any defection had yet spread to Ephesus. WHITBY, MACKNIGHT, LOCKE. Of the *title*, date, scope, &c. of this, as of the other Epistles, see *Horne*. One sentence only is comprised in the lengthened period from vv. 3—14. inclusive; and it is from the frequency of such *hyperbola* that the obscurity of St. Paul's style materially arises. Full of his subject, the Apostle, without regard to the minor consideration of a correct and studied style, bursts into a rapturous strain of gratitude to God for the eternal purpose of his will, by which he ordained Gentiles as well as Jews to the blessings of the Gospel. By attending to the connection between each successive relative and antecedent, his meaning will readily appear. With respect to the doctrine inculcated, it is evident that *personal election* has nothing to do with it; and from the Apostle's exhortation to "walk worthy of their vocation," it follows that those who were *predestinated* might walk *unworthily*, and consequently fail of salvation. God indeed takes such methods to forward his plans, as he knows will be successful; but he uses no overbearing impulse on men's minds, so as to destroy their natural energies, or prevent their being justly accountable for their actions. It was an opinion of the Jews that the world was made for their sakes, that the Messiah would redeem them especially, and that the adoption, which, before the coming of Christ, belonged to them only, would still be an exclusive privilege. See *2 Esdr.* vi. 55. sqq. To remove these prejudices was a main object with the Apostle;

and he therefore continually applies to Christians at large those terms and descriptions, which the Jews appropriated to themselves as a nation. See on *Rom.* ix. 1. WHITBY, DODDRIDGE, MACKNIGHT, TOMLINE, &c. There is some difference of opinion whether *εὐλογία πνευματικῇ* is to be understood of the ordinary or extraordinary graces of the Spirit, but it may well be extended to include both: and as to the substantive omitted with *ἐπουρανίοις*, the sense suits best with *πράγμασι*, and the same ellipsis occurs in *John* iii. 12. True it is, that in v. 20. *infra*, and in other passages of this Epistle, *τόποις* is more suitable to the sense, but as it is not necessary to supply the same word in all cases, we may here properly explain the word of *things relating to heaven, and tending to fit us for it*. WHITBY, DODDRIDGE, ROSENMULLER, &c.—[WOLF, KOPPE, SCHLEUSNER, &c.] Many of the early fathers and scholiasts carry forward *ἐν ἀγάπῃ*, in v. 4. and construe it with *προορίσας*, so as to intimate that this predestination originated in God's love to us; but, however true this may be, it connects better with *ἀμώμους*, and denotes *in the exercise of Christian charity*. BEZA, DODDRIDGE, &c.—[GRIESBACH, KOPPE, &c.] The meaning of the words *εἰς ἔπαινον κ. τ. λ.* (v. 6.) is, *that the glorious dispensation of his grace may be praised and extended*. Compare vv. 12. 14. Of *ἐχαρίτωσεν*, see on *Luke* i. 28. and with *ἡγαπημένω*, as applied to Christ, compare *Matt.* iii. 17. In v. 8. the relative *ἥ* is made to agree with the antecedent *χάριτος* by a very-usual syntax, of which instances recur in *Eph.* ii. 4. 10. iv. 1. It is here, however, for *ἥν*, not for *ἥ*, as some have thought; and the verb *περισσεύειν* has a *Hiphil* sense, as in *2 Cor.* ix. 8. *1 Thess.* iii. 12. Some carry *ἐν πάσῃ σοφίᾳ καὶ φρονήσει* forward to *γνώρισας*, understanding the *wisdom and prudence of God* as displayed in the scheme of man's redemption; but the Apostle rather alludes to the wisdom and prudence imparted to the Ephesians, in order to their due appreciation of the mystery of the Gospel. Compare *Col.* i. 9. Of the word *μυστήριον* (v. 9.) see on *Matt.* xiii. 1. *Rom.* xv. 25. Some have thought that there is an indirect allusion to the Eleusinian mysteries, which were celebrated with great solemnity at Ephesus; and thence deduce a plausible argument that the Epistle was addressed to the church in that city. WOLF, MACKNIGHT.—[WHITBY.] There is considerable obscurity in v. 10. out of which a variety of discussion has arisen. The most probable opinion seems to be, that *ὥστε* must be supplied before *ἀνακεφαλαιώσασθαι*, and the meaning will be, *in order to accomplish the plan relating to the fulness of time*; that is to say, the plan of *combining all, both men and angels*, in one body, *under Christ the head*. Compare *Col.* i. 20. In the sense of *plan* or *design*, *οἰκονομία* occurs in Polyb. Hist. II. 47. V. 34. 40. and *τὰ πάντα* is for *τοὺς πάντας*, as in *1 Cor.* xi. 12. *et passim*. By *τὰ ἐν τοῖς οὐρανοῖς*, some understand the

Jews; but the literal sense is far better. Both angels and men were at first in harmonious subjection to the Son of God, who created them; and the connexion will be re-established in the Messiah's kingdom of glory, of which both will eternally form a part. Gr. Schol. ἀνακεφαλαίωσιν τὴν εἰς μίαν κεφαλὴν ἔνωσιν, ὡς τῶν ἀγγέλων διὰ Χριστοῦ τοῖς ἀνθρώποις συναφθέντων. Compare vv. 21, 22. Col. i. 16. Heb. xii. 22. WHITBY, DODDRIDGE, WAHL, &c.—[HAMMOND, LOCKE, MACKNIGHT, &c.] In v. 11. ἐν αὐτῷ, i. e. ἐν Χριστῷ, is repeated from the end of v. 9. and similarly ἐν ᾧ is repeated in v. 13. Some apply προηλπικότες, in v. 12. to those Jews who, *before* the coming of Christ, “waited for the consolation of Israel” (*Luke* ii. 25.), or to the Apostles and *first* converts to Christianity; both of which interpretations seem to be too limited, and it will be better to understand it of all Christians generally, who were converted before the Ephesians. HAMMOND, LOCKE, &c.—[MACKNIGHT, WAHL, &c.] Of σφραγισθῆναι and ἀρράβων (vv. 13, 14), see on 2 Cor. i. 12. and of περιποίησις, on *Acts* xx. 22. It may be remarked, that τῆς ἐπαγγελίας is for τῷ ἐπηγγελμένῳ, and τῆς περιποίησεως for περιποιηθείσαν. KOPPE.

Ver. 17. ὁ θεὸς Ἰ. X. Christ is here, as elsewhere, spoken of in relation to his humanity only; and though the passage clearly proves that he had a nature inferior to the divine, it affords no argument against a twofold nature. Compare *John* xx. 17. The word ἀποκάλυψις does not here mean *divinē inspiration*, but *the knowledge supplied by revelation*; which is necessary to a perfect acquaintance (ἐν ἐπιγνώσει for εἰς ἐπίγνωσιν) with God and his attributes. In v. 18. δόξη may be repeated before ὀφθαλμοῦς, thereby doing away the necessity of explaining the syntax as an *accusative absolute*. The expression ὀφθαλμοὶ καρδίας is sufficiently common. Thus *oculi pectoris* in Ovid. Met. XV. 64. and hence the metaphors σκορίζεισθαι τῇ διανοίᾳ, *Eph.* iv. 18. φωτίζειν τὴν διάνοιαν, Joseph. Ant. VIII. 5. 3. WETSTEIN, KREBS. Having spoken of the glorious inheritance prepared for all true believers, the Apostle observes (v. 19.), that they will finally attain to it through the exertion of the same power which raised Christ from the dead; that power being an emblem of the method by which Christians are raised from the grave of sin to a new life, and thence to a glorious eternity. Of the expression καθῆσθαι ἐν δεξιᾷ (v. 20.) see on *Matt.* xx. 20. In v. 21. the abstract nouns ἀρχή, ἐξουσία, &c. are for the *concrete*, signifying the *persons* who are invested with the dignities. They are also nearly, if not absolutely, *synonymous*, implying simply that no *titles of authority* (ὀνόματα) can convey any idea of the sovereignty of Christ. There is an allusion throughout to *Ps.* cx. 1. of which see on *Matt.* xxii. 42. and of the word πλήρωμα (v. 23.) see on *Rom.* xi. 11. The church is called *the fulness of Christ*,

as comprising the *members of his body*, a numerous society under his government, whom *he filleth with all their respective spiritual gifts and graces*. See *John* i. 16. *1 Cor.* xii. 6. Some take πληρουμένου in a *passive* sense; but it is clearly *middle*, with an *active* signification. WHITBY, MACKNIGHT, KOPPE, ROSENMULLER, &c.—[HAMMOND.]

CHAPTER II.

CONTENTS:—*Salvation by grace, not by merit*, vv. 1—10. *The distinction between Jew and Gentile removed, and both united into one family in Christ*, vv. 11—22.

Verse 1. καὶ ὑμᾶς. The E. T. supplies συνεζωοποίησε, from v. 5.; the turn in vv. 2, 3., which are parenthetical, clearly showing that *ye* and *we* are Gentiles and Jews respectively, who, before the revelation of the Gospel, were alike dead in trespasses and sins. Compare *Rom.* i. 18. sqq. Some, indeed, connect this pronoun with πληρουμένου in the end; and others with vv. 18—20. of the last chapter; and, although a comparison with *Col.* ii. 13. fully confirms the above method, the reasoning there undoubtedly kept up the train of thought in the Apostle's mind. Having prayed that the Ephesians might be so enlightened as to see the benefits which they received by the Gospel, among which he specifies the mighty power exerted by God in their behalf, which bore some relation to the raising of Christ from the dead, he breaks off into a description of the exaltation of Christ, and then, in this chapter, re-assumes the thread of his discourse. In speaking of the blessings conferred upon Christians the past tense is employed, inasmuch as the state of salvation in which they are thus placed will as infallibly raise them to eternal inheritance with Christ at the right hand of God, as if they were already possessed of it, unless they resist the grace given them. Compare *John* xiv. 19. WHITBY, LOCKE, &c.—[MACKNIGHT, ROSENMULLER.] Of the expression νεκροὶ ἐν ἁμαρτίαις see on *Matt.* viii. 22. *Luke* xv. 24.; of the word αἰὼν (v. 2.) on *Rom.* xii. 1. *Gal.* i. 1.; of ἀρχῶν τῆς ἐξ. τοῦ αἵματος, on *John* xii. 31.; and of the forms υἱοὶ ἀπειθείας and τέκνα ὀργῆς see Horne's *Introd.* Vol. II. p. 24. The genitive πνεύματος is made to refer to ἐξουσίας instead of ἀρχοντα, by a false construction. With vv. 8, 9. compare *Rom.* iii. 24. iv. 16. xi. 5. The Calvinists refer τοῦτο to πίστει, or χάριτι, whereas it clearly refers to neither, but to the whole preceding sentence. St. Paul meant to tell the Ephesians, that the state of pardon and reconciliation into which

the Christian is admitted in order to work out his salvation, is the free gift of God through faith in Christ; not that their salvation was already perfect, or the grace to render it so irresistible. Theophylact: οὐ τὴν πίστιν λέγει δῶρον Θεοῦ, ἀλλὰ τὸ διὰ πίστεως σωθῆναι. That this is the true interpretation is sufficiently clear from v. 10., where *ποίημα* and *κτισθέντες* are used of a *moral* creation, by which, as formerly the Israelites, so now Christians, are made *κτίσμα* Θεοῦ (*Deut.* xxxii. 6. *Isaiah* xliii. 21. xliv. 21.), and required to do those good works in which God has enabled them, by the influence of the Holy Spirit, to persevere. Compare *2 Cor.* v. 17. *Gal.* vi. 15. WHITBY, TOMLINE, GROTIUS, SHERLOCK, &c.—[DODDRIDGE, KOPPE, &c.]

Ver. 11. διό. *Wherefore*, i. e. in order to a just appreciation of the duty of fulfilling the conditions of the Christian covenant. Having shown that Jews and Gentiles were now equally under grace, the Apostle proceeds to demonstrate the *especial* mercy of God to the latter, in doing away with those legal ordinances, which had hitherto been a means of shutting them out from a participation in the promised blessings, of keeping them in ignorance of the one true God, and of leaving them without hope of a future life. Thus they were now united without any distinction under Christ, their head, through whose intercession their prayers, suggested by the same Spirit, had access to the Father; converts of all nations, whether Jew or Gentile, forming one common family, among whom, as in a temple dedicated to his service, he dwells by his Spirit. WHITBY, WELLS, DODDRIDGE, &c. The words οἱ λεγόμενοι ἀκροβυστία κ. τ. λ. are parenthetical, and refer to the contempt with which the Jews regarded an uncircumcised Gentile. See *Judg.* xiv. 3. xv. 18. *Isaiah* lii. 1. There is an emphasis in ἐν σαρκὶ χειροποιήτου, which intimates that there is a circumcision, ἀχειροποίητος, in the heart. See *Rom.* ii. 29. *Col.* ii. 11. GROTIUS, SCHLEUSNER. Of the privileges in which the Jews prided themselves as God's favoured people, looking upon all other nations as *strangers* and *foreigners* (v. 19.) as well as *aliens* (v. 12.), see on *Rom.* ix. 1. The word ἄθεοι, *atheists*, as applied to the Gentiles, refers rather to their worship of τοῖς μὴ φύσει οὖσι θεοῖς, than to their total disbelief in the existence of a God. See *Gal.* iv. 8. In v. 13. there is allusion to the different degrees of approach to the presence of God in the Jewish Temple, according to the character of the worshippers; and in v. 14. to the wall which separated the Court of the Gentiles. Compare *Levit.* x. 3. *Psalms* lxxv. 4. cxlviii. 14. *Isaiah* lvii. 19. *Ezek.* xlv. 7. *1 Macc.* ix. 54. See also on *Luke* xviii. 13. and Horne's *Introd.* Vol. III. p. 241. By a common metonymy ἐλπίς is the *effect* put instead of the *cause*. So also ἔχθραν in vv. 15, 16., which is in apposition with νόμον, *the law*, of which the rites and ordinances had kept

up between the Jews and Gentiles a mutual and irreconcilable hatred. Some maintain that the second *ἐχθραν* refers to the enmity between God and all mankind, who were reconciled to him by the death of Christ. Such a change in the sense, however, is equally harsh and unnecessary, the two clauses being closely parallel; for *ἀποκτείνας* is equivalent with *καταργήσας*, and *ἐν τῇ σαρκὶ* is explained by *ἐν αὐτῷ*, *scil.* τῷ σταυρῷ, of the *crucifixion* of Christ, not his incarnation, as some have imagined. It has also been proposed to throw back the first *ἐχθραν* into apposition with *μυστοίχον*, which can never be tolerated. WHITBY, ELSNER, KREBS, &c.—[DODDRIDGE, MACKNIGHT, WELLS.] With respect to the metaphor in vv. 20. sqq. see on *Matt.* xvi. 18. xxi. 42. Some understand by *προφητῶν* the prophets of the O. T.; but, as placed after *ἀποστόλων*, *Christian teachers* must be meant. See on *Acts* xi. 27. 1 *Cor.* xii. 28. and compare *Ephes.* iii. 5. GROTIUS, SCHLEUSNER.—[WHITBY, DODDRIDGE.] That there may here be an allusion to the great temple of Diana is very probable; but it does not seem that the Apostle was anxious, as Lord Shaftesbury supposes, to suit the figure more especially to the architectural taste of the Ephesians, as similar passages are found in other epistles. See 1 *Cor.* iii. 9. sqq. vi. 19. 2 *Cor.* v. 1. vi. 16. MACKNIGHT, DODDRIDGE.

CHAPTER III.

CONTENTS:—*St. Paul states the nature and extent of his commission as the Apostle of the Gentiles*, vv. 1—13. *He prays for the spiritual improvement of the Ephesians*, vv. 14—19. *Doxology*, vv. 20, 21.

Verse 1. τοῦτον χάριν. That is, on account of the admission of the Gentiles, in common with the Jews, to all the privileges of the Gospel; which is the great truth announced in the end of the last chapter. Now it appears that St. Paul was sent prisoner to Rome, because he preached this doctrine; and therefore, as a verb is wanting to complete the sense, *εἰμι* is very commonly supposed to be understood. To this method there are insuperable objections. After the verb substantive, indeed, the predicate either admits or rejects the article when *ἐγὼ* precedes; but *εἰμι* is then always expressed, as in *Matt.* xxiv. 5. ἐγὼ εἰμι ὁ Χριστός. *Luke* i. 19. ἐγὼ εἰμι Γαβριήλ. The only exception to this rule is *Mark* xii. 6., which is cited faithfully from the Hebrew of *Exod.* iii. 6., though the LXX. have ἐγὼ εἰμι Θεός, thereby plainly intimating that in their judgment ἐγὼ ὁ

Θεὸς would be hardly tolerable. It should seem, therefore, that εἰμὶ is not understood before ὁ δέσμος, and that consequently the sense is interrupted by a parenthesis. As to the *limits* of this parenthesis, some conclude it, without any reason alleged, at v. 8., and others continue it to the end of the chapter, where it is impossible to imagine that, after the solemn doxology, the sense is still incomplete. If, however, the thread be resumed in v. 14., the whole reasoning is perfectly connected and conclusive : —“ For this cause I, Paul, the prisoner of Jesus Christ—for ye have doubtless heard both of my divine commission and of the nature of the doctrine which I am commanded to teach (vv. 2—13.)—for this cause, I say (τοῦτου χάριν repeated, v. 14.), I pray to God, who has been thus merciful in calling you, that ye may be strengthened with might by his Spirit (v. 16.), that so Christ may dwell in your hearts.” On this supposition ἐγὼ ὁ δέσμος is the very form usual in similar instances. See on *Luke* xviii. 13. So in the first verse of the next chapter, where the particle οὖν is simply the *quæ cum ita sint* of Cicero, which does not indicate a resumption, but introduces a peroration. “ These things being so,” says St. Paul, i. e. God having thus called you to partake in the covenant of mercy, “ I exhort you to walk worthy of your vocation:”—and, accordingly, the remainder of the epistle is devoted to moral precepts. MIDDLETON. —[WHITBY, MACKNIGHT, WOLF, ELSNER, ROSENMULLER, GROTIUS, HAMMOND, &c.]

Ver. 2. τὴν οἰκονομίαν τῆς χάριτος τοῦ Θεοῦ. Some understand this as a simple periphrasis for *apostleship*, and implying no more than ἡ χάρις in vv. 7, 8. *Rom.* i. 5. and elsewhere; but it rather means *the gracious dispensation of God*, by which salvation was extended to the Gentiles, through the instrumentality of St. Paul. By a common figure τῆς δοθείσης is put for τὴν δοθεῖσαν, and may be rendered *committed to my trust* (εἰς ὑμᾶς) *in order to communicate it to you.* Compare *Col.* i. 25. MACKNIGHT.—[SCHLEUSNER.] - Of μυστήριον, the nature of which is explained in v. 6., see on *Matt.* xiii. 11. *Rom.* xvi. 25. St. Paul had briefly (ἐν ὀλίγῳ) adverted thereto in chap. i. 9, 10. ii. 11. sqq. Comparatives formed from superlatives, as ἐλαχιστότερος in v. 8., are highly emphatic. So μειζότερος, 3 *John* 4. The superlative ἐλαχιστότατος is found in Sext. Empir. IX. p. 627. From 1 *Cor.* xv. 9. it may be gathered that the Apostle alludes to his former persecution of the Church. GROTIUS, WETSTEIN, WHITBY, &c. In v. 9. the true reading is οἰκονομία, which is exhibited, instead of κοινωνία, in most of the best MSS. and Fathers. Compare v. 2. GRIESBACH. It is disputed by the commentators whether κτίσαντι refers to the original creation of the world, or to the new creation under the Gospel. Both may be very properly included; for as God created all things at first

by Jesus Christ, so he called the Gentiles out of the darkness of idolatry into the light of the Gospel, thus making them new creatures by Christ also. HAMMOND, DODDRIDGE, &c. By ἀρχαὶ and ἐξουσίαι (v. 10.) are meant the different orders of angels; and it appears from 1 *Pet.* i. 12. that the mystery of the Gospel had not been fully comprehended by them. Of πρόθεσις see on *Acts* xi. 19. The E. T. takes αἰώνων for αἰωνίαν, which gives a good sense; but compare *Col.* i. 26. whence, perhaps, the words may mean *according to the disposition of the ages*; i. e. of the *Patriarchal, Jewish, and Christian* dispensations. See also v. 9. *supra*. WHITBY, LOCKE, MACKNIGHT, &c.—[WELLS, &c.] It has been doubted whether ἐκκακεῖν refers to St. Paul himself or to the Ephesians; but the Apostle means to say that his converts had no reason to regret his sufferings, which, instead of being a reproach to them, were a subject of rejoicing, as they were a convincing proof of his sincerity in the cause of the Gospel. The relative ἥτις, by a common syntax, agrees with δόξα, instead of θλίψει. MACKNIGHT, CHANDLER, WHITBY, WETSTEIN, &c.

Ver. 15. ἐξ οὗ. This may either refer to the Father, after whom both men and angels are called the sons of God; or to Christ, by whom they are united into one body, under himself as the head. The latter reference accords best with the tenor of the epistle. Compare chap. i. 10. DODDRIDGE.—[WHITBY.] Of πατριὰ see on *Luke* ii. 4. As there is no article, πᾶσα πατριὰ must not be rendered with the E. T. *the whole family*, but *every family*; and it appears from Theophylact that the ancients understood several *families*, both in earth and heaven. The Apostle seems to intimate that all distinction of country, rank, and family would be done away in the Church of Christ. MIDDLETON. Of τὸν ἔσω ἄνθρωπον (v. 16.) see on *Rom.* vii. 13. and take δυνάμει adverbially for δυνατῶς. In what follows the Apostle reverts to the metaphor of the temple or building, into which Jews and Gentiles are framed together (*Ephes.* ii. 19.), with an indirect allusion to the temple of Diana, which, being built on marshy ground, required especial care to secure a proper foundation for it. See *Plin. N. H.* XXXVI. 14. Hence the metaphors of breadth, depth, height, and length, borrowed from the proportions of a building; and those contained in the participles ἐρριζωμένοι and θεμελιωμένοι, which are again used in *Col.* ii. 7. So also *Lucian. Salt.* 34. ῥίζαι καὶ θεμέλιοι τῆς ὀρχήσεως. With respect to v. 19. the sense is best derived from *Ephes.* i. 23. WHITBY, WOLF, WETSTEIN, MACKNIGHT, KOPPE, &c. The sublime doxology in vv. 20, 21. may, for its variety and emphasis, be compared with the celebrated passage of Thucydides, where he describes in a select variety of synonymous words the utter overthrow of Nicias and all his forces. *Thucyd.* VIII. 87. κατὰ

πάντα γὰρ πάντως νικηθέντες κ. τ. λ. BLACKWALL. As to the construction, to the niceties of which the elevation of the writer's mind rendered him indifferent, ὧν must be resolved into ἐκείνων ᾧ, and the genitive is properly governed by ὑπερεκπερισσοῦ, as in *Matt. v. 37*.

CHAPTER IV.

CONTENTS:—*Exhortation to unity*, vv. 1—16.; *to newness of life*, vv. 17—24.; *and to avoid all evil deeds and malevolent passions*, vv. 25—32.

Verse 2. ἀνεχόμενοι. Some supply ἵνα, placing a colon at προῳός; but it is quite in St. Paul's manner to write without regard to strict propriety of syntax; so that, as if περιπατεῖτε had preceded, he changed the construction, which required ἀνεχομένων, in agreement with ὑμᾶς. GROTIUS, ELSNER.—[DODDRIDGE, MACKNIGHT, &c.] In commencing the practical part of the epistle, the Apostle recommends above all things a spirit of unity and concord, upon the principle that the Church of Christ is one body, of which all the members are anointed by the same Spirit, look to the same reward, serve the same Master, and profess the same faith, into which they are admitted by one baptism, and thus become the adopted children of the same Triune God. Add to this (vv. 7—16.), that the different gifts and offices which Christ appointed in the Church, after his ascension into heaven, tend to the mutual edification of the faithful, to prevent breaches and heresies in the Church, to expose the artifices of those who lie in wait to deceive, and thus, by uniting all in love and charity, to perfect and support the whole fabric, under the authority of Christ, the head. With the expression συνδέσμῳ εἰρήνης compare Ovid. Met. I. 25. *Dissociata locis concordi pace ligavit*: and with the argument of the Apostle compare that of *Mal. ii. 10*. where the prophet exhorts the Jews to unity. Upon μία πίστις in v. 5. the Papists ground an argument for non-salvation out of the pale of the Romish Church; and upon εἰς Θεὸς in v. 6. the Socinians attempt to build up their peculiar creed. But it is clear that this *one faith* contained neither the doctrines in which the Papists differ from us, nor those in which we differ from them; but the creed established by the authority of the Apostles, and received from the earliest times as a perfect system of all things necessary to salvation: and though it is true that there is *one*, who is both *one God* and *the Father*, it is no less true that there is also *one*, who is *one God* of the same essence, and the Son; and that as the *one Lord* and

one Spirit do not exclude the Father from being God, so neither does God the Father exclude the Son and Holy Spirit from being God, only from being God the Father. Irenæus and other fathers refer the three distinct forms $\delta\ \epsilon\pi\iota\ \pi\acute{\alpha}\nu\tau\omega\nu\ \kappa.\ \tau.\ \lambda.$ to the Father, Son, and Holy Ghost respectively. WETSTEIN, MACKNIGHT, WHITBY, WATERLAND, &c. With v. 7. compare *Rom.* xii. 3. and see note *in loc.* Before λέγει (v. 8.) understand ἡ γραφή. The citation is from *Psalms* lxviii. 18. which applies immediately to God's victory over the Egyptians, and the spoils with which he enriched the Israelites; but the Jews themselves referred it spiritually to the Messiah, and it is explained by the Apostle to prefigure the triumph of Christ, who, by his ascension, completed his victory over the devil and his angels, leading those captive who enslave mankind. Compare *Col.* ii. 15. There is a supposed allusion to the custom of victorious generals, who distributed gifts to their soldiers; and the phrase αἰχμαλωτεύειν αἰχμαλώτους is frequently used in the O. T. to denote a victory over those who had before been conquerors. See *Numb.* xxi. 1. *Deut.* xxi. 10. *Judg.* v. 12. 28. 1 *Kings* viii. 46. 65. 1 *Chron.* xvi. 3. 2 *Chron.* xxviii. 5. 11. 17. For ἔδωκε the LXX have ἔλαβες, the Hebrew verb נָתַן signifying both *to give* and *to receive*; nor is the sense materially affected whether it be *received gifts for men*, or *gave gifts to men*. HAMMOND, WHITBY, DODDRIDGE, &c. It is the Apostle's object to prove that the gifts shed upon the converts after Christ's ascension proceed from that same Jesus, whose incarnation, death, and ascension has purchased the salvation of the world. The abode of the Messiah in heaven was not doubted by the Jews: and it is here argued from the Psalmist that he must also have appeared upon earth. Many interpreters explain the words κατώτερα μέρη τῆς γῆς of Christ's *descent into hell*; others understand it of his *burial*, from *Psalms* lxiii. 9. *Matt.* xii. 40.; and others again of his *incarnation*, from *Psalms* cxxxix. 15.: but, as opposed to his resurrection and glorious ascension into heaven, it seems rather to include his *coming down upon the earth*, his taking upon him our nature, his living in the lowest condition, and his dying an ignominious death. MACKNIGHT, PEARSON, &c.—[WHITBY, WOLF, ROSENMULLER, &c.] With v. 10. compare *Ephes.* i. 23. iii. 13. and of the spiritual gifts and their uses (vv. 11, 12.) see on 1 *Cor.* xii. 28. The verb ἔδωκε refers to v. 8. and the meaning is that the various gifts were adapted to *apostles, prophets, &c.* respectively. Of καταρτισμὸν see on 1 *Cor.* i. 10. In the following verses there is a beautiful comparison between the growth of a Christian and the natural growth of the human body, from which the Apostle seems at last to revert to the metaphor of a building, of which the foundation was laid *in love*. Of τέλειος ἀνὴρ, as opposed to ῥήπιος, see on 1 *Cor.* xiv. 20. Hence, it signifies little whether ἡλικία be rendered *stature* or *age*. See on *Matt.* vi. 27.

With the metaphor in v. 14. compare Plutarch. *de Aud. Poet.* p. 106. *μη παντὶ λόγῳ πλάγιον ὥσπερ πνεύματι παραδιδούς ἑαυτὸν.* The allusion contained in the noun *κυβεία* to the *loading of dice*, as practised by gamesters, is explained by the subsequent clause, in apposition, of the *methodical* plan of deceit, practised by Judaizing and other teachers; the preposition *ἐν* denoting the *means*. Compare *Ephes.* vi. 11. A difference of opinion exists as to the meaning of the phrase *ἀληθεύοντες ἐν ἀγάπῃ*, which some compare to *ministers* as enjoined to *teach true doctrine*; others to Christians generally, as maintaining the truth with *charity*; but it seems to be a simple periphrasis for *having sincere charity*. Thus *ὁσιότητι τῆς ἀληθείας*, *sincere piety*, in v. 24. *infra*. HAMMOND, ROSENMULLER, ELSNER, &c.—[MACK-NIGHT, &c.] The verb *αὐξάνειν* may have an active signification, as in 1 *Cor.* iii. 5, 6. or *κατὰ* may be supplied before *τὰ πάντα*. Of *ἐπιχορηγία* in v. 16. see on 2 *Cor.* ix. 10. After *σῶμα* the repetition of *σώματος* is not pleonastic for *ἑαυτοῦ*. The sense is—From which head, the entire body of Christians, duly compacted together, some acting as an eye, others as a hand (1 *Cor.* xii. 15.), by the assistance which the several parts or joints give to each respectively and collectively, according to their particular endowments, tends to its own support as a whole, while all its members grow together in love, and mutually edify each other. WHITBY.

Ver. 17. *μαρτύρομαι.* E. T. *I testify*: rather *I implore*: and so 1 *Thess.* ii. 12. Thuc. VI. 80. The Apostle now proceeds to exhort the Ephesians to throw off the follies and vices of Paganism, and to walk in newness of life; cautioning them against those vices which were peculiarly prevalent among the Heathen, enforcing the opposite virtues, and inculcating the several relative duties. That *ματαιότης* sometimes signifies *idolatry*, of which Ephesus was a great example, see on *Acts* xiv. 14. Here, however, the word may be taken perhaps in a wider sense to include *perverseness* generally, as *Psalms* xxxi. 6. *Prov.* xiii. 11. DODDRIDGE, SCHLEUSNER. With v. 18. compare chap. ii. 12. *Rom.* xi. 7. In v. 19. the participle *ἀπηλγνκότες*, which signifies *having ceased to feel pain or sorrow*, is here metaphorically applied to those who are *insensible to shame or remorse*. Schol. on Thucyd. II. 42. *ἀπαλγῆσαντας*, *ἀντὶ τοῦ παυσαμένους ἀλγείν.* Of *πλεονεξία* see on *Ephes.* v. 1. After *ἠκούσατε* and *ἐδιδάχθητε* in v. 21. must be supplied *ὑπ' ἐμοῦ*, and *αὐτὸν* and *αὐτῷ*, as referred to *Χριστὸν*, must be understood of the *religion of Christ*. There is some difference of opinion respecting the connection of *ἀποθέσθαι ὑμᾶς* in v. 22., which some refer to v. 17. and others to v. 20., but the usual ellipsis of *ὥστε* renders the construction complete. Of the allusion see Horne's *Introd.* Vol. III. p. 498. and compare *Rom.* vi. 6. xiii. 14.

Gal. iii. 17. GROTIUS, LOCKE, WHITBY, ROSENMULLER, MACK-NIGHT, RAPHELIUS.

Ver. 25. τὸ ψεύδος. *A habit of lying.* In many cases lying was tolerated and even encouraged by the Heathens. Thus Menander: Κρεῖττον δ' εἰλεῖσθαι ψεύδος ἢ ἀληθὲς κακόν. Against this vice the Apostle urges the ill effects of a want of mutual confidence upon society at large. With respect to the precept in v. 26. it is observable that *anger* is not forbidden on proper occasions and to a moderate extent; but carried beyond a salutary limit it becomes sin. Compare *Rom.* xii. 19, 20. It was a custom of the Pythagoreans, according to Plutarch (*de Frat. Amor.* p. 488.), that those who had been engaged in a quarrel, πρὶν ἢ τὸν ἥλιον δύναται, τὰς δεξιὰς ἐμβάλλοντες ἀλλήλοις, καὶ ἀσπασάμενοι διελύοντο. Compare *Hom.* II. A. 81. and for a like expression see *Deut.* xxiv. 15. By διαβόλω some understand simply a *calumniator*, who would take advantage of a violent fit of passion to misrepresent the cause of it; but the article is clearly used κατ' ἐξοχήν, and Satan doubtless uses anger as a means to provoke mischief. The Jews believed that an angry man was subject to the dominion of fiends. WHITBY, HAMMOND, KYPKE, SCHOETTGEN, KOPPE. Among the ancients *theft* (v. 28.) was a common vice, and sometimes, particularly in Sparta, encouraged by law; as a preservative against which industry is again urged in 1 *Thess.* iv. 11, 12. There is a similar precept in Phocyl. p. 143. Ἐργάζεσθαι, μοχθῶν ὥς ἐξ ἰδίων βιοτεύουσιν, Πᾶς γὰρ ἄεργος ἀνὴρ ζῶει κλοπίμων ἀπὸ χειρῶν. In v. 29. πᾶς λόγος σαπρὸς κ. τ. λ. is the *nil dictu* *foedum* of Juvenal: and οἰκοδομὴν τῆς χρείας means *useful edifying*. Some would render δοῦναι χάριν simply to *gratify*; but it rather means to *communicate spiritual grace*. Compare 2 *Cor.* ii. 15. WHITBY, WETSTEIN, GROTIUS, ELSNER.—[MACKNIGHT, &c.] In v. 30. the verb λυπεῖτε is used with reference to the habits and passions of men, and to *grieve* the Holy Spirit is to oppose his influences. Hence it appears that they may be opposed, and are not irresistible. With the last clause of the verse compare chap. i. 13, 14. WHITBY, PYLE.

CHAPTER V.

CONTENTS:—*General exhortation to practical holiness*, vv. 1—20. *Duties of wives and husbands*, vv. 21—33.

Verse 1. γίνεσθε οὖν κ. τ. λ. The particle intimates a connection with the foregoing chapter; and τέκνα ἀγαπητὰ is used

to show that children, who share a father's love, are bound to imitate his example. In *προσφορά* and *θυσία* there is an allusion to the doctrine of the atonement, of which see on *Matt. xx. 28.* and the phrase *ὁσμὴ εὐωδίας* is applied, *more Judaico*, to denote such a sacrifice as God is pleased to accept. Compare *Gen. viii. 21.* and see *Levit. i. 4. iv. 31. John i. 5. xlii. 7, 8.* WHITBY, LOCKE. Respecting the meaning of the word *πλεονεξία* in v. 3. there is much difference of opinion. From the connexion in which it stands, many understand it here, as in chap. iv. 19. of *inordinate carnal appetite*, or of *amassing wealth by prostitution*: but it is at least doubtful whether it will admit of either of these senses. Now it should seem from *Col. iii. 5.* that in v. 5. *infra* the parenthetical clause *ὃς ἐστὶν εἰδωολάτρης* refers to *πλεονέκτης* only, which therefore has no immediate connexion with *πόρνος ἢ ἀκάθαρτος*. Hence the E. T. is right in retaining the ordinary acceptation of the word; and it is clear that a *covetous* man, who trusts to his riches more than his God, is more properly called an *idolater* than one addicted to sensual habits. Probably the clause was suggested to the Apostle's mind by *Psal. cxix. 36.* where the LXX use *πλεονεξία* for *idolatry*. SCHLEUSNER, WAHL, MACKNIGHT, &c.—[HAMMOND, LOCKE, ELSNER, ROSENMULLER, &c.] Of *ὀνομάζεσθαι*, to *approve*, see on 1 *Cor. v. 1.* The terms *αἰσχροτής*, *μωρολογία*, and *εὐτραπεία* imply *lewdness*, *levity*, and *impurity* in conversation. Plautus has the word *morologus* in *Pers. I. 1. 50.* and he elsewhere employs *stultiloquium*: and *εὐτραπεία*, which properly means a *well-timed discourse*, and is so used in a good sense by Aristotle, may signify in a bad sense an *indelicacy couched in a double meaning*. As opposed to these expressions *εὐχαριστία* is sometimes explained by *innocently agreeable conversation*; as in *Xen. Cyr. II. 2. 1.* *εὐχαριστότατοι λόγοι*: but the use of the word in the N. T. rather suggests the idea of *such edifying conversation* as naturally produces *thanksgiving* to God. Compare v. 19. *infra. Col. iii. 15. iv. 6.* HAMMOND, MACKNIGHT.—[KOPPE, SCHLEUSNER, ROSENMULLER, &c.] Of the import of the article before *Χριστοῦ καὶ Θεοῦ* in v. 3. and of the various reading in v. 9. see *Horne's Introd. Vol. II. pp. 294. 197.* respectively. From v. 6. it should seem that a notion prevailed that the vices here reprobated were still looked upon as venial, as they had been considered by the Heathen philosophers. Thus *Cic. pro Cael. 12.* *Abhorret non modo a licentia hujus sæculi, verum etiam a majorum consuetudine atque concessis: quando enim hoc non factum est? quando non permissum? quando reprehensum?* See also *Epict. Encheir. 47. Sext. Empir. Hyp. III. 24.* The nouns *υἱοὶ* and *τέκνα* (v. 8.) are used as in *Ephes. ii. 2.* and *σκότος* and *φῶς* as in *Rom. xiii. 12. et passim.* WHITBY. Of *δοκιμάζειν* see on *Rom. i. 27.*

Ver. 11. συγκοινωνεῖτε. As this verb denotes a *participation* in religious ceremonies, the Apostle doubtless alludes to the Eleusinian and other mysteries; inasmuch as they were not too sacred, but too infamous to be mentioned. That they were so is well known; and they only required to be exposed by the *light* of the Gospel to evince their impious enormities. There is a *meiosis* in the adjective ἀκάρποις, which denotes *pernicious*, as in τὰ μὴ καθήκοντα, *Rom. i. 20.* With respect to the clause πᾶν τὸ φανερούμενον in v. 13. there is great difference of opinion. Many, with the E. T., take the participle in an active sense, which is very harsh after φανεροῦνται in the passive. It is much better therefore to adopt a passive signification, thus:—*But all their hidden abominations being brought to the test of the Gospel, are shown* in their true colours; *for every thing which is made manifest*, or, that alone which does not seek concealment, *is light*, and therefore capable of detecting error. This interpretation accords with the illustrative citation following, which, though it occurs in no part of Scripture, is plainly founded upon *Isaiah lx. 1.* and is thus applied:—*Arise from thy sleep of Pagan ignorance, and Christ shall enlighten thee;* i. e. the light of the Gospel shall enable you to see the folly of your former practices. It has been suggested with some plausibility, that the citation consists of three lines of a canticle, or psalm, which was sung in the church or at love-feasts; to which there is a more direct allusion in v. 19., where these spiritual melodies seem to be contrasted with the lewd songs of the Bacchanalian orgies, of which drunkenness formed an essential part. WOLF, KOPPE, ROSENMULLER, HEUMANN, &c.—[GROTIUS, WHITBY, &c.] There is some obscurity in the words ἐξαγοραζόμενοι τὸν καιρὸν in v. 36. which some understand to mean simply *gaining time*, as in *Dan. ii. 8. LXX.* and explain of the caution necessary to avert the dangers of persecution. This opinion, however, has no support from the context. It rather means *to buy back the time*, i. e. to recover as far as possible the opportunities which have been lost, by improving those which still remain, not only of increasing in piety themselves, but of converting the heathen; more especially in consideration of the evil aspect of the times. See on *Col. iv. 5.* DODDRIDGE, SCHLEUSNER, &c.—[GROTIUS, HAMMOND, MACK-NIGHT, &c.] Of ἀσωτία in v. 18. see on *Luke xv. 13.*

Ver. 21. ὑποτασσόμενοι ἀλλήλοις. The *mutual subordination* here enforced consists in the due performance of all those relative and social duties which the Apostle proceeds immediately to specify; and from which it is not impossible that the early Christians thought themselves relieved in their intercourse with heathens. Compare *1 Cor. vii. 10. sqq. 1 Tim. iv. 1, 2.* These duties are to be rendered ὡς τῷ Κυρίῳ, from a principle of

obedience to Christ. With v. 23. compare *Rom.* xii. 4, 5. *1 Cor.* xi. 3. 7. *Ephes.* i. 22. The last clause, αὐτός ἐστι κ. τ. λ. implies, that as Christ was the Saviour of his body, i. e. the Church, so the man is bound to support and protect the woman. By ῥήματι in v. 26. is meant the Gospel, which is often said to purify, as in *John* iii. 5. xv. 3. xvii. 17. *Tit.* iii. 5. *Heb.* x. 22. *1 Pet.* i. 23.; and in λουτρῷ ὕδατος, which refers immediately to baptismal regeneration, there is also an allusion to the eastern custom of washing a bride; and, in the following verse, to the spotless purity of her attire. Hesych. σπῖλος· ῥυτίς ἱματίου. The word is also used figuratively of the wicked in *2 Pet.* ii. 13. So likewise ῥυτίς, which is properly a freckle on the skin. Etym. M. ῥυτίς· ἡ συνελευσμένη σάρξ. WHITBY, DODDRIDGE, ELSNER, WETSTEIN, LOCKE. In vv. 28. sqq. the argument turns upon the intimate connexion between man and wife, with reference to *Gen.* ii. 24. See on *Matt.* xix. 5, 6. It appears from the Rabbinical writings that the Jews attached a spiritual sense to the formation and union of Adam and Eve, as prefiguring the future union between 'the Messiah and his Church; which, however, as being only imperfectly understood, St. Paul calls a mystery. Tertullian writes: *Sacramentum hoc magnum est, carnaliter in Adam, spiritualiter in Christo, propter spirituales nuptias Christi et ecclesiae.* Upon this absurd translation of μυστήριον by sacramentum, which is adopted by the Vulgate, the Papists have set up marriage as a sacrament. In v. 32. εἰς is for περὶ, as in *Acts* ii. 25. and elsewhere: and in v. 33. πλὴν indicates a return to the main subject of exhortation. The Apostle had started off from the duties of the married state to the mystical union which it typified; and in conclusion sums up the precept, which it was his main purpose to inculcate. WHITBY, GILPIN.

CHAPTER VI.

CONTENTS:—*The duties of children and parents, servants and masters*, vv. 1—9. *The Christian panoply*, vv. 10—20. *Conclusion and benediction*, vv. 21—24.

Verse 2. τίμα τὸν πατέρα κ. τ. λ. See on *Matt.* xv. 4. By ἐντολὴ πρώτη some understand a primary or principal commandment, as in *Matt.* xxii. 38. but the common translation is preferable. Although a general promise is annexed to the second commandment, the fifth, which is also the first of the second table, has a special blessing, which follows in v. 3. It seems from this

passage that the promise of a long life on earth is not cancelled by the more explicit revelation of eternal life, for the clause which limited it to *Palestine* is omitted by the Apostle. Be it observed, however, that the long life of *individuals* is not intended; and it is reasonable to suppose that nations, whose children perform their duty to God and to their parents, will flourish on the earth. WHITBY, MACKNIGHT, &c.—[SCHLEUSNER, ROSENMULLER, KOPPE, WETSTEIN, &c.] In v. 6. ὀφθαλμοδουλεία is that *service* which is rendered of necessity only, and when *the eyes* of the master are upon the work. Theophylact: μὴ κατ' ὀφθαλμοδουλείαν, τουτέστι, μὴ μόνον παρόντων τῶν δεσποτῶν καὶ ὁρώντων, ἀλλὰ καὶ ἀπόντων. The word is used in *Psalms* liii. 5. LXX; but, as well as ἀνθρωπάρεσκοι, it is of very rare occurrence. This last adjective, like ἄρεσκος, is always used in a bad sense. By ἀνιέντες τὴν ἀπειλὴν (v. 9.), which the E. T. rightly renders *forbearing threatening*, is meant *abstaining* from undue *severity* upon pardonable faults, and from general arrogance of demeanour. SCHLEUSNER, PARKHURST, &c. Of προσωποληψία see on *Luke* xx. 21.

Ver. 11. ἐνδύσασθε τὴν πανοπλίαν κ. τ. λ. Compare *Rom.* xiii. 12. 2 *Cor.* vi. 7. *Col.* iii. 12. 1 *Thess.* v. 8. and of the whole passage see Horne's *Introd.* Vol. II. p. 396. III. p. 224. The word μεθόδευαι is applied, as elsewhere, to *military manoeuvres*, though it means an *artifice* or *wile* generally, as in *Ephes.* iv. 14. In v. 12. πάλῃ is transferred from *wrestling to fighting*, and similar confusion is not unusual in the Apostle's metaphors, as, for instance, in *Ephes.* ii. 20. iii. 18. At the same time the sense of the word may well be extended, as in the Latin *equo luctari* in *Sil. Ital.* IV. 240. Of αἷμα καὶ σάρκα, which here denotes *human adversaries*, see on *Matt.* xvi. 17. The expression πνευματικὰ τῆς πονηρίας, which is put for πνεύματα πονηρὰ, *evil spirits*, is explanatory of the ἀρχαὶ, ἐξουσίαι, and κοσμοκράτορες, in the preceding clauses. See above, *Ephes.* i. 21. ii. 2. iii. 10. Our Lord calls the *devil* ἀρχὴν τοῦ κόσμου in *John* xii. 31. and Irenæus speaks of Διάβολον, ὃν καὶ κοσμοκράτορα καλοῦσιν. Compare also *Luke* xxii. 53. and with v. 14. compare *Luke* xii. 35. *Isaiah* xi. 5. lix. 17. HAMMOND, WETSTEIN, ELSNER, WHITBY, &c. With respect to the difficulty in v. 15. it may be observed generally, that too great nicety is not required in assimilating the different arms of Christian and heathen warfare with each other, since for the most part it is sufficiently easy to develop the Apostle's meaning. Some suppose that he merely means to advise an habitual application to the Gospel as a *ready* help in danger; and others, that *to put on the feet* means simply *to provide oneself* with. But ἱρομασία is used to signify a *firm footing* in *Exra* ii. 68. iii. 3. *Psalms* lxxxix. 15. *Zech.* v. 11. LXX. so that there is probably an allusion to the *caliga*, or

military shoe, which was armed with an iron spike, to save the wearer from slipping, as well as a defence from the stakes and traps which were laid in his way. See Juv. Sat. III. 248. XVI. 24. Compare also *Dan.* xi. 7. 21. Hence the expression will refer to that peaceable and charitable demeanour recommended in the Gospel as a security against those obstructions and temptations, which constantly arise from the malice and persecution of enemies, PARKHURST, ROSENMULLER, WHITBY, &c.—[SCHLEUSNER, WAHL, &c.] Much has been said about the misapplication of *σβέσαι* in v. 16., but, independently of its propriety with reference to the epithet *πεπυρωμένα*, the verb admits of an extended signification, so as to include extinction by any means whatever; as, for instance, in Hom. II. Φ. 381. ELSNER, ΚΥΡΚΕ, &c. Of *ἐν παντὶ καιρῷ* (v. 18.) see on *Luke* xviii. 1. The union of *προσευχῇ* and *δέσεις* may only be expressive of *intense fervour*; as again *προσκαρτέρησις* and *δέσεις* in the next verse; though some understand *δέσεις* of *deprecation*, as in *James* v. 10. Το *ἄνοιξις τοῦ στόματος* the parallel expression in *Col.* iv. 3. is *ἀνοίγειν θύραν λόγου*, denoting the *means* of preaching the Gospel, not *confidence* in speaking, which is denoted by the addition of *ἐν παρρησίᾳ*. Compare also *2 Cor.* vi. 11. There may possibly be an allusion to the Apostle's impediment. See *2 Cor.* xii. 7. *Gal.* iv. 14. WHITBY, DODDRIDGE, &c.—[SCHLEUSNER,* KOPPE.] With *πρεσβεύω ἐν ἀλύσει* compare *2 Cor.* v. 20. and see Horne's *Introd.* Vol. II. p. 129.

Ver. 21. *Τυχικός*. See Horne's *Index*. Some would translate *ἐν ἀφθαρσίᾳ* in *immortality*; joining it with *Χριστὸν*, the participle *ὄντα* being understood. But it is properly joined by the E. T. with *ἀγαπώντων*, and correctly rendered in *sincerity*; i. e. proving the sincerity of their love by the holiness of their lives, and by keeping the truths of the Gospel uncorrupted by the various errors of the times. See *2 Cor.* xi. 3. *Gal.* v. 2. GROTIUS, LOCKE, WHITBY.—[WETSTEIN.]

PHILIPPIANS.

CHAPTER I.

CONTENTS:—*St. Paul's affection for the Philippians*, vv. 1—11. *The effects of his imprisonment at Rome*, vv. 12—20. *His readiness either to live or die for the furtherance of the Gospel*, vv. 21—30.

Verse 1. ἐπισκόποις καὶ διακόνους. See on *Acts* vi. 1. xi. 30.

Ver. 5. ἐπὶ τῇ κοινωνίᾳ κ. τ. λ. The Greek commentators here understand κοινωνία of the *liberality* mentioned in chap. iv. 15. and in this sense the noun is clearly used in *2 Cor.* ix. 13. But the reference there is to *persons*, whereas εἰς τὸ εὐαγγέλιον here plainly establishes the ordinary sense of the word, in which it occurs in *1 Cor.* i. 9. *Gal.* ii. 9. and elsewhere frequently. Examples of the use of εἰς for ἐν are sufficiently obvious. GROTIUS, WHITBY, MACKNIGHT, ROSENMULLER, &c.—[MICHAELIS, STORR, PEARCE, &c.] In v. 6. ἔργον ἀγαθὸν is of course interpreted according to the sense affixed to κοινωνία, but that it refers to the work of *conversion to Christianity* is evident from *1 Cor.* i. 8. which is a passage exactly parallel. Some take ὑμᾶς in v. 7., which is repeated at the end of the verse, to be the accusative before ἔχειν, as in the margin of the E. T.; but the Apostle means to say that he could not but have them in his heart, as he knew their sympathies both for his sufferings and his exertions; and that they were therein partakers of the favour and support which God had vouchsafed to himself. MACKNIGHT, NEWCOME, &c.—[HAMMOND, DODDRIDGE, SCHLEUSNER, &c.] The phrase ἔχειν ἐν καρδίᾳ commonly denotes *attachment*, as in *2 Cor.* vii. 3. It is generally supposed that ἀπολογία refers to a *defence*, which the Apostle had recently delivered before the Roman emperor. By ἐν σπλάγχνοις Ἰησοῦ Χριστοῦ (v. 8.) is meant the *most ardent Christian love*, such as Christ had for mankind. From what follows, it appears that the Christian's love (ἀγάπη) towards God and man is enlarged by a right perception of the truth of Christianity, and that a due examination of what

is right and wrong, and the adoption of the former, through grace, tends to advance the glory of God. The word *αἰσθησις*, denoting a *quick perception of truth and error*, occurs frequently in the LXX version of the book of *Proverbs*. Compare also *Luke ix. 45. Heb. v. 14.* With reference to *δοκιμάζειν* it has been proposed to render *εἰλικρινεῖς* (v. 10.) *accurate in judgment*; and some examples are adduced from heathen writers, in which the word is applied to the *understanding*; but there does not appear to be any immediate connection with *δοκιμάζειν*, and in the ordinary sense of *sincere, faultless*, it may be correctly applied to the *lives* of Christians. Compare *1 Cor. v. 8. 2 Cor. i. 12. 2 Pet. iii. 1.* WHITBY, SCHLEUSNER, KYPKE, &c.—[ELSNER.] Of *ἀπρόσκοπος* see on *Acts xxiv. 11.* and of *δοκιμάζειν τὰ διαφέροντα* on *Rom. ii. 17.*

Ver. 12. τὰ κατ' ἐμέ. Scil. πράγματα. My present condition. That the Philippians might not be dispirited, the Apostle tells them, probably in reply to their inquiries, that his imprisonment had conduced to the furtherance of the Gospel. His patience was a proof of his sincerity; and the doctrine which he preached, that the kingdom of Christ did not interfere with the kingdoms of the world, would influence the emperor to release him. It is true, he says, that some preached Christ from impure and party motives, and others in sincerity and love; but still his example caused Christ to be preached, and his religion to be extended. The *Prætorium* has been thought to mean the *Prætor's Court*, and, more generally, *the emperor's palace*, for which sense compare *John xviii. 28. xix. 9. Acts xxiii. 35.*; but from a comparison with *Acts xxviii. 16.* it will rather designate in this place *the quarters of the prætorian guard*; and the soldier, to whom Paul was fastened, would naturally communicate the cause of the Apostle's imprisonment to his comrades, and thence to the public at large. SCHLEUSNER.—[WOLF, MACK-NIGHT, HAMMOND.] From the parenthetical verses (15—18.) it is not to be inferred that Paul rejoiced at the diffusion of a *spurious* Christianity, but that the Gospel was made known, even though the motives of the preacher were not pure. In some of the best MSS. vv. 16, 17. are transposed, and the transposition is adopted by several critics; but the verses are explanatory of v. 15. so that οἱ μὲν ἐξ ἐριθείας, which refers to διὰ φθόνον καὶ ἔριν, should stand first, not to mention that the position of the verb καταγγέλλουσιν clearly establishes the received order. It has been thought that the former party were Jews, but surely these could not have preached Christ at all; so that it is most probable they were Judaizing Christians, who, from envy of Paul's popularity, and actuated by a contentious spirit, endeavoured to oppose or misrepresent his doctrines, and, if possible, increase the severities of his confinement. Other false teachers, however,

may be included as opposed to the οἱ ἐξ ἀγάπης, who, from attachment to Paul and the Gospel, preached (δι' εὐδοκίαν) in good-will the *pure, unadulterated* (as contrasted with οὐχ ἁγνως) doctrines of Christianity. WHITBY, DODDRIDGE, &c. —[GROTIUS, MACKNIGHT, GRIESBACH, &c.] There is some doubt whether σωτηρία in v. 19. is to be understood of *temporal deliverance*, i. e. from imprisonment or persecution; or of *eternal salvation*. Possibly both ideas may be included, in relation to the alternative (v. 20.) of life and death: but the former acceptance, which occurs in *Acts* vii. 25. xxvii. 34. and elsewhere, is more suitable to the context. See v. 25. WHITBY, PYLE, MACKNIGHT, &c. —[DODDRIDGE, SCHLEUSNER.] Of κείμει (v. 17.) see on *Luke* ii. 34., of ἐπιχορηγία (v. 19.) on *2 Cor.* ix. 10., of ἀποκαταδοκία (v. 20.) on *Rom.* viii. 17., and of αἰσχύνησθαι on *2 Cor.* x. 8.

Ver. 21. τὸ ζῆν. That is, *life*, as in Menander: πολλῶν δὲ μεστών ἐστι τὸ ζῆν φροντίδων. Some would render the verse as if constructed thus: ἔμοι γὰρ Χριστὸς κατὰ τὸ ζῆν καὶ κατὰ τὸ ἀποθανεῖν κέρδος, *whether in life or death Christ is my gain*. But the E. T. is unquestionably correct. Having mentioned the alternative result of his present condition, the Apostle compares his prospects under each respectively; whence the inference in v. 22. which seems to be this:—*But since, if I live, this, viz. Christ, i. e. the propagation of Christianity, is the fruit of my labour, I can scarcely tell which I would choose.* To couple γνωρίζω with both members of the sentence, as sometimes proposed, is harsh in the extreme. Of the intransitive use of the verb, which generally signifies *to make known*, there are examples in *Job* xxxiv. 25. *Prov.* iii. 6. LXX. WHITBY, WOLF, &c. —[A. CLARKE, PIERCE, &c.] From this passage it is evident that the Apostle had no idea that the intermediate state between death and the resurrection was a state of insensibility; as, in that case he would have thought it better to live, and promote the cause of Christ, than by dying to fall into insensibility. *To die, and to be with Christ*, are plainly considered as contemporaneous events; and it is no reply to the argument that time unperceived is no time at all; which, though metaphysically true, is too nice a position to be here admitted. Compare *Rom.* xiv. 9. *2 Cor.* v. 8. MACKNIGHT, DODDRIDGE, WHITBY, &c. The E. T. and other versions disjoin προκοπὴν and χαρὰν in v. 25. as if πρίστω did not depend on the former as well as on the latter, although the omission of the article before χαρὰν shows their mutual connexion. So in v. 7. *supra*, ἀπολογία is sometimes taken separately, in the face of ἀπολογία εὐαγγελίου in v. 17. The correct translation is, *to promote your advancement and joy in the faith*; i. e. for your religious improvement and religious comfort. MIDDLETON. —[MACKNIGHT.] It has been well ob-

served that *καύχημα* (v. 26.) is chiefly, if not solely, employed in the N. T. either with reference to the Jews boasting in their law, or, by way of opposition, to the Christian's boast in Christ, as effectual to salvation without the law. WELLS. Of *πολιτεύεσθαι* in v. 29. see on *Acts* xxiii. 1. The verb *πύρειν* in v. 28. properly denotes the *starting* of a horse; and hence to *terrify* generally. Hesych. *πύρεται φοβείται*. Compare *Æsch. D. Socr. III. 16. Diod. Sic. XVII. 34. 57. WETSTEIN, ΚΥΡΚΕ*. There is some difference of opinion respecting the antecedent to the relative *ἥτις*, which some refer to *πίστει* in the preceding verse, others to the *opposition* just mentioned, and others again to the firmness of the Philippians in resisting it. The last opinion is perhaps the best; and the *token of perdition* may signify that their enemies regarded their firmness as an obstinacy, tending to perdition, though they themselves were assured of their sincerity, and of the salvation with which God would reward it. PYLE, MACKNIGHT, &c.—[WHITBY, DODDRIDGE, A. CLARKE, &c.] With v. 29. compare *Matt. v. 12. Acts v. 41. Rom. v. 3. James i. 2.* and of St. Paul's sufferings at Philippi (v. 30.) see *Acts* xvi. 22. sqq. Those who would infer from this passage that faith is the gift of God in such sense that men are purely passive with respect to it, might as well infer that we suffer for Christ's sake without the concurrence of our own wills; for the same expressions apply to both cases. WHITBY.

CHAPTER II.

CONTENTS:—*Unity recommended, and humility enforced by the example of Christ*, vv. 1—11. *The work of salvation, and the sacrifice of faith*, vv. 12—18. *The character and services of Timothy and Epaphroditus*, vv. 19—30.

Verse 1. εἰ τις οὖν κ. τ. λ. This is not an expression of doubt, but an energetic affirmation of the consolations afforded by Christ and his religion. Compare *2 Cor. i. 4.* As *παράμυθιον* denotes *that comfort which is afforded by words*, some understand by *παράμυθιον ἀγάπης* the *persuasive eloquence* of the Apostle's love; but the comfort arising from the Christian's love to God and man may possibly be intended. That *κοινωνία πνεύματος* is to be understood of a *participation* in the gifts of the Spirit, compare *Rom. xv. 30. 2 Cor. xiii. 14.* In v. 2. τὸ ἐν φρονεῖντες is regarded by some as equivalent to τὸ αὐτὸ φρονεῖν preceding; others explain the latter of *moral*, and the former of *doctrinal, concord*; and others, again, suspect that

one of the clauses is a marginal gloss, though the suspicion is authorized by no MS. or version. It is clear, however, from the construction, that τὸ αὐτὸ φρονῆτε conveys a general precept repeated from chap. i. 27. of which the following clauses are particular portions; and it is remarkable that the article is prefixed to ἐν in the latter clause, which is always anarthrous, both in the N. T. and in profane writers, except where there is some kind of reference. The reference seems here to be to what immediately follows, as if the Apostle had said, *Mind ye the one thing, viz., &c.*; and this interpretation, which is favoured by the Vulgate, is farther confirmed by the construction of μηδὲν κατ' ἐριθείαν, which, in having no verb, assumes the form of a proverb, such as might naturally be made a subject of reference. Thus, in μηδὲν ἄγαν there is an ellipsis of ποιεῖτε, exactly as in the instance before us. MIDDLETON, GROTIUS, MACKNIGHT, &c.—[SCHLEUSNER, ROSENMULLER, MARKLAND.] In regard to the injunction in v. 4. it is a distinct precept, referring not to *judgment*, in which we cannot be required to deceive either ourselves or others, but to a practical disregard of selfish interest. There seems, however, throughout to be a caution against strife and wrangling in the exercise of spiritual gifts; faults, against which, from their prevalence at Corinth and in other churches, the Apostle was anxious to guard the Philippians. Hence he urges them to use their own gifts humbly, without envying or depreciating those of others. Compare *Gal.* v. 26. MACKNIGHT.—[WHITBY, WETSTEIN, &c.]

Ver. 6. οὐχ ἀπραγμὸν ἡγήσατο. The lexicons explain ἀπραγμὸς by *direptio, ipsa diripiendi actio*; and the E. T. is right in adopting this signification, which implies that Christ, "being in the form of God, *thought it no act of robbery* or injustice to be *equal with God*;" i. e. to receive from men and angels an acknowledgment of his divine nature and perfections. Strictly speaking, τὸ εἶναι ἴσα may mean perhaps simply *to be like*, as in many places of the LXX. and in *Hom.* II. E. 71. N. 176. *et passim*; but that it here denotes *equality* is evident from *John* v. 18. Compare *Job* v. 14. x. 10. xv. 16. LXX. Ælian. V. H. VIII. 38. See also *Matt. Gr. Gr.* §. 443, 4. To return to ἀπραγμὸς, many modern divines understand it to mean, not the act of robbery, but a *prize*, or *object to be coveted*. So also Theodoret, whose paraphrase runs thus:—"Christ, being by nature God, and equal with the Father, *did not pique himself on his dignity*, as is the manner of those who have attained unmerited honour; but, having renounced his high station, he condescended to the extreme of humility, and assumed the form of man." Against this interpretation the context offers no difficulty, the passage being introduced by the admonition τοῦτο γὰρ φρονέσθω κ. τ. λ., which proposes Christ as an example of giving

up his own dignity for the benefit of others. Somewhat similar is the phrase bestowed on Athanasius by Greg. Naz. T. I. p. 379. οὐ γὰρ ὁμοῦ τε καταλαμβάνει τὸν θρόνον, ὥσπερ οἱ τυραννίδα τινὰ ἢ κληρονομίαν παρὰ δόξαν ἀρπάσαντες. A passage also has been adduced from Heliod. Æthiop. VII. 19. in favour of this exposition; but be it observed that the word there employed is ἀρπαγμα, not ἀρπαγμός, which latter word, though extremely rare, as invariably denotes the *act* of plundering, as does ἀρπαγμα, the *spoil itself*. Compare Plutarch. T. II. pp. 11. 330. Admitting, however, even this interpretation, the text affords the most decisive evidence of the divinity of Christ. He is here described as ἐν μορφῇ Θεοῦ ὑπάρχων, and, without adopting the gloss of Suidas, which explains ὑπάρχειν by προεῖναι, Theodoret makes the humility of Christ to have consisted in relinquishing the dignity of being equal with the Father, which of course it admits him to have enjoyed; and this could only be in a state of pre-existence. Unbelief, indeed, has endeavoured to explain away the force of ἐν μορφῇ Θεοῦ, and the Socinians would interpret it of the power of working miracles. Others, with better reason, understand the *schechinah*, or *glorious light*, in which the Deity is said to dwell (1 Tim. vi. 16.); supposing that that, whereof he divested himself, cannot be his divinity, which he still possessed in his divested state. Now ἐαυτὸν ἐκένωσε strictly means *emptied himself*; and so the Vulgate, *semetipsum exinanivit*. Hence it will mean, not that he threw off his divine nature, but that he was content to lay aside the *brightness of his Father's image*, and to appear in the human form in a lowly condition. At all events, *being in the form of God* signifies *being really God*, just as *taking the form of a servant*, and *being made in the likeness of man*, signifies *being really a man in a state of humility*. In fact, as God has no form whatever, μορφῇ, applied to him, must mean his *nature*; and so it is clearly used by Joseph. c. Apion. II. Θεοῦ φύσιν καὶ μορφήν. BULL, PEARSON, MAGEE, WHITBY, WOLF, PARKHURST, SCHLEUSNER, MACK-NIGHT, &c.—[LE CLERC, SCHLICHTING, CRELLIUS, &c.] Of ἐν ὁμοιώματι ἀνθρώπων (v. 7.) see on Rom. viii. 1. and of εὐρέθῆναι for εἶναι (v. 8.) on Matt. i. 18. It is clear that the *exaltation of Christ* (v. 9.) has reference to his human nature only. Compare John xvii. 1. sqq. Heb. ii. 9. From the more general acceptance in which χαρίζεσθαι is employed, the Socinians argue against the perfection of Christ, but the verb sometimes signifies not only *to give gratuitously*, but also *to do what is acceptable*, as in Acts iii. 14. and even *to give simply*, as in Acts xxv. 16. It has been thought by some that the *name* thus given was that of *Jehovah*, expressed by Κύριος in v. 11.; but in this high sense Κύριος always has the article, so that it is here applied to Christ as *Lord* of his mediatorial kingdom. *Jesus*, or *Saviour*, is clearly the name intended; and before his birth the angel

Gabriel directed that he should be so called. Some also understand the words *ἐπουρανίων καὶ ἐπιγείων καὶ κατὰχθονίων* as a general expression for *all the nations of mankind*; and others as including *angels, men, and devils* (2 *Pet.* ii. 4.); but the two latter terms rather divide mankind into the quick and the dead. See *Rom.* xiv. 9. There is an evident allusion to *Isaiah* xlv. 23. Compare also *Ephes.* i. 21. MACKNIGHT, ELSNER, SCHLEUSNER, &c.—[WHITBY, A. CLARKE, &c.]

Ver. 12. *μὴ ὡς ἐν τῇ παρουσίᾳ κ. τ. λ.* There seems to be no assignable reason for a stricter obedience on the part of the Philippians during the Apostle's absence than when he was present with them; so that it is better to construe these words forward with *κατεργάζεσθε*, than backward, as in the E. T., with *ὑπηκούσατε*. At all events, *μετὰ φόβου καὶ τρόμου* must be joined with *κατεργάζεσθε*, as indicating the difficulty of the work, and the danger of miscarriage. Salvation may not be ours; the fear of losing it will induce the labour not to lose it; and, as it depends upon the future as well as present conduct of our lives, the uncertainty of all future objects will naturally make us tremble at the possibility of failure. Scholiast: *τοὺς γὰρ εἰδότες θέλει ἐπιδέσθαι ῥοπῆς, ἀνάγκη διὰ τοῦτο φοβεῖσθαι, μήποτε καὶ τῆς ἐκείθεν ἐκπέσωσι συμμαχίας*. Compare *Ephes.* vi. 5. DODDRIDGE, HAMMOND, &c.—[PIERCE.] This passage is alone sufficient to establish the co-operation of Divine grace with the free will and free agency of man. God works *in* us, but not *for* us: the *power* to *will* and *do* comes from God, the *use* of that power belongs to man. Unless God gave this power man could neither will nor work; but through the Divine aid he can do both; though the possession of these powers does not necessarily imply the use of them. That the different measures of grace vouchsafed to each individual depends upon God's *good pleasure* does not indicate a respect of persons; for each will be judged according to that which he hath; and the pleasure of God, which must always be good, is not to be scrutinized by man. WHITBY, MACKNIGHT, TOMLINE, A. CLARKE, &c. Of *ἀκραιός* (v. 15.) see on *Matt.* x. 16. and of the expression *γενεὰ σκολιὰ καὶ διαστραμμένη* on *Matt.* xvii. 17. *Acts* ii. 37. Some regard *φαίνεσθε* as an *imperative*, but the E. T. correctly renders it in the *indicative*. Compare *Matt.* v. 14. From the use of the verb *ἐπέχοντες*, it has been thought that there is an allusion to a *beacon* or *watch-tower*, in which lights were *held out* for the direction of seamen: but the metaphor is borrowed, as elsewhere frequently, from the celestial luminaries. Compare *Gen.* i. 14. 16. *Wisd.* xiii. 22. *Ecclus.* xliii. 7. *Ephes.* v. 8. 1 *Thess.* xv. 5. and so Aristid. Panath. p. 136. *πῶς οὐκ ἐκείνοι διὰ πάντων ἐξέλαμπον, ὥσπερ ἀστέρες*. ELSNER, WOLF, WETSTEIN, &c.—[BEZA, &c.] In v. 17. the Apostle represents the faith of the Philippians as

a sacrifice offered to God, and his own blood, shed in martyrdom for its confirmation and the success of the Gospel, as a libation poured thereon. See Horne's *Introd.* Vol. III. p. 358. and compare *Exod.* xxix. 40, 41. *Rom.* xii. 1. xv. 16. HAMMOND, MACKNIGHT, A. CLARKE, &c. Of *λειτουργία* see on *Luke* i. 23.

Ver. 20. *ισόψυχον*. Chrysostom: ὁμοίως ἐμοὶ κηδόμενον ὑμῶν καὶ φροντίζοντα. Compare *Psalms* lv. 13. LXX. Eur. And. 419. *Æsch.* Agam. 1479. Some have rendered it *dear as my life*, as *ἴσον ἐμῇ κεφαλῇ* in Homer: but this sense is not so agreeable with the context. The adverb *γνησίως* is well rendered in the E. T. *naturally*. Properly, the adjective *γνήσιος* denotes a *legitimate son*, not degenerate from his parents; and the import here seems to coincide with ὡς πατρὶ τέκνον in v. 22. Thus Timothy is represented as having the same regard for the spiritual interest of the Philippians as his spiritual father would have had. It appears from *Acts* xxvii. 2. that Aristarchus and Luke accompanied the Apostle to Rome; and other companions had also visited him, as mentioned in the Epistle to the Colossians and Philemon. These must certainly have left him, as they would doubtless have been equally anxious with Timothy respecting the affair of the Philippians; more especially Luke, who had spent much time among them. See *Acts* xv. 5. St. Paul alludes no doubt, in v. 31. to the parties mentioned in chap. i. 15. Of course, πάντες is put, as elsewhere, for πολλοί. Of *δοκιμῇ* (v. 22.) see on *Rom.* i. 27. and compare *2 Cor.* ii. 9. ix. 22. PARKHURST, SCHLEUSNER, MACKNIGHT, &c.—[HAMMOND.] In vv. 25. 30. Epaphroditus is regarded as a *public* minister, rendering to Paul that service, which the Philippians, at a distance, were unable to perform. He has been identified, upon conjecture, with the freedman of Nero, who was the master of Epictetus, and is mentioned in Sueton. Ner. 49. Dom. 14. Tacit. Ann. XV. 55. Of the peculiar import of *συστρατιώτης* see Horne's *Introd.* Vol. III. p. 227. and of *ἀπόστολος* on *Acts* xi. 30. From v. 27. it is clear that the power of healing the sick was only conferred on the Apostle on particular occasions, and for special purposes; as St. Paul would unquestionably have exercised it for the recovery of one so dear to him as Epaphroditus. With reference to such an event, an impostor would not have spared a miracle; and the Apostle's anxiety for his friend, whom he could not relieve, is an incontrovertible proof of his sincerity. Compare *2 Tim.* iv. 20. WHITBY, PYLE, MACKNIGHT, PALEY. For *παραβουλευσάμενος*, *disregarding*, some few MSS. read *παραβολευσάμενος*, *risking*, in v. 30. which many of the best critics, chiefly induced by the fact that the former compound is ἅπαξ λεγόμενον, have admitted into the text. But the verb *παραβουλεύω* is still a regular compound; whereas there is no derivative of βάλλω in the form of βο-

λέω, and if there was, παραβολεύομαι, in the sense of παραβάλλομαι, should be followed by an accusative. Compare Hom. II. Θ. 322. WOLF, ELSNER, SCHLEUSNER, KNAPP, STORR, &c. —[GROTIUS, HAMMOND, WETSTEIN, WAHL, GRIESBACH, &c.] It may seem from the last words of the chapter that the anxiety of Epaphroditus to reach Rome, under the pressure of a severe illness, was the cause of his danger; though τὸ ἔργον τοῦ Χριστοῦ may possibly include his exertions in preaching, while he remained in that city. MACKNIGHT, A. CLARKE.

CHAPTER III.

CONTENTS:—*The Apostle cautions the Philippians against the Jewish zealots, and proposes his own example of dependence on the Gospel alone for salvation, vv. 1—21.*

Verse 1. τὸ λοιπόν. Subaud. κατά. *As for what remains; moreover, not finally,* as in the E. T. Compare 1 Cor. i. 16. 2 Cor. xiii. 11. 1 Thess. iv. 1. It seems that the Judaizing Christians were endeavouring to corrupt the Philippians; and St. Paul, in guarding them against their pernicious tenets, observes that he did not undervalue circumcision, because he had it not; for, in truth, his Jewish privileges were of the highest class; but, being utterly worthless in respect of procuring salvation, he regarded as loss what as a Jew he had formerly considered as gain, and sought justification by faith alone, through Christ Jesus. By τὰ ἀντὶ he means what he had formerly told them by word of mouth, but now thought right to repeat on the principle that *littera scripta manet*. Of the term κύνας (v. 2.) see on Matt. vii. 6. xv. 26. Perhaps the Judaizers are here called *dogs*, by way of retorting upon themselves a term which they applied to the Gentiles, with reference to their contentious and obstinate opposition to the truth. Compare Rev. xxii. 15. As the Apostle called those who assisted him in preaching the Gospel his *fellow-labourers*, so he designates the *false teachers* κακοὺς ἐργάτας, or (2 Cor. xi. 13.) δολίους ἐργάτας, because, instead of building, they undermined the Church of Christ. Opposed to περιτομή, the *true* circumcision of the heart, the word κατατομή denotes a *mere mangling* of the flesh, and is finely contrived to express the pernicious tendency of the doctrine, which insisted upon circumcision as essential to salvation, and to include perhaps the idea of the *excision* of its professors from the privileges of the Gospel. Compare Acts vii. 51. Gal. v. 22. The expression is clearly a position of the *res pro personâ*, or the abstract for the concrete. WHITBY, MACKNIGHT, DODDRIDGE,

&c. In v. 3. the majority of MSS. read πνεύματι Θεοῦ, and to this reading many modern editors give the preference; but πνεῦμα Θεοῦ is nowhere used to signify the *Holy Spirit*, unless there be a reason for omitting the article; not to mention that the context here plainly requires us to understand πνεύματι adverbially, as in *Rom.* viii. 13. and elsewhere frequently. The duty of worshipping the Holy Spirit is entirely foreign from the reasoning: for the Apostle's object is to declare the inefficacy of circumcision to salvation; and to *worship God spiritually* is plainly said to be the essence of true religion, as distinguished from the barren ceremonial observances, on which the Jewish opponents of Christianity appeared to set a value. Compare *Rom.* ii. 25. sqq. MIDDLETON.—[WETSTEIN, GRIESBACH, &c.] With ἔχων (v. 4.) supply εἰμί. It is clear that περιθῆσιν is to be limited by the supposition that the privileges, enumerated in the following verses, afforded any substantial ground of confidence. Of these privileges see Horne's *Introd.* Vol. III. pp. 265. sqq. and compare *Acts* xxii. 3. xxvi. 4, 5. *Rom.* ix. 4. Some editions have περιτομή (v. 5.) in the nominative, but in this case the article would be requisite, and the sense would be, *My circumcision was* &c. Hence περιτομή in the dative is doubtless correct, which properly omits the article. Moreover, adjectives of time, ending in ἡμέρος and αἰος, are applied to *persons*, rarely to *things*; and the whole construction would be disturbed by making περιτομή a nominative; for the Apostle himself, both before and after the words in question, is the subject of discourse. Thus the syntax is, *in respect of circumcision* circumcised on the eighth day. MIDDLETON.—[SCHLEUSNER.] By δικαιοσύνη ἐν νόμῳ (v. 6.) is clearly meant that *justification* for which the Jews maintained that the law was available. Hence, in v. 9. the Apostle speaks of τὴν ἐμὴν δικαιοσύνην τὴν ἐκ νόμου, as opposed to τὴν ἐκ Θεοῦ δικαιοσύνην, of which expressions the one denotes a justification to be obtained by moral obedience, and the other that justification which is the free gift of God, on condition of faith. Compare *Rom.* iii. 21. *Gal.* iii. 21. MACKNIGHT.

Ver. 7. ἅτινα ἦν μοι κέρδη, κ. τ. λ. St. Paul's meaning is, that he considered all things in which he formerly gloried, and indeed all worldly advantages whatsoever, as worse than useless in procuring a *meritorious* justification. The words κέρδη and ζημία imply properly the *gain* and *loss* of traffic; and it has been thought that St. Paul was among those whom the Jews in Jerusalem had excommunicated and spoiled of their goods. See *Heb.* x. 33, 34. But ζημία more especially signifies a *loss at sea*, when the freight is thrown overboard for the sake of saving the ship. Compare *Acts* xxvii. 10. 21. Thus understood, the term gives a beautiful sense to the passage:—"In beginning the

voyage of life," says the Apostle, "I proposed to purchase justification by studiously observing the ritual and moral precepts of the Law; but, after my conversion, I threw this merchandize overboard, as of no value in procuring salvation; and this I did for the sake of the knowledge of Christ, and the means of salvation through him, regarding his resurrection from the dead as a pledge and security of my own." MACKNIGHT.—[DODDRIDGE.] Hesychius explains σκύβαλον in v. 8. by κόπρος, in which sense it is generally found; and so the E. T. As derived, however, *quasi* κυσίβαλον, from κυσὶ and βάλλειν, it means generally *refuse* of any kind, as in *Ecclus.* xxvii. 4. LXX. Hence also the verb σκυβαλίζεσθαι in *Ecclus.* xxvi. 28. ELSNER, ΚΥΡΚΕ. There is an ellipsis of ἔνεκα before τοῦ γινῶναι in v. 10. which connects with the first clause of v. 8., the intervening passage being parenthetical. A participation in Christ's sufferings, and conformity to his death, imply, temporally, to suffer persecution and death, if necessary, for his sake; and spiritually, to die unto sin, so as to be like him at the resurrection. WHITBY. In vv. 12—14. the metaphor is taken from persons running in a race, in which the joyful resurrection is the prize. Compare 1 *Cor.* ix. 25. sqq. and see Horne's *Introd.* Vol. III. p. 507. Some refer the verb τετελείωμαι to *perfection* simply, as implying that it was unattainable in this world, in opposition to the value attached by the Judaizers to legal obedience; but it is doubtless, like διώκω and καταλάβω, an agonistic term; and so it is applied to victors who obtained the prize in Phil. Jud. p. 74. *ὅταν τελειωθῇς καὶ βραβείων καὶ στεφάνων ἀξιώθῃς.* Compare *Heb.* xi. 40. With a like allusion, τέλειοι in v. 15. may mean, in a limited acceptance, *those who strive for the prize*; though it may also mean *full-grown Christians*, as opposed to those weaker brethren whose understandings have yet, by God's grace, to be farther enlightened. Compare *John* vii. 17. WHITBY, MACKNIGHT, WOLF, LOESNER, &c.—[PIERCE, LE CLERC.] The use of the verb καταλαβεῖν seems to have suggested that of κατελήφθην in a somewhat different sense, in allusion, most probably, to the manner in which St. Paul was *laid hold of* by Christ, as a candidate for the prize, at his conversion. It is remarked, that new candidates in the Grecian games were led to the stadium by some person of experienced reputation. GROTIUS, DODDRIDGE, &c. In v. 12. supply δεῖ before στοιχεῖν and φρονεῖν. Whatever progress each has made in his Christian course, let there be no breach, says the apostle, of Christian unity. With the phrase κανόνι στοιχεῖν compare *Gal.* vi. 16. In some MSS. κανόνι only, and in others τὸ αὐτὸ φρονεῖν also, are omitted; but the whole passage is probably genuine. WETSTEIN, WOLF, &c.—[GRIESBACH.]

Ver. 17. οὕτως. *Thus*; i. e. running the race as above de-

scribed. Properly, *τύπος* denotes a *mark, emblem, or representation*; and thence an *example*; as again in 1 *Thess.* i. 7. 2 *Thess.* iii. 9. *Tit.* ii. 7. 1 *Pet.* v. 7. In the plural *ἡμᾶς* Paul included *Timothy* (*Phil.* i. 1.), and perhaps *Silas*, who assisted him in converting the Philippians. With *περιπατοῦσιν* (v. 18.) there seems to be an ellipsis of *ἐτέρως*; and the description in these two verses of the Judaizing teachers agrees with what the Apostle has said of them in other places. Compare *Rom.* xvi. 18. 2 *Cor.* xi. 13. 15. 20. 1 *Tim.* vi. 5. *Tit.* i. 11. Of *τέλος* see on *Rom.* vi. 19. It is clear that *ἀπωλεία* relates, not, as some have thought, to the destruction of others, but of the teachers themselves. Compare *Jude* 13. A like expression is frequent in the Rabbinical writings. WHITBY, MACKNIGHT, &c.—[WAKEFIELD.] From the use of the verb *πολιτεύεσθαι* in *Acts* xxxii. 1. *Phil.* i. 27. its derivative *πολίτευμα* in v. 20. may be rendered, as in the E. T. *conversation*; and the sense will be, *Our conduct ought to be such as becomes those who are preparing for heaven*. Some take *πολίτευμα* for *πόλις*, thus: *Our city is in heaven*; i. e. *the heavenly Jerusalem*; which does not accord with the previous context. Others, however, much more correctly, have *Our citizenship is in heaven*; so that we do not, as the Judaizers (v. 19.), *mind earthly things*. See *Col.* iii. 1—3. and compare *Ephes.* ii. 19. HAMMOND, BEZA, WOLF, RAPHELIUS, &c.—[LE CLERC, &c.] It is scarcely possible to connect *ἐξ οὗ* with *πολίτευμα*, so that it is better to consider it as referring, with *τόπον* understood, to *οὐρανοῖς*. PIERCE. With v. 21. compare 1 *Cor.* xv. 21. sqq. 43. 48, 49. 51. sqq. The expression *σῶμα τῆς ταπεινώσεως* is a Hebraism, of which similar instances have been repeatedly noticed, for *σῶμα ταπεινόν*. So also *σῶμα τῆς δόξης*. It is remarkable that Christ is here said to subdue all things to himself by *his own* working, though the same subjection is elsewhere, as in 1 *Cor.* xv. 25., ascribed to the Father. See on *John* ii. 18. and compare 1 *Pet.* iii. 18. From the corresponding clause in 1 *Cor.* xv. 58. it is clear that this chapter should include the first verse of the following. MACKNIGHT, DODDRIDGE, &c.

CHAPTER IV.

CONTENTS:—*Exhortations to constancy, unanimity, moderation, and virtue in general*, vv. 1—9. *The liberality of the Philippians thankfully acknowledged*, vv. 10—20. *Salutations and benediction*, vv. 21—23.

Verse 3. *σύζυγε γνήσιε*. Much idle conjecture has been wasted upon this expression. One thing is certain, that, whether

Paul was married or not, he would not have addressed his wife, as some would have us imagine, in the masculine; and, although *σύζυγος* might perhaps be regarded as equivalent with *σύνεργος* (*Phil.* ii. 28.), Epaphroditus, the bearer of the letter, would scarcely be thus apostrophized. Others have therefore thought the husband either of Euodias or Syntyche to be meant, but it is not certain that they were both women, though it is probable they were deaconesses of the church at Philippi. Perhaps one of the *bishops* or *deacons* mentioned in chap. i. 1. is intended. Some, again, have thought that *Syntyche* (*Συντρίχης*) was the husband of *Euodias*. MACKNIGHT, PYLE, WHITBY, &c.—[ERASMUS, HAMMOND, WOLF, SCHLEUSNER, &c.] It seems that these persons had differed on some points of doctrine or discipline, probably through the interference of some Judaizing teachers; and that the women mentioned afterwards had endeavoured not only to compose their differences, but otherwise to advance the true faith. Clement is generally supposed to have been one of the apostolical fathers, and Bishop of Rome; whose Epistle to the Corinthians is still extant. MACKNIGHT. Of *βίβλον ζωῆς* see on *Luke* x. 20.

Ver. 5. τὸ ἐπιεικές. For ἡ ἐπιεικέα, *forbearance*. This Christian grace includes meekness under provocation, ready forgiveness of injuries, candour, gentleness, and a complete control over the passions. Compare *Tit.* iii. 2. *James* iii. 17. Some understand the words ὁ Κύριος ἐγγὺς of *Christ's coming to destroy the Jews*; and others, of *his being at hand to punish the contentious and quarrelsome*, with reference to the dispute of Euodias and Syntyche. It rather means that *the Lord is at hand to succour on all occasions*; so that there is no need for over anxiety (v. 6.). Of μηδὲν μεριμνᾶτε see on *Matt.* vi. 25. and of the kinds of prayer enumerated by the Apostle, see Horne's *Introd.* Vol. III. p. 330. By the *peace of God* some understand the peace which the righteous will hereafter enjoy in heaven; but it rather means that inward satisfaction which arises to the pious in this world, from a sense of God's favour, and which will act as a *safeguard* in the hour of trouble and temptation. Compare *Isaiah* xxvi. 3. The verb φρουρεῖν is a military term, applied metaphorically. In v. 9. the Apostle refers to his own example for the practice of holiness, and to his own experience of the peace which God sheds over the mind of the sincere believer. WHITBY.—[MACKNIGHT.]

Ver. 11. ἀναθάλετε τὸ ὑπὲρ ἐμοῦ φρονεῖν. E. T. *Your care of me has flourished again*; i. e. you have flourished again in your care of me. Thus ἀναθάλλειν is used intransitively, and κατὰ is understood before τὸ φρονεῖν. It is better to understand the verb in a *Hiphil* sense, as in *Ezek.* xvii. 24. LXX. ἀναθάλ-

λων ξύλον ξηρόν. GROTIUS, HAMMOND.—[ROSENMULLER.] This figurative expression is borrowed from the annual decay and re-production of a plant. Lest, however, it should seem to convey a charge of previous negligence on the part of the Philippians, the Apostle adds, that they had always been careful to supply his wants, but had not had an opportunity till now: and observes, moreover, that his joy at receiving their present was not occasioned so much by his wants, which he could contentedly bear for the sake and by the help of Christ, as at the new proof of that love for himself, which they had manifested on former occasions. The verb *μεμύημαι* (v. 12.) is properly used with reference to the sacred mysteries of the Greeks; and St. Paul beautifully applies it to his practice of contentment as a religious exercise and duty. Vulg. *initiatum sum*. In v. 15. it has been proposed to render ἀπὸ Μακεδονίας by *in Macedonia*, in order to meet a supposed objection arising out of the following verse, because *Thessalonica* was the capital of *Macedonia*. But it is clear that two distinct transactions are recorded. PALEY.—[MACKNIGHT.] St. Paul means in v. 17. that he did not desire a gift at any time for the sake of the gift itself, but as an evidence that their faith was producing such good works as would tend to their own advantage. PIERCE. Of the phrase ἀπέχειν καὶ πεπληρωθῆναι, *to have enough and to spare* (v. 18.), there is a similar instance in Arrian. Epict. III. 24. τὸ γὰρ εὐδαιμονοῦν, ἀπέχειν δεῖ πάντα ἃ θέλει, πεπληρωμένῳ τινὶ εὐκείναι. WETSTEIN. Of ὁσμὴ εὐωδίας see on *Ephes.* v. 1. and compare *Acts* x. 4. *Heb.* xiii. 16.

Ver. 21. ἀδελφοί. As distinguished from the οἱ ἅγιοι in v. 22. these brethren are probably his fellow-labourers mentioned in *Col.* iv. 10. sqq. *Philem.* 23. viz. *Marcus, Aristarchus, Demas, Luke, Justus*, and *Epaphras*. The Christians in Nero's household were members either of his *family* or his *suite*; or, possibly, some of the prætorian guards. See *Phil.* i. 13. Irenæus, in the second century, speaks of those, *qui in regali aula sunt fideles*. GROTIUS, HAMMOND, DODDRIDGE, MACKNIGHT, &c.

COLOSSIANS.

CHAPTER I.

CONTENTS:—*St. Paul's prayer for the Colossians*, vv. 1—14.
The dignity of Christ, and the effects of his atonement, vv.
15—23. *The Apostle's joy under affliction, and his labour*
in the ministry of the Gospel, vv. 24—29.

Verse 5. διὰ τὴν ἐλπίδα κ. τ. λ. It is questioned whether these words are connected with εὐχαριστοῦμεν, or the clause immediately preceding. The latter method is preferable, as implying that the faith and charity of Christians are increased by the hope of the reward which they will enjoy together in heaven. By ἐλπίς is meant the *object* of hope, *id quod speratur*; as in *Rom.* viii. 24. *Gal.* v. 5. In the term ἀποκειμένην there is an allusion to the prizes *laid up* for the victors in the Grecian games, and it includes the idea not only of certainty but of value. Compare *Hos.* vi. 11. LXX. *2 Tim.* iv. 8. *Heb.* ix. 27. Pausan. VII. 2. So Plutarch: τοῖς εὖ βεβιωκόσι ἀπόκειται γέρας ἐν ᾧδου. HAMMOND, MACKNIGHT, ROSENMULLER, GROTIUS, ELSNER, KYPKE, HEINRICH, &c. Though παντὶ τῷ κόσμῳ (v. 6.) must be regarded as in some degree hyperbolical, yet it is certain that the Gospel had now been preached with effect to a great portion of the civilized world. Compare *Rom.* x. 18. Some render ἐν πνεύματι, *wrought by the Spirit*; but the dative with ἐν is equivalent to the adjective πνευματικὴν. So in *Matt.* vi. 9. The meaning therefore is, *your sincere Christian love*. ROSENMULLER.—[WHITBY.] With v. 9. sqq. compare *Ephes.* i. 7. sqq. and indeed, throughout the epistle, a comparison of the parallel passages in that to the Ephesians, as given in Horne's *Introd.* Vol. IV. p. 391. will throw material light on both. From v. 10. it appears that a conversation fruitful in good works, and a life acceptable and well pleasing to God, are the end of all our Christian knowledge; and to inculcate this point seems to be the main object of the Apostle in all his epistles. Of ἀπέσκεια see on *Ephes.* vi. 5. There is an allusion in v. 12. to the division of the land of Canaan into μερίδες, *portions*, for the re-

spective inheritance of the twelve tribes of Israel, that of Levi excepted. See *Josh.* xiii. 7. *Numb.* xxvi. 55. xxxiii. 54. As opposed to each other, *φῶς* and *σκότος* (v. 13.) denote, as elsewhere, the *light* and *darkness* of the Gospel and Heathenism respectively. Compare *Ephes.* v. 8. vi. 12. WHITBY, DODRIDGE. Of *μεθίσταται* see on *Acts* xiii. 22.

Ver. 15. *ὃς ἐστὶν εἰκὼν κ. τ. λ.* The Socinians maintain that Christ is called *the image of the invisible God*, because, through his Gospel, he has made known the will of God: but the connecting particle *ὅτι* clearly points to vv. 16, 17. as giving the reason of the appellation here assigned to him. He is the *image of God*, as making Him, who is invisible in his essence, conspicuous, by the clear declarations of divine power, wisdom, and goodness, in his works of creation and redemption; and proving by his miracles that in himself also *dwelt all the fulness* of the Godhead bodily. No less is the context opposed to their interpretation of *πρωτότοκος*, which they understand to represent the Hebrew *בכור*, and to be thus simply expressive of the dignity of primogeniture; for, though the word is so used in *Gen.* xxvii. 29. 37. 1 *Sam.* xx. 29. *Jerem.* xxxi. 9. LXX. and is even thus applied in *Rom.* viii. 29. to Christianity, such a usage in this place would make Christ the eldest born of his own creation. To prove that Christ was a *created* Being, which the Socinians have in view, the expression would have been *πρωτόκτιστος πάσης κτίσεως*; and even this would not have furthered their argument, which rests upon the assumption that St. Paul is here speaking of a *moral*, not a *natural*, creation. But, not to mention that the Apostle's words would not have been true in this acceptation at the time when he wrote them, it would be the extreme of violence to wrest so positive an assurance that Christ was before all things, and that by him all things subsist, into any thing short of an express declaration of his pre-existence and divinity. It may be remarked, that the verb *συνέστηκε* is also used by Philo and Josephus of the acknowledged Creator; and so also Aristot. *de Mund.* VI. p. 471. *ἐκ τοῦ Θεοῦ τὰ πάντα, καὶ διὰ Θεοῦ ἡμῖν συνέστηκεν.* The words therefore unquestionably mean *begotten before every creature*, i. e. before any created being had existence. That *πρῶτος* may be thus used is evident from *John* i. 15. 30. and thus the Jews term Jehovah *בכור של עולם*, *becoro shal olam*, begotten before all the world. As this appellation therefore respects his divine nature, so, in respect of his human nature, he was (v. 18.) *πρωτότοκος ἐκ τῶν νεκρῶν*, and thus in v. 22. *σώματι τῆς σαρκὸς* plainly intimates that he had another nature beside the human. It may be mentioned, that some would make *πρωτότοκος* active, by placing the accent on the penult: but it will then signify *having borne or begotten for the first time*, as *μήτηρ πρωτοτόκος* in Hom. II. γ.

5. **WHITBY, WOLF, BULL, MIDDLETON, MAGEE, PEARSON, &c.**—[**SCHLEUSNER, MICHAELIS, &c.**] In v. 19. some make πλήρωμα, and others Χριστός, the nominative before εὐδόκησε, but the context is in favour of θεός, or ὁ πατήρ. By πλήρωμα may be understood the *fulness of the Godhead* (Col. ii. 9.), but compare *Ephes.* ii. 23. **PIERCE.** With what follows compare *Ephes.* i. 10. sqq. *et alibi*. There is a distinction between πᾶσα κτίσις (v. 15.) and πᾶσα ἡ κτίσις (v. 23.). The former means *every individual creature*; the latter *the whole creation*, and is equivalent to παντὶ τῷ κόσμῳ in v. 6. *supra*. Compare *Mark* xvi. 15. *Rom.* viii. 22. **MIDDLETON.**

Ver. 24. τῶν θλίψεων τοῦ Χριστοῦ. See on 2 *Cor.* i. 3. The Apostle here, as in the Epistle to the Ephesians, adverts to his sufferings as a proof of the sincerity of his professions: and τὰ ὑπερῆματα clearly refers to those, which he had *yet* to suffer for the sake of the Gospel: for it cannot possibly imply any defect in the all-sufficient atonement of Christ. Some have thought that the preposition in ἀνταναπληρῶ indicates an opposition to his former persecution of the Church; but it may possibly be redundant, as in the verbs ἀνταποδίδωμι, ἀνταποκρίνομαι. **SCHLEUSNER.**—[**WHITBY, MACKNIGHT, &c.**] With vv. 25, 26. compare *Ephes.* iii. 1. sqq. The verb πληρῶσαι signifies *to preach fully*, as in *Rom.* xv. 19. and in v. 27. the relative ὅς is referred to Χριστός instead of μυστήριον, by a common syntax. Some MSS. however read ὁ. In v. 28. παραστήσαι is a sacrificial term. Compare *Rom.* xii. 1. xv. 16. *Phil.* ii. 17. To express more emphatically the equal admission of all mankind, whether Jew or Gentile, into the privileges of the Gospel covenant, the words πάντα ἄνθρωπον are thrice repeated by the Apostle. **BEZA, MACKNIGHT, &c.**

CHAPTER II.

CONTENTS:—*Exhortation to constancy in the profession of genuine Christianity, vv. 1—7. Caution against the subtleties of Pagan philosophy, and the errors of Judaism, vv. 8—23.*

Verse 1. ἀγῶνα. Some refer this word, which is evidently connected with ἀγωνιζόμενος in the end of the last chapter, to the Apostle's sufferings during his imprisonment; but it rather means his *mental* anxiety, on account of the dangers to which the Colossians were exposed from the seductive arts of false teachers; and the comfort which he would convey to them (v. 2.)

consisted in the removal of the doubts which those teachers had induced, by a due appreciation of the *mystery* of Gospel salvation, as preached by himself (vv. 5—7.). For *συμβιβασθέντων* many MSS. and Fathers have *συμβιβασθέντες*, which seems to be the true reading, and to have been altered in consequence of the construction. Such anacolutha, however, are sufficiently common; as, for instance, in *Phil.* i. 30. *Col.* i. 10. *et supra*. For the import of the term compare *Ephes.* iv. 16. The prepositions *ἐν* and *εἰς* show respectively the *means* whereby, and the *end* for which, Christian unity is to be promoted; and the expression *πλοῦτον τῆς πλ. τῆς συνέσεως* is an emphatic periphrasis for a *full and perfect understanding*, viz. of the Gospel mystery, as explained in the clause *εἰς ἐπίγνωσιν κ. τ. λ.* MACKNIGHT, A. CLARKE, HEINRICH, GRIESBACH, &c. In v. 3. the E. T. refers *ἐν ᾧ* to *Χριστοῦ*, but it rather refers to *μυστηρίῳ*. Some MSS. indeed omit the words *καὶ πατρὸς καὶ τοῦ Χριστοῦ*, and Clem. Alex. cites *μυστηρίου τοῦ Θεοῦ ἐν Χριστῷ*. But the received text is doubtless correct, and Θεοῦ belongs both to *πατρὸς* and *Χριστοῦ*. WOLF.—[GRIESBACH.] With v. 5. compare 1 *Cor.* v. 3, 4. and see note *in loc.* The participle *βλέπων* simply implies *certain information*, as in 2 *Cor.* vii. 3. *Rev.* i. 12. for the frequent anxiety expressed by St. Paul, respecting the state of churches at a distance, is inconsistent with his possession of any gift, whereby he had knowledge of what was passing in his absence. There is a *hendiadys* in *χαίρων καὶ βλέπων*, which implies *rejoicing in the assurance*. The figure in v. 7. is the same as in *Ephes.* ii. 20. iii. 18. MACKNIGHT, SCHLEUSNER, ROSENMULLER.

Ver. 8. συλαγωγῶν ὑμᾶς. Making you a prey; i. e. depriving you of your Christian liberty. The metaphor is borrowed from robbers. In *διὰ τῆς φιλοσοφίας καὶ κ. ἀπ.* there is a *hendiadys*, which implies nothing more than a *vain and deceitful philosophy*: and not only among Gentiles, but the Jews also, religious philosophizing was in great repute. Thus Philo speaks of *οἱ κατὰ Μωσὴν φιλοσοφούντες*, and Josephus, in allusion to the Pharisees, Sadducees, and Essenes (to the tenets of which last sect there seems to be a reference in vv. 18. 21. *infra*), says in B. J. II. 8. 2. *τρία παρὰ Ἰουδαίοις εἶδη φιλοσοφεῖται*. It is generally thought that the Apostle's caution is directed against the Gnostic and Judaizing teachers, who were in some degree connected, as the former mixed up much of Judaism as well as Christianity with the Grecian philosophy. To both of these sects the terms *παράδοσις τῶν ἀνθρώπων* and *στοιχεῖα κόσμου* (*Gal.* iv. 3.) will equally apply, as they rested alike upon the inventions and traditions of men; and the word *πλήρωμα* in v. 9. is evidently opposed to the Gnostic opinion that God dwelt in a *pleroma*, consisting of thirty *æons* (*αἰῶνες*). The text has always

en understood as a direct assertion of Christ's divinity, which said to dwell in him *fully*, and not in *appearance* only, but *bodily*, or substantially; so that the will of God, as revealed in him, needs no addition either from the Heathen philosophy or the Jewish law. In v. 10. *πεπληρωμένοι* is rendered by the T. *complete*, which destroys the connexion subsisting in the Apostle's ideas. The *fulness* residing in Christ suggested the idea of a *fulness* residing in Christians. Compare *Ephes.* i. 23. and of Christ's supremacy over all created beings see *xxviii.* 18. *1 Cor.* xv. 27, 28. *Ephes.* i. 20, 21. *Phil.* ii. 10. BY, DODDRIDGE, MACKNIGHT, A. CLARKE, &c. In v. 11. *σώματος τῶν ἁμ. τ. σ.* may signify either *the body with its lusts*, i. e. the sinful lusts of the flesh, or the whole *body* of fleshly lust; and the Colossians are said to *throw* this respect of their baptism, which is emblematical of the death of the old man, or corrupt nature, and their spiritual regeneration. See on *Rom.* vi. 1. 6. and Horne's *Introd.* Vol. III. and compare *Rom.* ii. 29. *Ephes.* iv. 22. and elsewhere. I would understand *τῇ ἀκροβυστίᾳ* in v. 13: literally, as denoting the Gentiles generally, but it is better to take it figurative of the uncircumcision of the heart, as opposed to *περιτομῇ νοήματος* in v. 11. So Theodoret: *ἀκροβυστίαν δὲ τῆς καρδίας τὴν πονηρίαν ἐκάλεσε.* GROTIUS, WOLF, DODDRIDGE, &c. [MONROE, WHITBY, &c.] Of the supposed allusion in *ἡρώδης* and *προσηλώσας* in v. 14. see Horne's *Introd.* Vol. III. 193. According to the strict grammatical construction the participles refer to *God the Father*; but a comparison of the parallel passage of *Ephes.* ii. 14. sqq. shows that Christ is intended, as he clearly is in v. 15. so that the Apostle, in the construction of his mind, has not attended minutely to the syntax. It appears also from *Ephes.* ii. 15. that *ἐν* should be supplied before *δόγμασιν*, not *σὺν*, as some suppose. As, properly speaking, the Gentiles had nothing to do with the Mosaic ritual, the Apostle speaks of their freedom from it with respect to the enjoining of the Judaizers to subject them to it. In v. 15. there is a continued metaphor, borrowed from conquered enemies, in which it was customary (*ἀπεκδύειν*) to strip of their armour, to exhibit in derision (*δειγματίζειν*) to the populace, as in Hor. *Ep.* i. 33. *captos ostendere civibus hostes*; and to lead in triumphal procession (*θριαμβεύειν*), of which see on *2 Cor.* ii. 14. *ἀρχαὶ καὶ ἐξουσίαι* are *evil spirits*, as in *Ephes.* vi. 12. and *σταυρῷ* must be rendered *on it*, i. e. the cross, which is here represented as a triumphal chariot. WHITBY, A. CLARKE, &c.—[MACKNIGHT, MIDDLETON, &c.]

Ver. 16. *μὴ οὖν τις ὑμᾶς κρινέτω.* *Let no one judge you;* heed not the judgment of any man. The Apostle here enumerates certain particulars of the *hand-writing of ordinances*,

such as the distinction of *meats* and *days*, which was no longer obligatory. See Horne; and compare *Rom.* xiv. 1. sqq. It should here be remarked, however, that this passage does not treat the observance of the Christian sabbath as a matter of indifference, as it refers exclusively to the Saturdays and other sabbaths of the Jewish calendar. See on *Matt.* xxviii. 1. As opposed to each other in v. 17. *σκιά* denotes the *shadow* or *type*, and *σῶμα* the *substance* or *design*; and between *σῶμα* and *Χριστοῦ* the verb *ἐστὶ* must be repeated from the preceding clause. Jerome calls the use of the verb *καταβραβεύειν* (v. 18.) a *Cilicism*, but it is used by the best writers, and signifies, as derived from *βραβεύειν*, *to deprive of a prize adjudged in a combat*. So Demosth. *c. Mid.* p. 544. *ἐπιστάμεθα Στρατώνω ὑπὸ Μειδίου καταβραβευθέντα, καὶ παρὰ πάντα τὰ δίκαια ἀτιμωθέντα*. The Colossians, having hitherto run the Christian race well, would yet be deprived of their final reward, if they turned aside into the course of the false teachers. Some difficulty has arisen out of the construction of the participle *θέλων*, but there are frequent examples in which the verb signifies *to delight in*, as in *1 Sam.* xviii. 22. *2 Sam.* xv. 26. *Psal.* i. 2. cxlvii. 10. so that by an hendiadys the clause will signify *affecting humility in worshipping angels*. The caution is levelled against those sects, as the Essenes and Gnostics, who maintained that an immediate access to God was presumptuous, and prayer should be made through the mediation of angels; which the Apostle reprobates as (*οὐ κρατῶν τὴν κεφαλὴν*) renouncing Christ as Saviour, Governor, and Mediator. Compare *Ephes.* iv. 16. Equally conclusive is the argument against the Romish doctrine of the invocation of saints. The verb *ἐμβρατεύειν* is used, as here, metaphorically, and signifying *to pry into*, in Aristid. *de Socr.* p. 240. *ἐμβρατεύων εἰς τὰ τῶν Ἑλλήνων πράγματα*. Some would render *αὔξησιν θεοῦ* *a great increase*, but it clearly implies *a growth in grace*, i. e. such a growth as God requires. See on *Luke* ii. 48. WHITBY, HAMMOND, ELSNER, GROTIUS, MACK-NIGHT, &c.

Ver. 20. *στοιχεῖω*. See on *Gal.* iv. 1. In the middle, *δογματίζεσθαι* implies *to submit to ordinances*, such as those of abstinence, &c. imposed by the Essenes; of which see Horne's *Introd.* Vol. III. p. 374. Some refer *ἄψιν* to *food*, and others to *marriage*, as in *1 Cor.* vii. 1. This last sense is preferable, though it may be doubted whether *γυναικὸς* would not have been added; and there is a sufficient distinction between *ἅπτεσθαι* and *θίγειν*, of which the form denotes *to touch with the hand*, and the latter *to touch* generally. Compare *Exod.* xix. 12, 13. *Heb.* xii. 20. There has been much discussion as to the import of the words *ἃ ἐστὶ πάντα κ. τ. λ.*, which some refer to the *prohibitions* themselves, and others to the *things* prohibited.

The latter seems more probable; and the meaning is, that all meats are plainly designed for the service of men, inasmuch as they come to corruption in the using. Compare *Matt.* xv. 17. This sense is preferable to an interpretation in accordance with the Pythagorean tenets. GROTIUS, WOLF, ROSENMULLER, &c.—[SCHLEUSNER, MACKNIGHT, &c.] The words κατὰ τὰ ἐντάλματα κ. τ. λ. connect with δογματίζεσθε. In v. 23. ἱελοθρησκεία is supposed by some to mean *a worship dependent solely on the will of man*, and therefore supererogatory; which would rather be indicated by the double compound ἱελοπερισσοθρησκεία, occurring in Epiphan. Hær. I. 16. Sometimes in composition ἰθέλειν implies *affectation*, as in ἰθελόσοφος, *a would-be philosopher*; ἰθειλάριος, *aiming at elegance*; and the like: so that the word in question will denote *affected devotion*. SCHLEUSNER.—[PARKHURST.] The last clause, οὐκ ἐν τιμῇ κ. τ. λ. is explanatory of ἀφειδίᾳ σώματος, and alludes to the neglect of a suitable provision for the wants of the body, under a notion of ministering to carnal indulgences. Of this sense of τιμῇ see on *Matt.* xv. 4. Such neglect, however wise in appearance, is the worst of folly. MACKNIGHT.

CHAPTER III.

CONTENTS:—*The prospects of the Christian incompatible with a life of depravity*, vv. 1—11. *Exhortation to general holiness*, vv. 12—17. *The relative duties*, vv. 18—25.

Verse 3. ἀπεθάνετε. See above, chap. ii. 12. 20. The true Christian is dead to sin and the world, and must consider his true life as laid up with Christ, till its glories, which will not be revealed till the last day (1 *John* iii. 2.), shall be manifested in the incorruptible body of his resurrection. In v. 7. ἐν οἷς refers to δι' αὐτοῦ, sc. μέλη, and ἐν αὐτοῖς to τοὺς υἱοὺς τῆς ἀπειθείας. With the whole passage compare *Ephes.* iv. 22. sqq. Some understand ἐπιγινώσκω in v. 10. of the knowledge of the Gospel as a *means* of renovation, taking εἰς for ἐν in that sense; but it rather denotes the effect of renovation. The adverb ὅπου (v. 12.) refers to *the new creation*, implied in the preceding sentence. To βάρβαρος is added Σκύθης, as representing a yet lower grade of uncivilization; and the sense is, that the kingdom of Christ includes all distinctions of age, sex, and nation whatsoever. Compare *Acts* x. 30. *Gal.* iii. 28. and with the final clause compare 1 *Cor.* xv. 28. *Ephes.* i. 23. GROTIUS, HAMMOND, WHITBY, ELSNER, HEINRICH, &c.

Ver. 12. ἐκλεκτοί. This term is here applied to the Colossians *collectively* as a Church, and cannot therefore have any thing to do with *personal* election to eternal life. See on *Matt.* xx. 16. and compare *Rom.* viii. 28. ix. 11. xi. 5. WHITBY, MACKNIGHT. With vv. 13, 14. compare *Gal.* v. 22. *Ephes.* iv. 2, 3. 32. The expression σύνδεσμος τῆς τελειότητος is a hendiadys, denoting *a most perfect bond of union*; and charity is so called as being the very essence of Christian harmony, and the most perfect of all the Gospel graces. In the verb βραβεύειν there is an allusion to the βραβεύειν of the Grecian games; so that in v. 15. the sense will be, *Let the peace of God act as an umpire in all your differences.* See *Phil.* iv. 7. By a common interchange of construction ἐν ἐνὶ σώματι is put for εἰς ἐν σῶμα. Some render εὐχάριστοι *gentle, or courteous*, comparing *Prov.* xi. 16. LXX. *et aliter alii*; but the E. T. is more agreeable with the context, with which compare *Ephes.* v. 4. 19. ELSNER, DODDRIDGE, WHITBY, &c.—[SCHLEUSNER, WOLF, ROSENMULLER, &c.] The relative duties enforced in vv. 18—25. correspond with those in *Ephes.* v. 22. sqq. vi. 1. sqq. and the two passages mutually illustrate each other. In v. 25. ὁ ἀδικῶν is referred by some to the *servant*, and by others to the *master*: but, from what follows, it clearly involves both. The first verse of the next chapter properly belongs to this. MACKNIGHT, PYLE.

CHAPTER IV.

CONTENTS:—*Duties of masters, v. 1. Exhortation to prayer and discretion, vv. 2—6. Mutual salutations, and conclusion, vv. 7—18.*

Verse 5. τοὺς ἔξω. *The Heathen*; as in 1 *Cor.* v. 12. 1 *Thess.* iv. 12. Some would render τὸν καιρὸν ἐξαγοραζόμενοι *gaining time*; but καιρὸς is not equivalent to χρόνος, being always used in reference to something which is to be done. It seems to be St. Paul's intention in this place, as well as in *Ephes.* v. 16., to admonish the Christians to *purchase the opportunity* of gaining over the Heathen by judicious concessions and by a virtuous example. The reason subjoined is, that *the days are evil*; i. e. the times are so unpropitious to the conversion of Jews and Gentiles, that zeal and circumspection are indispensable. MIDDLETON.—[MACKNIGHT.] Of ἐν χάριτι (v. 6.) see on *Ephes.* iv. 29. *Sal.*, among the ancients, was regarded not only as the emblem of *wisdom*, but of *spirited conversation*; whence the terms *sales amari, sales docti, sermo insulsus*, and the like.

In the expression ἀλατὶ ἡρυνμένος an opposition may be implied to λόγος σαπρὸς in *Ephes.* iv. 29. MACKNIGHT, WHITBY. Of *Tychicus*, *Onesimus*, and the individuals mentioned in the salutations, see Horne's Index. In v. 9. ἐξ ὑμῶν applies to the city, not to the church, at Colosse. Respecting *Mark* (v. 10.) compare *Acts* xv. 38, 39. It appears from v. 14. that μόνοι in v. 11. must be limited to the οἱ ἐκ περιτομῆς preceding. Of *Luke* see Horne's Introd. Vol. IV. p. 293.; and of the *Epistle* ἐκ Λαοδικείας (v. 16.) see Vol. I. p. 122. Some have thought that the address to Archippus (v. 17.), whom Jerome states to have been a deacon at Colosse, conveys a rebuke for some inattention to his duties; but this seems to be scarcely consistent with the terms in which he is mentioned in *Philem.* 2. In μνημονεύετε (v. 18.) is implied a mindfulness productive of imitation. WHITBY, HAMMOND, MACKNIGHT.

I THESSALONIANS.

CHAPTER I.

CONTENTS:—*The Apostle's joy in the conversion of the Thessalonians, and their firm adherence to the faith, vv. 1—10.*

Verse 3. τοῦ ἔργου τῆς πίστεως. *Gal. v. 6.* πίστις δι' ἀγάπης ἐνεργουμένη. Some regard ἔργου, and also κόπου and ὑπομονῆς, as *pleonastic*; but they unquestionably add much to the sense, which is well illustrated by a passage in Jerome: *Illam fidem, quam et justitiæ labor, et charitatis affectus, et passionum tolerantia comprobant.* By ὑπομονὴ τῆς ἐλπίδος is meant *patience induced by hope*; and τοῦ Κ. ἡμῶν ἱ. Χ. points to the *object* of this hope, viz. the salvation offered through Christ. If ἐμπροσθεν τοῦ Θεοῦ is connected with these nouns, it must denote sincerity of profession; but it is rather to be joined with μνημονεύοντες, with reference to the prayers of the Apostle; and thus it is indifferent whether ἀδιαλείπτως belong to this verse or the preceding. But compare *Rom. i. 9. 2 Tim. i. 3.* BEZA, GROTIUS, FLATT, PELT, &c.—[MACKNIGHT, &c.] In v. 4. τοῦ Θεοῦ must be construed, not with ἐκλογὴν, but with ἠγαπημένοι. Compare *Col. iii. 12. 2 Thess. ii. 13.* That the election here spoken of cannot be that of individuals to eternal life, but simply an admission to the privileges consequent upon conversion to Christianity, is clear from *1 Thess. iii. 5. v. 14. 2 Thess. iii. 11.*, and, in order to lead the converts to make this election sure, St. Paul reminds them in v. 5. of the outward testimonies of the truth of Christianity, evinced in the miracles wrought, and the gifts of the Spirit exercised, among them; and appeals in v. 6. to the spiritual joy which they experienced, in the midst of their afflictions, from their reception of the Gospel. WHITBY. It is remarked that vv. 9, 10. contain a brief summary of those points wherein Christianity differs from Judaism and idolatry; and Theodoret infers from the passage, that when the Father is called *the only God*, it is in opposition not to Jesus Christ, but to idols only. See on *John xvii. 1.* The pronoun αὐτοὶ refers κατὰ τὸ σημαινόμενον το ἐν παντὶ τόπῳ, and ὅποιαν εἴσοδον is explained by οὐ κενὴ in chap. ii. 1. From the con-

stant intercourse between Thessalonica and other commercial towns, the knowledge of the Apostle's success, and of the reception and spread of Christianity in that quarter, would be readily communicated. Compare *Rom.* i. 8. GROTIUS, PELT, &c. With v. 10. compare *Matt.* xvi. 17. *John* xiv. 3. *Acts* i. 11. This second coming of Christ was frequently insisted upon by the Apostle as a source of consolation. The present participles *ῥυόμενον* and *ἐρχομένης* represent the future to be as certain as if it had already taken place. *Wrath*, *ὀργή*, is the cause for the effect, i. e. *punishment*. MACKNIGHT, ROSENMULLER.

CHAPTER II.

CONTENTS:—*The truth of the Gospel confirmed by the character and conduct of its preachers*, vv. 1—12. *Its reception by the Thessalonians*, vv. 13—16. *St. Paul's desire to revisit them*, vv. 17—20.

Verse 1. οὐ κενή. *Ineffectual*, either as to its nature or its results. Most commentators confine the expression to one or other of these senses, but it may well include both; since the characters of the Apostle and his coadjutors, as set forth in vv. 2—12., prove their mission to have been divine, and the success of the Gospel in the face of persecution appears from vv. 13. sqq. WELLS.—[WHITBY, DODDRIDGE, MACKNIGHT, &c.] For the persecution alluded to in v. 2. see *Acts* xvi. 22. xvi. 4. In what follows the Apostle proceeds to show that his conduct was not that of an impostor, whose object was to deceive; he had no worldly or ambitious motives to advance, not even seeking that support to which his ministry was entitled, but living piously, justly, and blamelessly among them, without flattering their vices, or courting their applause. By *πλάνη* is meant *imposture*; by *ἀκαθαρσία* *impurity*, in allusion, perhaps, to the gross immoralities of the Gnostic teachers; and by *δόλω*, *corruption of doctrine*, as in 2 *Cor.* xii. 16.: and it may be remarked that *ἐκ* denotes the *motive*, *ἐν* the *mode*, of action. HAMMOND, KOPPE, &c. Of *πιστευθῆναι* (v. 4.) followed by an accusative see on *Rom.* iii. 1. Some suppose that *λόγω* and *προφάσει* are both pleonastic; but *λόγος κολακείας* should be rendered *flattering language*, as we have *λόγος ἀληθείας* in 2 *Cor.* vi. 7.; and *πρόφασις πλεονεξίας* implies a *pretence* of piety, to promote the schemes of *covetousness*. Others render *ἐν λόγῳ κολακείας*, *under a charge of flattery*. WOLF, DODDRIDGE.—[HAMMOND, LE CLERC, SCHLEUS-

NER, ROSENMULLER.] It might seem that ἐν βάρει εἶναι in v. 6. is synonymous with ἐπιβαρῆσαι in v. 9., and refers to the maintenance which the apostles might have demanded by virtue of their office. Compare also *Acts* xviii. 5. *2 Cor.* xi. 9. *1 Tim.* v. 18. But the context is in favour of the marginal reading of the E. T., which interprets βάρος to mean *apostolical authority*. Thus it is opposed to ἥπιοι in v. 7.; and in a like sense βαρεῖται is used in *2 Cor.* x. 10. WOLF, HAMMOND, SCHLEUSNER, &c.—[MACKNIGHT, DODDRIDGE.]

Vcr. 13. λόγον ἀκοῆς παρ' ἡμῶν τοῦ Θεοῦ. For λόγον τοῦ Θεοῦ παρ' ἡμῶν ἀκουόμενον. Some refer the relative δὲς to Θεοῦ, but it is clear that the antecedent is λόγον, *the Gospel*, of which the effects were powerfully evinced in the readiness of its professors to suffer for it. The persecutors of the Thessalonian converts were their Gentile fellow-citizens (συμφυλέται), whom the Jews, as at most other places, excited against the Christians. See *Acts* xvii. 5. 13. With vv. 15, 16. compare *Matt.* xxiii. 31. sqq. A reply may possibly be directed against the objection which has been repeatedly urged against Christianity, from the unbelief of the Jews in Judea, and their persecuting Jesus and his disciples, which is at once refuted by the fact that they had equally rejected and slain their own prophets. Of the character here attributed to them see also Horne's *Introd.* Vol. III. p. 384. The Apostle, however, chiefly alludes to their presumptuous notions respecting God's refusal of salvation to all who did not submit to the Law of Moses. By a common change of tense ἐφθασε denotes *is coming*, in allusion to the approaching destruction of Jerusalem; and εἰς τέλος may be translated *to the uttermost*, as in the E. T., i. e. to the total extinction of their church and polity. Compare *Numb.* xvii. 13. *Josh.* viii. 24. x. 20. RAPHAEL, WHITBY, MACKNIGHT, SCHLEUSNER, &c. The mention of the Jewish persecutions led the Apostle to state the reason (vv. 17—20.) of the failure of two attempts which he had made to return to Thessalonica; and it is not improbable that his departure had been attributed to a disregard of their welfare. Hence he uses the term ἀπορφανισθέντες to express the strength of his affection for them, thereby comparing his separation from them with that of a parent from his children. WOLF. There is a pleonasm in πρὸς καιρὸν ὥρας, which implies no more than πρὸς ὥραν, of which see on *John* v. 34. So Hor. Sat. I. 1. 9. *Horæ momento*. In v. 18. Σαρανᾶς is put for *the ministers of Satan*, as the persecutors of the Apostle are called in *2 Cor.* xi. 15. The particle γὰρ in v. 19. indicates the cause of St. Paul's wish to return to Thessalonica; for by so doing he would have been enabled to confirm them in the faith, from their conversion to which he looked to his reward at the second coming of Christ. Compare

2 Cor. i. 14. *Phil.* ii. 16. iv. 1. In v. 20. is contained an emphatic answer to the preceding question; so that *ὑμεῖς γὰρ* may be rendered *ye indeed*. MACKNIGHT, &c.

CHAPTER III.

CONTENTS:—*The Apostle's concern for the Thessalonians, his joy for their steadfastness, and his prayer for their support, vv. 1—13.*

Verse 1. στέγοντες. Scil. τὸν πόθον ὑμῶν. Compare 1 Cor. ix. 12. With respect to the apparent inconsistency between this account and that in the *Acts*, it seems either that St. Paul's direction to Silas and Timothy (*Acts* xvii. 15.) was countermanded, or rather that they were sent back from Athens after a short stay, leaving Paul there *alone*. MICHAELIS, PALEY. This chapter may be construed, by implication at least, into a reply to two objections which appear to have been raised against the Apostle; one was built upon his not delivering himself from persecution by his miraculous power, to which the answer is contained in vv. 3, 4.; and the other called in question his love for the converts, against which he urges his anxiety and concern for their welfare, and his desire to visit them. MACKNIGHT. As the verb *σαλνεν* signifies properly *to fawn*, some would render *σαλνεσθαι* in v. 3. *to be cajoled*, viz. by the promise of a more easy life, into the rejection of Christianity. But the addition of *ἐν ταῖς θλίψεσι* strongly supports the E. T. *to be moved or terrified*, in which sense it occurs in Diog. Laert. VII. 1. 21. Elsewhere, also, *σαίνω* has the force of *σείω*. Compare Soph. Ant. 1228. GROTIUS, KYPKE, PELT, &c.—[ELSNER.] The dative τῷ is put for εἰς τὸ, as v. 5. Of *κείμεθα* (v. 3.) see on *Luke* ii. 34., of *ὁ περιάζων* (v. 5.) on *Matt.* iv. 3., and of *ζῶμεν* (v. 8.) see Horne's *Intro.* Vol. II. p. 289. A similar sense of the verb occurs in 1 *Sam.* x. 24. LXX. and so *vivere* in Latin. Senec. *Epist.* 99. *In longissimā vitā minimum est quod vivitur.* Manil. IV. 5. *Victuros agnus semper neque vivimus unquam.* WETSTEIN. The Apostle in v. 9. holds out an excellent example to Christian ministers to be continually solicitous concerning the welfare of their flocks, incessantly praying for them, blessing God daily for them, and looking upon them as the very joy of their own lives. In vv. 11, 12. the verbs are optative aorists; and the two latter are employed in a Hiphil sense. From the use of the singular number Athanasius draws an argument for the unity of the Father and the Son; and not only does the invocation itself point out Christ

as an object of divine worship, but the terms in which it is couched apply equally to him and to the Father, thereby indicating an equality of power. By ἁγίων in v. 13. may be understood *holy angels*. Compare *Matt.* xvi. 27. xxv. 31. *2 Thess.* i. 10. WHITBY, GROTIUS, MACKNIGHT, ROSENMULLER, &c.

CHAPTER IV.

CONTENTS:—*Exhortation to chastity, mutual love, and decorum*, vv. 1—12. *Immoderate sorrow for the dead discouraged, by the assurance of a future resurrection*, vv. 13—18.

Verse 2. διὰ τοῦ Κ. Ἰησοῦ. The instructions which the Apostles gave to the churches are to be regarded as the commands of Christ and the will of God; being dictated by his Spirit (v. 8.), and delivered by his authority (*Luke* x. 16.). WHITBY. By σκεῦος in v. 4. some would understand *a wife*, partly induced by an analogous use of the verb κτᾶσθαι in *Ruth* iv. 10. LXX. and partly by 1 *Pet.* iii. 7., where the wife is called γυναικεῖον σκεῦος. But according to the more generally received interpretation σκεῦος signifies *the human body*, as in 1 *Sam.* xxi. 5. LXX. *2 Cor.* iv. 7. So also τὸ καλὸν σκεῦος in *Barnab.* Epist. §. 21. and, in Latin, *Lucret.* III. 441. *Corpus quod vas.* Cic. *Tusc.* I. 22. *Corpus quidem quasi vas est, aut aliquod animi receptaculum.* That κτᾶσθαι is equally applicable to this sense is clear from *Luke* xxi. 19., and in the other the epithet would in all probability be here also added. With the precept compare 1 *Cor.* vi. 15—20. GROTIUS, HAMMOND, WOLF, ROSENMULLER, PELT, &c.—[WETSTEIN, HEINSIUS, KOPPE, &c.]. It has been thought that τῷ πράγματι in v. 6. is equivalent to τοῖς πράγμασι, and relates to *commercial transactions*; but the passage (*2 Tim.* ii. 4.), which is cited as parallel, is not in point. Others, with the E. T., take τῷ for τινι, which is a usage unknown in the N. T. Indeed, not only the article, but the context shows that the proper rendering is *in this matter*, viz. that of *chastity*; to which both the preceding and following verses apply. Compare *2 Cor.* vi. 11., where the matter is limited by the context to the misconduct of the incestuous person; and, in fact, τὸ πρᾶγμα, as the Latin *facinus*, is a known euphemism for *impurity*. The Apostle seems to allude to the practice of making gain by pandering to lust. See *Ephes.* iv. 19. v. 3. HAMMOND, MACKNIGHT, RAPHELIUS, MIDDLETON, &c.—[WOLF, SCHLEUSNER, SCHOETTGEN, GROTIUS, &c.] Possibly St. Paul may have given these instructions with an indirect reference to

the evidence afforded to Christianity by the purity of its precepts. They were, moreover, very necessary for the Thessalonians, ἐκεῖ γὰρ πλείστη ἀταξία καὶ ἀκαθαρσία. Of θεοδιδασκoi (v. 9.) see on *John* vi. 44. The Divine instruction alluded to occurs in *Matt.* xxii. 39. 1 *John* iii. 11. 23. In vv. 11, 12. there is a caution against a pragmatistical meddling with the concerns of others, which seems to have been prevalent at Thessalonica (2 *Thess.* iii. 11.), and which necessarily interfered with that due regard to diligence in his worldly affairs, which renders a man independent. Such conduct naturally exposed them to the censure of infidels; and, indeed, it was a strong objection of the Heathens against Christianity, that it was an idle profession. See Tertull. *Apol.* §. 42. MACKNIGHT, WHITBY, GROTIUS, GILPIN, &c. Of the verb φιλοτιμεῖσθαι see on *Rom.* xv. 20. and of οἱ ἔξω on 1 *Cor.* v. 12.

Ver. 13. κέκοιμημένων. See on *John* xi. 11. The Apostle here seems to allude to the extravagant lamentations of the heathen over the dead, and takes occasion to observe that the doctrine of a resurrection, of which even those who believed in the immortality of the soul had no notion (1 *Cor.* xi. 12.), ought to afford such consolation as to confine the grief of the Christian within reasonable limits. This doctrine he grounds upon the resurrection of Christ, and at the same time insinuates another, and the grandest, evidence of the truth of the Gospel: for, while that important fact confirms the prophecies and shows the mission of our Lord, it assures us, by placing before our eyes a dead person really brought to life, of our own future resurrection. Compare *Rom.* viii. 11. 1 *Cor.* vi. 14. xv. 12. 23. 2 *Cor.* iv. 14. As to the circumstances of the resurrection, he states, by revelation from God, that the last generation shall not die at all; but that they shall not anticipate those already dead, who, after they have risen, will meet the Lord together in the air. See 1 *Cor.* xv. 23. It should be observed, that, although the terms are general, the resurrection of the just is solely intended. BENSON, FLATT, WHITBY, MACKNIGHT, &c. With οὕτω καὶ in v. 14. supply πιστεύωμεν from the foregoing clause. Some join διὰ τοῦ Χριστοῦ with ἄξει, but the preposition has rather the force of ἐν, and the reference is to κοιμηθέντας, as in v. 16. and 1 *Cor.* xv. 18. It is harsh to confine the expression to those who suffered martyrdom for the sake of Christ; inasmuch as the just generally will partake of eternal glory with Christ in heaven. See *John* xiv. 3. *Heb.* ii. 10. WHITBY, BENSON, &c.—[HAMMOND, ROSENMULLER.] Whatever may be the impression which the literal sense of v. 15. seems to convey, it is altogether irreconcilable with other passages in St. Paul's writings, to suppose that he expected to survive until the last day. Compare 2 *Cor.* iv. 14. *Phil.* iii. 11. Such an idea was, however, imbibed by the Thessalo-

nians themselves, and called forth the second epistle for the purpose of removing it. His assertions are merely general, and the figure of speech, by which a writer associates himself with those of whom he is discoursing, is of frequent occurrence. Compare *Psaln* lxi. 6. lxxvi. 5. *Hos.* vii. 4. *Gal.* i. 23. With v. 16. compare 1 *Cor.* xv. 52. The figures employed are borrowed from the triumphal entry of a victorious king into his conquered possessions. By *πρώτον* it is not meant that believers shall be the first to rise, but that, when they have risen, the living shall be caught up with them; whence it may be inferred that even the faithful are not with the Lord until the general resurrection. WHITBY.

CHAPTER V.

CONTENTS:—*The suddenness of Christ's coming, and the necessity of watchfulness*, vv. 1—11. *Exhortations and precepts*, vv. 12—22. *Prayer, salutations, and benedictions*, vv. 23—28.

Verse 1. χρόνων καὶ καιρῶν. See on *Matt.* viii. 28. and with the passage compare *Matt.* xxiv. 36. sqq. and notes *in loc.* In connection with our Lord's prediction, *ἡμέρα Κυρίου* may here include a reference to the destruction of the persecuting Jews and Gnostics at the time of Christ's coming to destroy Jerusalem; but the principal, if not the sole, import of the term clearly relates to the *day of judgment*, in continuation of the subject of the preceding chapter. WHITBY.—[HAMMOND.] From the comparison employed, and from the parable of the *ten virgins*, the ancients imbibed a notion that Christ's second advent would take place in the night; and thence instituted their vigils, that he might find them watching: but the simile merely extends to the sudden and unexpected nature of his coming, which the Apostle farther illustrates by another striking similitude occurring elsewhere in Scripture. See *Isaiah* xiii. 8. *Jerem.* xiii. 21. *Hos.* xiii. 13. The meaning therefore is, that although the day of judgment will be equally unexpected to the righteous and the wicked, yet it will not overwhelm the latter with terror as it will the former; and, consequently, that the light of the Gospel, with which the Thessalonian Christians were endued, should keep them in a state of constant preparation for its approach, and rouse them from that sleep of sensuality and forgetfulness, in which the darkness of heathenism had involved them. In v. 7. there may be an allusion to the disgrace in which day-drunkness was held even among the Heathen; to which

the classical writers continually refer. This exhortation to watchfulness suggested the metaphor in v. 8. of a soldier at his post, and armed in case of a surprise; with which compare *Ephes.* vi. 13. sqq. That God has appointed *none* to wrath (v. 9.), but those who wilfully and obstinately continue in sin, is manifest from the very purpose for which Christ came into the world; which was not to condemn, but to save the world. There is an antanacsis in v. 10. by which the verbs *γρηγορώμεν* and *καθεύδωμεν* are transferred from the sense, in which they are previously used, of spiritual waking and sleeping, to the natural sense of *life* and *death*. Some, indeed, understand them as before; but, as those who are spiritually asleep do not live with Christ, the acceptance can scarcely be admitted. MACKNIGHT, BENSON, &c.—[HAMMOND, WHITBY, &c.]

Ver. 12. εἰδέναι. The verb here includes the sense of *esteem* and *love*, and is nearly synonymous with *ἡγείσθαι* in v. 13., which seems to convey the meaning of the classical phrase *ἡγείσθαι περὶ πλείονος*, to *make of much importance*. It has been inferred from this passage that there existed three orders of the ministry in the Church of Thessalonica; but the term *προϊστάμενοι* certainly does not here mean *bishops*, as some suppose; and with the other participles it may be taken to denote a general, rather than particular, duty. WHITBY, BENSON, &c.—[HAMMOND, MACKNIGHT.] As in vv. 12, 13. the Apostle addresses the people on their obedience to their ministers, so in v. 14. he sets forth the charge of the ministers themselves, subjoining various general directions. With *ἀσθενῶν* supply *τῇ πίστει*, as in *Rom.* xiv. 2. where see note; with v. 15—18. compare *Matt.* v. 11, 12. 39. *Luke* x. 20. xviii. 1. *Rom.* xii. 12. sqq. *Ephes.* vi. 18. *Phil.* iii. 1.; and of v. 19. see Horne's *Introd.* Vol. II. p. 380. and compare *Ephes.* iv. 30. The precept in v. 20. refers to the excellence of the gift of prophecy (1 *Cor.* xiv. 1. sqq.); and that in v. 21. to that of *discerning of spirits*, by which those who possessed it ascertained the pretensions of those who claimed to speak by inspiration. It may, nevertheless, include a more extended sense, of which see Horne's *Introd.* Vol. II. p. 367. MACKNIGHT. In v. 22. *εἶδος* is rendered by some *appearance*, and by others *sort* or *kind*; and Chrysostom says, *μὴ ἀπὸ τοῦτου ἢ ἐκείνου, ἀλλὰ ἀπὸ παντὸς ἀπέχεσθε*. The absence of the article before *πονηροῦ* argues it to be an adjective; and so the Vulgate, *ab omni specie mala*: but *εἶδος* has never the sense of *appearance*, and is not found elsewhere in the N. T., so that probably the latter interpretation is correct. HAMMOND, KOPPE, PELT, WETSTEIN, &c.—[MIDDLETON.]

Ver. 23. ἀγιάσαι. See on *John* xvii. 17. It has been thought that the Apostle here alludes to the opinion, which certain of the

philosophers held in common with the Rabbins, that man was composed of spirit, soul, and body ; so that *δλόκληρον* is to be taken as a substantive in apposition with *τὸ πνεῦμα κ. τ. λ.* But it is clear from *Acts* iii. 16. that *δλόκληρον* is an adjective : and the expression employed is merely a general term for man in all his parts and faculties. Of the form *ὀρκίζω ὑμᾶς* (v. 27.) see on *Matt.* xxvi. 63. *Mark* v. 7. From the strength of the expression it may appear that St. Paul had some especial object in view ; and, at all events, the injunction is a strong argument against the denial of the Scripture to the people by the Romish clergy. It should seem that this, and probably the other, apostolical epistles were sent to the elders, and by them communicated to the congregation. MACKNIGHT.

2 THESSALONIANS.

CHAPTER I.

CONTENTS:—*The Apostle's salutation*, vv. 1, 2. *He rejoices in the steadfast adherence of the Thessalonians to the faith, and assures them of their final reward*, vv. 3—12.

Verse 4. ὥστε ἡμᾶς καυχᾶσθαι. Namely, inasmuch as the teacher acquires credit by the proficiency of his disciples. See 1 *Thess.* ii. 19, 20. Either ὅ ἐστι or εἰς must be supplied before ἔνδειγμα in v. 5. which some refer to ὑπομονή, but the generality of commentators more properly to διωγμοῖς καὶ θλίψεσι. The meaning is, that the sufferings and persecutions of Christians are a proof that there will be a day of final retribution, when God's righteous judgment will vindicate these seeming irregularities. Again, εἰς τὸ καταξιοθῆναι must be referred, not to ἔνδειγμα or κρίσεως, but, that clause being parenthetical, to αἱς ἀνέχεσθε. WHITBY, DODDRIDGE, WOLF, ROSENMULLER, KOPPE, FELT, &c. Of the phrase βασιλεία τοῦ Θεοῦ see on *Matt.* iii. 2. Here the context seems to favour the former of the two meanings there exemplified, though both may be included. In v. 6. the adverb εἴτερ does not imply *doubt*, but must be rendered *since*, as in 1 *Pet.* ii. 3. and elsewhere. There is some difference of opinion whether ἐν πυρὶ φλογός (v. 8.) is to be construed backward with ἐν τῇ ἀποκαλύψει, with reference to the splendour of the second advent of Christ; or forward with διδόντος ἐκδίκησιν, so as to be symbolical of the awful circumstances attending the final doom of the wicked. Perhaps the latter is the preferable interpretation. Compare 2 *Pet.* iii. 7. *Rev.* xx. 15. xxi. 8. MACKNIGHT. —[BENSON, ROSENMULLER.] The words ἐν τῇ ἡμέρᾳ ἐκείνῃ in v. 10. clearly refer to ὅταν ἔλθῃ, so that ὅτι ἐπιστεύθη κ.τ. λ. is introduced parenthetically for the purpose of including the Thessalonians among those believers, to whom Christ would be an object of admiration, and that through the instrumentality of his own preaching. By some εὐδοκίαν ἀγαθωσύνης (v. 11.) is understood of *the goodness of God*; but ἔργον πίστεως, with which it is coupled, must relate to the Thessalonians, and the meaning will be:—*That God may enable you to walk worthy of your*

Christian calling, and prosper every good intention, and perfect the fruits of your faith by the power of his grace. ROSENMULLER.—[DODDRIDGE, MACKNIGHT, WOLF.] Of v. 12. see Horne's Introd. Vol. II. p. 294.

CHAPTER II.

CONTENTS:—*Caution against an expectation that the last day was near at hand*, vv. 1, 2. *The Man of Sin*, vv. 3—12. *The Thessalonians exhorted to constancy and perseverance*, vv. 13—17.

Verse 1. ὑπὲρ τῆς παρουσίας. This is not a formula of entreaty, but the preposition has the sense of *περὶ*, concerning, as in *Rom.* ix. 27. *2 Cor.* viii. 23, 24. xii. 5. 8. and so *super* in *Virg. Æn.* I. 750. *Multa super Priamo rogitans*, *super Hectora multa*. WETSTEIN. In the word ἐπισυναγωγή there is an allusion to the *gathering together* of both quick and dead to meet Christ at his second coming. See *Matt.* xxiv. 31. *1 Thess.* iv. 17. Of the verb σαλευθῆναι (v. 2.) see on *Acts* ii. 25. xvii. 11. Its sense is here marked by the addition of ἀπὸ τοῦ νοῦς, which implies *a right state of mind*. By πνεῦμα is clearly meant *pretended inspiration*. If both λόγου and ἐπιστολῆς are connected, as they most probably are, with ὡς δι' ἡμῶν, it should seem that a report and a letter from the Apostle had been forged to spread the false notion of an immediate judgment. This practice, as well as that of feigning revelations of the Spirit, began very early in the Church. Compare *Acts* xv. 24. *2 Pet.* ii. 1. *1 John* iv. 1. Hence the Apostle's reason for affixing his salutation with *his own hand* (*2 Thess.* iii. 17.). MACKNIGHT, BENSON, GROTIUS, &c. There is an ellipsis in v. 3. which is well supplied in the E. T., *That day shall not come*.

[ON THE PAPAL APOSTACY, AND THE REVELATION OF THE MAN OF SIN.

From the prophetic character of this passage, respecting *the Man of Sin*, and from the fact that the prediction itself is still in the course of fulfilment, it is naturally involved in considerable obscurity. Hence a variety of conjectures have arisen respecting its real import; and, in particular, it is well known, that while writers of the Romish Church refer it to the abjuration, on the part of the Protestants, of the Papal yoke, the best Pro-

testant divines understand it of the usurpation of the Pope, and the errors of the Romish see. Against the former it is an irrefragable argument that Protestants do not pretend to establish their doctrine by miracles; while, on the other hand, the lying wonders of the Romish Church are without number, and the striking manner in which every other part of the prediction applies to the character of that Church, is amply sufficient to justify the conclusion which has thence been drawn. In the first place, the article before ἀποστασία marks a particular act of desertion from the true Church, and a similar emphasis is laid upon ὁ ἄνθρωπος τῆς ἀμαρτίας, in allusion, it may be, to some former prediction respecting them, to which the Apostle had probably called the attention of the Thessalonians when he was yet with them (v. 5.). Such a prediction is found in the book of Daniel, respecting the *little horn*, and the *blasphemous king*; and a comparison between the descriptions of the Apostle and the prophet will leave little doubt of the identity of their references. Compare v. 3. with *Dan.* vii. 21. 25.; v. 4. with *Dan.* viii. 25. xi. 36.; v. 7. with *Dan.* vii. 8.; and v. 8. with *Dan.* vii. 11. 25, 26. viii. 25. St. Paul, again, alludes to the same apostacy in 1 *Tim.* iv. 1. 3. with which compare *Dan.* xi. 37, 38. St. John's description of Antichrist in *Rev.* xvii. 1. has also the same reference. Nor does the article necessarily imply a single act; inasmuch as several acts, which mark its progress, belong to the apostacy as a whole: nor is there any weight in the objection of Bellarmine, that the *Man of Sin* must be a definite individual, since it is perfectly agreeable to the phraseology of Scripture, and especially of the prophets, to speak of a body or number of men under the character of *one*. Thus a *king* (*Dan.* vii. viii. *Rev.* xvii.) is often used for the succession of kings; the *high-priest* (*Heb.* ix. 7. 25.) for the series or order of high-priests; and a *single beast* (*Rev.* xiii.) for a whole kingdom through its various changes and revolutions to the end of time. Add also *Rev.* xii. 1. xvii. 4. No commentator ever conceived the *whore of Babylon* to be meant of a single woman, and why then should the *man of sin* be taken for a single man? The *apostacy*, therefore, is the idolatrous defection of the Church of Rome, and the *Man of Sin* is the succession of popes, presiding over and fostering her corruptions, and represented as the *son of perdition* from the nature of his sin, which, like that of Judas (*John* xvii. 12.), involves treachery against Christ, and will eventually meet with its proper punishment. With respect to the character assigned to the *Man of Sin* in v. 4. it is obvious to remark the pope's exercise of the Divine powers in condemning and absolving men, and in deposing kings; his assumption of Divine titles, such as "*our Lord God, the Pope*," "*King of kings and Lord of lords*," and the like; his pretension to an authority above that of the Scriptures, making the Word of God of none effect by his traditions; and his claim of supremacy

in the Christian Church, both in spiritual and temporal matters. That the *Temple of God* here means the Christian Church is evident from 1 *Cor.* iii. 16. 2 *Cor.* vi. 16. 1 *Tim.* iii. 15. *Rev.* iii. 12.: nor, indeed, could the Temple of Jerusalem be referred to by the Apostle, who was doubtless aware of its approaching destruction. By "every one that is called God" some have thought magistrates are intended, comparing *Psalms* lxxii. 6., and that kings are signified by the word *σέβασμα*, in allusion to the title of the Roman emperor, *σεβαστός*. But, though the prediction would be equally verified by this interpretation, the sacred sense of the words is no less applicable, as implying an arrogant demand of worship above that which has been paid to any object of human adoration, whether men worship the true God or the creatures of their own superstition. Such seems to be the import of *λεγόμενον*, as in 1 *Cor.* viii. 5. The *restraining power* (*τὸ κατέχον*, v. 6.), which prevented the immediate manifestation of the *lawless one* (*ὁ ἄνομος*), although his *iniquity* or *lawlessness* (*ἀνομία*, v. 7.) was already secretly at work, and gaining ground imperceptibly, is generally supposed by the ancient fathers to have been the Roman empire. See Tertullian and Chrysostom. True it is that this point cannot be determined with certainty; but the cautious manner in which the Apostle hints at it, avoiding the mention of it in writing, though he had previously declared it to the Thessalonians, favours the opinion that it was something relating to the higher powers. So much, indeed, was this the belief of the early Christians, that they were accustomed to pray for the continuance of the Roman empire, from the conviction that its dissolution would be followed by the revelation of *the Man of Sin*. Nor was the event otherwise than they expected; for, as the emperor of Rome was "taken out of the way," the bishop of Rome was advanced in his stead. In v. 7. *ὁ κατέχων* is understood by some to mean a particular emperor; but, as equivalent to *τὸ κατέχον* above, it rather implies the succession of emperors, by the figure already illustrated. With *ὁ κατέχων* there is an ellipsis of *ἔστι*. As to the punishment denounced against the *lawless one* (v. 8.), the Apostle does not intimate that it would be immediately consequent upon his revelation, but, to comfort the Thessalonians, foretells his destruction even before he completes the description of his character. Some regard the expression *τῷ πνεύματι τοῦ στόματος* as an Oriental phrase, denoting *the irresistible command of God*, and compare 2 *Sam.* xxii. 16. *Job* iv. 9. *Psalms* xxxiii. 6. So the Scholiast: *φθέγξεται γὰρ μόνον, καὶ πανωλεθρίῳ παραδώσει αὐτόν*. But the two clauses rather relate to different events, viz. the gradual dethronement of *the Man of Sin* by the preaching of the Gospel, and his total overthrow at the second advent of Christ. The former began to take place at the Reformation, and the latter will be accomplished in God's appointed time. It re-

quires no particular proof to substantiate the accordance between the lying wonders of v. 9. with the well-authenticated histories of the visions and miracles, the frauds and impostures, by which the pretensions of the pope and the corruptions of the Church of Rome have ever been supported: and the doctrine of transubstantiation is of itself a standing testimony of that delusion, by which the adherents of the *Man of Sin* are led to believe a *lie* (v. 11.). Certainly they can hardly *believe the truth*, but must have *pleasure in unrighteousness*, who can believe the fabulous legends of the Romish see, who hold it a mortal sin to question any article of their religion, who take away the free use of the Scriptures, and who, for such *wilful* and perverse rejection of the truth, are justly subject to God's indignation.

Thus evident is it that no prediction could be more exactly fulfilled than this has been in the Pope of Rome and his adherents. Partaking, however, as it does, of the obscurity and uncertainty of prophecy in general, it is not wonderful that other interpretations have been affixed to it. Some have thought that it applies to events which took place before the destruction of Jerusalem, either in the apostacy of the Jewish Christians, in the revolt of the Jews from the Romans, or the rise of the heresy of Simon Magus and the Gnostics; but, not to mention that the prophecy must be greatly strained to favour these notions, it is scarcely probable that St. Paul would have been so anxious to correct an opinion respecting the destruction of the Jewish state, which might, without any impropriety, be described as nigh at hand. Others regard Mahomet as *the Man of Sin*; but it is well known that he laid no claim to miraculous powers: and others maintain that the prediction is yet wholly unfulfilled. At all events, it is clear, that if certain practices and opinions are condemned by the Apostle, without any immediate reference to the Church of Rome, which practices and opinions do nevertheless prevail therein, the Church comes no less under the condemnation of Holy Writ, than if she were the sole object of the prophecy in question. NEWTON, BENSON, SCLATER, MEDE, MACKNIGHT, MIDDLETON, &c.—[GROTIUS, HAMMOND, WHITBY, LIGHTFOOT, &c.]

Ver. 13. ἀπ' ἀρχῆς. According to some, *from the beginning* of the Apostle's ministry, in allusion to the early call of the Thessalonians; but rather, *from eternity*. God pre-ordained the offer of salvation to them, through the preaching of St. Paul; the *means* of which was the sanctification of the Spirit, and the *conditions* faith and persevering obedience, as stated in the following clauses. Compare *Ephes. i. 4.* WOLF, MACKNIGHT, SCHLEUSNER, &c.—[HAMMOND, WHITBY.] Of παραδόσεις (v. 15.) see on 1 Cor. xi. 2. These *precepts* seem to suggest cer-

tain compendious summaries of the true faith, drawn up by the Apostle as an antidote to those corruptions which had already appeared in the Church. Irenæus applies the term to a *creed*, or confession of faith. See also 2 *Thess.* iii. 6. BP. CLEAVER. With vv. 16, 17. compare 1 *Thess.* iii. 11, 12.

CHAPTER III.

CONTENTS:—*St. Paul desires the Thessalonians to pray for the success of the Gospel, and for his deliverance from persecution, repeating his own prayer for their constancy, vv. 1—5. He exhorts them to quiet diligence in their callings, vv. 6—15. His salutation and blessing, vv. 16—18.*

Verse 1. τρέχει. May be successfully propagated. The metaphor is borrowed from a race-course. So *Psalms* cxlvii. 15. LXX. ἕως τάχους δραμεῖται ὁ λόγος αὐτοῦ. SCHLEUSNER. Inasmuch as the spread of the Gospel depended materially upon his own preservation, the Apostle desires the prayers of the Thessalonians (v. 2.) for his deliverance; probably from the violence of the Jews. See *Acts* xviii. 13. Of the adjective ἄσπορος see on *Acts* xxviii. 2., and of the expression ἀπὸ τοῦ πονηροῦ (v. 3.) on *Matt.* v. 37. In the clause οὐ γὰρ πάντων ἡ πίστις some would render πίστις *faithfulness*, in the sense that all men are not to be trusted; but the article clearly indicates the Scriptural import of the word, and the Apostle is speaking of persons whose evil dispositions lead them to a rejection of the Gospel. There is also a difference of opinion as to the meaning of ὑπομονὴ Χριστοῦ in v. 5. As the *patience of Job* is the patience exercised by Job, so the *patience of Christ* is that which he displayed under his sufferings, to an imitation of which the Thessalonians are enjoined. *A patient waiting for Christ's coming* is a forced interpretation, and not required by the context. GROTIUS, WOLF, DODDRIDGE, MACKNIGHT, PELT.—[SCHLEUSNER, &c.]

Ver. 6. στέλλεσθαι. See on 2 *Cor.* viii. 9. It should seem from this repeated caution against unruly and slothful conduct, that the Apostle's exhortation in 1 *Thess.* iv. 11, 12. had not produced the desired effect. The adverb ἀτάκτως and the verb ἀτακτεῖν (v. 8.) are military terms, and are here transferred to imply a neglect of that Christian discipline, which requires industry and diligence in the prosecution of our secular callings (*Rom.* xii. 11. *Ephes.* iv. 28.). Of v. 8. see on *Acts* xviii. 2. and compare *Acts* xx. 34. 1 *Cor.* iv. 12. With ἐξουσίαν supply

τοῦ δωρεὰν φαγεῖν, and compare 1 *Cor.* ix. 4. sqq. The injunction in v. 10. appears to have been a proverb in common use, of which there are examples both in Jewish and Heathen writers: and the paranomasia in v. 11. is also of frequent occurrence. Thus *Ecclus.* iii. 23. LXX. ἐν τοῖς περισσοῖς τῶν ἔργων σοῦ μὴ περιεργάζου. 1 *Tim.* v. 13. οὐ μόνον ἀργαί, ἀλλὰ καὶ περιέργοι. Demosth. Phil. IV. ἐξ ὧν ἐργάζη καὶ περιεργάζη. The verb περιεργάζεσθαι denotes an impertinent meddling with another's concerns to the neglect of one's own. Lest the injunction thus earnestly given should repress the exercise of charity, the Apostle in v. 13. observes that the idleness of others ought not to prevent the good deeds of those, who were enabled to give to *him that needeth*. Compare *Gal.* vi. 9. WHITBY, MACKNIGHT, WETSTEIN, ROSENMULLER, &c. With vv. 14, 15. compare *Matt.* xviii. 16. sqq. and see notes *in loc.* Some connect διὰ τῆς ἐπιστολῆς with σημειοῦσθε, thus: *Inform me by letter respecting him*. But in this case the article would have been omitted, and either δι' ἐπιστολῆς or δι' ἐπιστολῶν have been used. Compare 1 *Cor.* xvi. 3. 2 *Thess.* ii. 2. If, indeed, it could be shown that the Thessalonians had *promised* to write to St. Paul, then διὰ τῆς ἐπιστολῆς might mean *in your letter*: but a direct reference to an epistle, not yet in existence, nor even known to be in contemplation, is unsupported by a parallel example. MIDDLETON.—[GROTIUS.]

1 TIMOTHY.

CHAPTER I.

CONTENTS:—*The salutation*, vv. 1, 2. *The charge of Timothy*, vv. 3, 4. *The purport of the Law*, vv. 5—11. *The Apostle's gratitude to God for his conversion and call to the apostleship*, vv. 12—19. *The charge to Timothy repeated*, vv. 18—20.

Verse 1. κατ' ἐπιταγήν. This has been understood of a *command* to write the Epistle; but such a sense is unwarranted by any parallel passage in the other epistles. It clearly refers to St. Paul's *appointment* to the apostleship, and is analogous to κατὰ τὸ θέλημα Θεοῦ in 2 Cor. i. 1. Gal. i. 1. Compare also 2 Tim. i. 1. DODDRIDGE, BENSON.—[MACKNIGHT.] In v. 2. the word τέκνω is used with reference to the conversion of Timothy by St. Paul himself, the sincerity of which is indicated in the adjective γνησίω. A farther testimony of the Apostle's paternal affection is supposed to be contained in the addition of the word ἔλεος to his usual salutation, in allusion to the customary form of a father's benediction, ὁ Θεὸς ἐλέησαι σε, τέκνον (Gen. xliii. 29. LXX). WELLS. To complete the construction in vv. 3, 4. the E. T. add the clause *so do*; others read προσμεῖναι in the imperative, *et aliter alii*; but the sense, which is incomplete, seems to be resumed at v. 18. after one of those long parentheses for which St. Paul is remarkable. HARDY, HUG, &c.—[KNATCHBULL, MACKNIGHT, &c.] It has been thought that the ἐτεροδιδασκαλία, to which the Apostle alludes, was that of the Gnostics, and their system of *Æons*; but, even if this heresy had made any progress at the time, it is evident from v. 7. that the Judaizers were intended. The μῦθοι are clearly the *fables* and *traditions* of the Rabbins; and so Tit. i. 14. μὴ προσέχοντες Ἰουδαίκοις μύθοις. As to the attention which the Jews paid to their pedigrees, in order to prove their descent from Abraham or David, Jerome observes that they were as well acquainted with genealogies from Adam to Zerubbabel as with their own names; and Josephus (c. Ap. I. 6, 7.) speaks of some which went back 2000 years. Hence the epithet ἀπεράντοις, *endless*, which some

less correctly render *unprofitable*, as if from *ἀ priv.* and *παρα-
νειν*. Chrysostom includes both senses:—*ἤτοι πέρας οὐδὲν
ἔχουσας, ἢ οὐδὲν χρήσιμον*. Such speculations naturally gave
rise to contentions and controversies, and could have nothing to
do with the dispensation of God, i. e. the Christian dispensation,
which offers salvation *through faith*, not through any merit of
descent from Abraham. LIGHTFOOT, DODDRIDGE, WHITBY,
MACKNIGHT, &c.—[GROTIUS, HAMMOND, BENSON, KYPKE,
&c.] The comparative *μᾶλλον ἢ* implies a negative, as in *2 Tim.*
iii. 4. *Heb.* xi. 25. *1 Pet.* iii. 17. For the common reading
οικοδομίαν the best MSS. have *οικονομίαν*, which is generally
received as correct. GRIESBACH, MILL, WETSTEIN, &c.

Ver. 5. τέλος τῆς παραγγελίας. E. T. *the end of the com-
mandment*; i. e. the sum of Christian duty; but it rather means
the charge which Timothy is enjoined to deliver, with reference
to *παραγγελίας* in v. 3. See also v. 18. and chap. iv. 11. RA-
PHELIUS, MACKNIGHT, WELLS.—[SCHLEUSNER.] The preposi-
tion *ἐκ* indicates the principles *from* which Christian charity
proceeds; and in v. 6. the relative *ὧν* connects with these ruling
principles. There is an elegance in the use of the verbs *ἀστοχεῖν*
and *ἐκτρέπειν*, of which the former denotes *to miss the mark*, and
the latter *to turn out of the way*; inasmuch as *τέλος* implies a
scope or *object*: and in v. 8. also *νομίμως* is explained by Theo-
doret, *ἐάν τις ἀκολουθῇ αὐτοῦ τῷ σκόπῳ*. Plutarch: *ἀστοχοῦσι
τοῦ μετρίου καὶ πρέποντος*. Joseph. Ant. XIII. 18. *ἐξετράπησαν
τῆς ὁδοῦ δικαίας*. By *νόμος* in v. 9. commentators have some-
times understood the *minatory injunctions of the Mosaic Law*;
but the absence of the article shows that it has a more general
meaning than in v. 8. so that the sense is, *No law whatever lieth
against a righteous man*. Having said that the Mosaic Law
was an excellent institution, if rendered subservient to its in-
tended purpose of preventing and restraining transgression (*Gal.*
iii. 19.), the Apostle adds that neither *this, nor any other law*,
is directed against the just and good, but against the lawless and
disobedient. Compare *Gal.* v. 23. Hence, although *νόμος* com-
prehends the Mosaic Law, it is not limited thereto; for, though
the vices enumerated are those which the Decalogue expressly
condemns, as might be expected from a Jewish writer, such an
allusion will not be inconsistent with the supposition that law
generally is intended. As to the dangerous inference which has
been deduced from the passage, it clearly affords no countenance
to the phrenzy of those, who first persuade themselves that they
are just, and then conclude that they are therefore not amenable
to the laws of the government under which they live. There is
a wide difference between saying that the just are subject to no
law, and saying that such are not its proper objects: for the vir-
tuous man is and ought to be subject to the laws of his country,

but he is not the object which those laws have principally in view, being the least likely to incur their penalties. MIDDLETON. —[ROSENMULLER, DODDRIDGE, &c.] In v. 11. κατὰ τὸ εὐαγγέλιον is closely connected with the participle ὑγιαίνουσιν, and implies that the Gospel is confirmatory of the precepts of the moral law. The epithet μακάριος is again applied to the Deity in 1 Tim. vi. 15. as it is also by Philo. BENSON, WOLF, LOESNER.

Ver. 12. τῷ ἐνδυναμώσαντι. A probable reference to those supernatural endowments, which the Apostle always refers to Christ. See Acts ix. 17. Rom. xv. 19. and with what follows compare Acts viii. 3. 11. ix. 2. xxii. 4. xxvi. 11. 1 Cor. xv. 9. Gal. i. 13. Also see note on Acts iii. 17. Hence may be seen how much guilt a man may contract without acting directly contrary to the conviction of his own mind, if he has neglected an *impartial* care in forming his principles of action. In v. 14. πίστεως and ἀγάπης are opposed respectively to ἀπιστία and βλάβη, καὶ διώκην καὶ ὑβριστήν. From the fact of his own conversion, St. Paul, in all humility, draws the inference in v. 15. to which διὰ τοῦτο afterwards refers; the ἵνα denoting, as usual, not the *cause*, but the *effect*. He adds, moreover, that by his conversion God afforded a representation of that mercy, upon which penitent sinners were thereby encouraged to rely: and the contemplation of which drew from him the doxology in v. 17. DODDRIDGE, NEWCOME, &c. By προφητείας in v. 18. some understand *the gift of prophecy*, with which Timothy had been endowed; but the use of the plural and the phrase προαγοῦσας ἐπὶ σέ, *fore-directing us respecting you*, will not admit of this sense. It seems rather that those *prophetic revelations* of the Spirit are intended, by which the apostles were enabled to make choice of proper persons for the office of the ministry. See Acts xiii. 2. xx. 28. 1 Cor. xiv. 25. 30. So 1 Tim. iv. 14. where the Scholiast explains:—κατὰ θέλαν ἀποκάλυψιν τὴν χειροτονίαν εἰδέξω. The addition of ἐν αὐταῖς indicates the stimulus, which the honour of such a revelation respecting him would naturally give to Timothy himself. GROTIUS, HAMMOND, WHITBY, MACKNIGHT, &c.—[SCHLEUSNER.] Both the military metaphor in this, and the naval one in the next verse, are frequent both in sacred and profane writers. With the phrase παραδοῦναι τῷ Σαράνᾳ compare 1 Cor. v. 5. and of *Hymenæus* and *Alexander* see Horne's Index.

CHAPTER II.

CONTENTS:—*The duty of praying for all men*, vv. 1—8. *Directions respecting the dress and the behaviour of women*, vv. 9—15.

Verse 1. ποιῆσθαι δεήσεις, κ. τ. λ. Having spoken of his charge generally, the Apostle proceeds to instruct Timothy in the particular duties of his office; and first, with respect to public worship. Some regard the terms here employed as synonymous, but see Horne's *Introd.* Vol. III. p. 330. sqq. Prayer for kings was conformable to the Jewish practice, as appears from *Ezra* vi. 10. *Jerem.* xxix. 9. *Baruch* i. 11. Joseph. *Ant.* XII. 2. 5. Tertul. *Apol.* §. 30., and Christians are bound to pray for them, whether infidels or otherwise, not only as God's appointed ministers for the security of their respective governments, but as forming part of the whole race of mankind. The Apostle's argument runs thus:—We ought to pray for all, because there is one God, who wills the salvation of all men; and one Mediator, *who gave his life a ransom for all*. Compare *Matt.* xx. 28. By this clause, which connects the mediation of Christ inseparably with his atonement, the Socinian gloss, referring the term μεσίτης to the Saviour, in the same sense as it applies to Moses in *Gal.* iii. 19. is unanswerably refuted. Neither is their grand doctrine of Christ's *mere humanity* sanctioned in the slightest degree by the expression ἄνθρωπος 'I. X. True it is that he was *man*; but it does not therefore follow that he was not *God also*; and, indeed, had ἄνθρωπος been used κατ' ἐξοχήν, the article would have been added; the absence of which shows that a mere *title* is intended, drawn from his *human* nature, as Κύριος from his *divine*. Had Jesus been man only, the addition of ἄνθρωπος would be superfluous. It may be further remarked, that the mediation of the Virgin and of saints and angels, as taught by the Church of Rome, is directly at variance with this passage. BULL, WHITBY, MACKNIGHT, BENSON, PEARSON, MAGEE, &c. Of the clause τὸ μαρτύριον καιροῖς ἰδοις (v. 6.) there are various readings and interpretations. Some MSS. add ἐδόθη, others omit τὸ μαρτύριον; and of the commentators some apply μαρτύριον to Christ personally, and others to the doctrine of the *atonement*. If the reading be genuine, the words to the end of v. 7. should probably be regarded as a parenthesis, and the meaning will be, that the doctrine in question was testified at the appointed time by the apostles, and to the Gentiles in particular by St. Paul. Compare 1 *Cor.* i. 6. *Gal.* ii. 7. *Tit.* i. 3. MIDDLETON.—[BENSON, &c.] With the Apostle's solemn asseveration compare *Rom.* ix. 1. It is here employed, not on Timothy's account, but

with reference to the Judaizers, who denied the efficacy of the atonement, except to those who were circumcised. WHITBY. As opposed to τὰς γυναῖκας, it is clear that τοὺς ἄνδρας (v. 8.) should be rendered definitely *the men*; and the meaning is, that men, and not women, are to take the lead in public devotions. The epithet ὁσίους seems to allude to the ancient custom of washing the hands before prayer, in token of inward purity. See *Psalm* xxiv. 4. xxvi. 6. *Isaiah* i. 16, 17. *James* iv. 8. To pray with *doubting* is opposed to faith; to pray with *wrath* is opposed to charity. Compare *James* i. 6. Probably there may be a reference to a spirit of contention, which had appeared in the Ephesian Church. HAMMOND, BURKITT, MACKNIGHT, DODDRIDGE, &c.

Ver. 9. τὰς γυναῖκας. Scil. προσεύχεσθαι. Many, indeed, connect βούλομαι τὰς γ. κοσμεῖν κ. τ. λ. understanding the precept as generally applicable to all times and places; but, though this may be true in some degree, the context plainly fixes its primary reference to their dress and behaviour in the public assemblies. Nor does the Apostle forbid that distinction in dress which marks a superiority of rank or quality; but only such attire as betrays immodesty, or indicates pride and vanity of spirit. Compare 1 *Pet.* iii. 3. and see Horne's *Introd.* Vol. III. p. 405. Properly καταστολή is a *long robe reaching to the ankles*, whence it was used to denote *decency in dress*. Some construe δι' ἔργων ἀγαθῶν with ἐπαγγελλομέναις θεοσεβείαν, but they are better joined as in the E. T. with κοσμεῖν, so as to include ἀλλ' ὁ πρέπει κ. τ. λ. in a parenthesis. The metaphorical change in the sense of the verb is indicated by the change in the preposition. WHITBY, GROTIUS, MACKNIGHT, &c.—[KNATCHBULL.] With vv. 11—13. compare 1 *Cor.* xi. 3. sqq. xiv. 34, 35. and see notes *in loc.* The verb αὐθεντεῖν (v. 12.) denotes properly *to slay with one's own hand*; and thence to *arrogate authority to oneself*. Eurip. *Supp.* 442. δῆμος αὐθέντης χθονός. Schol. Thucyd. III. 58. αὐθένται, κυρίως οἱ αὐτόχειρες καὶ οἱ πολέμιοι· οἱ δὲ νῦν, αὐθέντας τοὺς κυρίους καὶ δεσπότες. In v. 14. πρῶτος should perhaps be repeated; but, at all events, sin originated with Eve, and her weakness was a further reason for the subjection of the woman to the man. With respect to the import of v. 15. there exists considerable difference of opinion. Some, with the E. T., understand a *temporal deliverance in child-bearing*; and others include the *nurture and education* of children, as a *means* of bringing about the salvation of women. To these there arises the insurmountable objection on the one hand, that preservation in child-birth is not confined to pious parents; and, on the other, there is clearly a marked difference between τεκνογονεῖν and τεκνοτροφεῖν in chap. v. 10. 14. It should seem that there is an allusion to the primæval curse, as accom-

panied with the promised birth of the Redeemer; whence the probable meaning is, that the sorrow of bringing forth children, which was the penalty attached particularly to the woman, would tend eventually to their salvation through the birth of the promised seed. The change of number indicates that women generally, who fulfil the conditions, are included in the blessing. Compare *Psalms* clx. 8. *Prov.* ii. 12, 13. 1 *Thess.* v. 4. HAMMOND, DODDRIDGE, MACKNIGHT, &c.—[WHITBY, BENSON, SCHLEUSNER, NEWCOME.]

CHAPTER III.

CONTENTS:—*The qualifications of bishops and deacons*, vv. 1—13. *The Church, and the doctrine therein professed*, vv. 14—16.

Verse 1. πιστός ὁ λόγος. This formula is referred to a preceding statement in chap. iv. 9., and, though it is not absolutely necessary that it should do so here, yet the greater solemnity of the subject of the last chapter renders it probable that it ought to have included it. WELLS. Of the import of the word ἐπισκοπή see on *Acts* xi. 30. By καλὸν ἔργον is meant an office, not only honourable in itself, but requiring such dispositions and qualifications, as those which are subsequently specified, to render one worthy of it. WHITBY. The adjective ἀνεπίληπτος is properly applied to a wrestler, who gives his antagonist *no hold* upon him; and thence denotes metaphorically *irreprehensible, blameless*. Thucyd. V. 17. τοῖς ἔχθροις ἀνεπίληπτος. Schol. μὴ παρέχων κατηγορίας ἀφορμὴν. So again 1 *Tim.* v. 7. vi. 14. Some have construed the words μιᾶς γυναικὸς ἄνδρα into a prohibition of second marriages, but they relate to the prevalence of polygamy, or rather to the custom, both with men and women, to *dissolve one marriage and enter upon another*. Compare *Matt.* v. 32. *Mark* x. 11. *Luke* xvi. 18. 1 *Cor.* vii. 11. In 1 *Tim.* v. 9. however, the past tense seems to give a preference to widows, who had not married again; in which case the expression is there equivalent to the Latin *univira* in *Liv.* X. 23. Among the Heathen, widows who did not re-marry were regarded with greater respect. See *Val. Max.* II. 1. and *Servius* on *Virg. Æn.* IV. 19. HAMMOND, WHITBY.—[GROTIUS.] To avoid a tautology with πάροινον, the commentators render νηφάλιος *vigilant*; and so Theophylact: νηφάλιος ἄγρυπνος, ζῶν τῷ πνεύματι. The adjective κόσμιος implies *outward decorum*, as thus explained by Theodoret: κόσμιον καὶ φθέγματι καὶ σχήματι καὶ βλέμματι καὶ βα-

δίσπατι, ὥστε καὶ διὰ τοῦ σώματος φαίνεσθαι τὴν τῆς ψυχῆς σωφροσύνην. With the injunction to *hospitality* compare *Rom.* xii. 13. *Heb.* xiii. 2. The duty in eastern countries, where there were no inns, was rendered especially important. In v. 3. the term *πλήκτης* is generally extended to include *violence of language*. Thus Theophylact: μήτε διὰ χειρῶν πλήττοντα, μήτε διὰ πικρῶν λόγων καὶ ἀποτόμων ἀκαίρως. With the inference in v. 5. compare *Cic. Att. X. 7. Jam utamur vel sociis vel ministris, si ii provincias, ii rempublicam regent, quorum nemo duos menses potuit patrimonium suum gubernare?* *Senec. Clem. I. 9. Quid hoc animo facis ut ipse sis princeps? domum tueri tuam non potes.* A *neophyte* (νεόφυτος, v. 6.) is *one lately converted to the Gospel*. By διαβόλου, in this and the following verse, some understand simply *a slanderer*; but the article is in favour of those who interpret it of the *devil*. It appears, therefore, that Satan fell by pride; and the sense of the whole passage seems to be, that a new convert suddenly raised to the highest office in the Church, would probably be inflated by pride and arrogance; while a man of questionable character would afford the heathen an opportunity of casting those reproaches upon Christianity, which they were at all times ready to do. WHITBY, MACKNIGHT, DODDRIDGE, &c.—[BENSON, ROSENMULLER.]

Ver. 8. διλόγους. E. T. *double-tongued*. Theophylact: ἄλλα φρονοῦντας καὶ ἄλλα λέγοντας, καὶ ἄλλα τοῦτοις καὶ ἄλλα ἐκείνοις. With respect to the probation recommended in v. 10. it may be remarked, that both Jews and Christians proposed in their assemblies the names of those who were candidates for any office; so that those against whom no accusation was laid were properly called ἀνέγκλητοι. See *Lamprid. in V. Sever. §. 45.* *Cyprian. Ep. LXVII. 2.* By γυναῖκας in v. 11. are generally understood the *deaconesses*, of whom see on *Acts vi. 1.* In v. 13. βαθὺς is properly *a step*, and thence *a degree of honour or dignity*. Hence the meaning is, that the office of deacon, duly exercised, is a step to the higher order of the priesthood, in which greater freedom is allowed and required in expounding the doctrines of the Gospel. The passage has been less correctly interpreted of *holding a high rank in the world to come*. GROTIUS, HAMMOND, LIGHTFOOT, DODDRIDGE, WOLF. — [ELSNER.]

Ver. 15. στύλος καὶ ἐδραίωμα τῆς ἐκκλησίας. The obvious application of these words to the Universal Church, administered under an external and visible form of government, and thereby upholding and supporting the true religion as the foundation and pillars support an edifice, is liable to no solid objection. It is evidently the design of the Apostle to give additional weight to

his preceding instructions, by suggesting the high and important purpose for which the Church was instituted; and thence to show how necessary it was that her ministers should *take heed unto themselves and the doctrine* (chap. iv. 16.). Of this doctrine he immediately adds a concise summary (v. 16.), introduced indeed somewhat abruptly, but quite in St. Paul's manner, when elevated with the grandeur of his subject. Some would refer the clause to Timothy, comparing *Gal.* ii. 9. *Rev.* iii. 12. and throwing the clause *ἥτις ἐστὶ κ. τ. λ.* into a parenthesis; but so harsh a construction will scarcely find a parallel; not to mention that, though Timothy might be termed a *pillar*, he could not be called the *foundation* of the truth. As to carrying the clause forward in connection with the following verse, for which many contend, it not only clogs, but destroys, the sense, by making *τὸ τῆς εὐσεβείας μυστήριον* only the ground of the truth, instead of *the truth* itself. Origen, Athanasius, and most of the fathers connect the clause with *ἐκκλησία*. WHITBY, MACKNIGHT, WOLF, BP. VAN MILDERT, &c.—[DODDRIDGE, ROSENMULLER, GRIESBACH, &c.] It is not surprising that the Socinians should avail themselves of the most slender MS. authority to substitute *δ* or *δς* for *Θεός* in v. 16., in order to get rid of so strong an argument for the divinity of Christ. Suffice it to say, that out of ninety-one Greek MSS. only three read *δς*, and not one reads *δ*. See, however, the authorities cited in the note to Horne's *Introd.* Vol. IV. p. 402. At all events, it is clear that *δ* cannot be the true reading, as the expression which follows will not apply to the Gospel; and if *δς* be admitted, it can only refer to *Θεοῦ ζῶντος*, which still establishes the divine nature of Christ. If, again, we read *δ ἐφανερώθη*, and adopt the proposed rendering, *he who was manifested*, such a sense would exclude the incarnation from being part of the mystery, even could it have been written for *δ φανερωθείς*. As it stands, the text exhibits six propositions, of all and each of which the subject is God, and that God must be Christ. 1. He was manifest in the flesh, *John* i. 14. 1 *John* iii. 5. *Phil.* ii. 6, 7. 2. He was justified (*ἐδικαιώθη*, *acquitted*, i.e. from the charge of imposture, or the taint of sin) by the Spirit, which descended first upon himself and then upon his apostles, ratifying their commission, and confirming their doctrines by signs and wonders and mighty deeds. See *Matt.* xii. 28. *Acts* ii. 33. *Rom.* i. 3. 3. He was seen of angels. By *angels* some understand the apostles, comparing *Luke* ix. 52. *Gal.* iv. 14. *Rev.* i. 20. sqq. but angels, properly so called, are doubtless intended, who celebrated his nativity, ministered to him in the wilderness, and were present at his resurrection. 4. That he was preached to the Gentiles, and (5.) believed on in the world, is proved by the history of the Gospel, and the rapid spread of Christianity. 6. He was received into glory, *Luke* xxiv. 51. *Acts* i. 2. 11. WHITBY, BER-

RIMAN, NOLAN, PEARSON, MAGEE, &c.—[WETSTEIN, GRIESBACH, LE CLERC, BELSHAM, &c.]

CHAPTER IV.

CONTENTS:—*The apostasy of the latter times*, vv. 1—5. *The Apostle exhorts Timothy to adhere to purity of doctrine, and to exhibit an example of a holy life*, vv. 6—16.

Verse 1. ὑστέροις καιροῖς. The latter times, viz. of the Christian dispensation, as in *2 Tim.* iii. 1. *Heb.* i. 1. *James* v. 3. *1 Pet.* i. 20. *2 Pet.* iii. 3. *1 John* ii. 18. *Jude* 18. There can be little doubt that the *apostasy* here predicted is the same with that in *2 Thess.* ii. 3., and some refer the words πνεῦμα λέγει to the corresponding prophecy in *Dan.* xi. 36.; but, without any reference to the O. T., the Apostle may merely speak of the revelations which had been made to himself. The force with which every particular bears upon the errors of the Romish Church is obvious. By πνεύμασι πλάνοις, *seducing spirits*, are meant *pretenders to inspiration*; and the term will well designate the frauds by which the Papists impose upon the superstitious credulity of the multitude, under the notion of revelations from God, or angels, or departed saints. Whether διδασκαλῆαι δαιμονίων are *doctrines concerning demons*, or *suggested by demons*, is undecided by the commentators. From *Ephes.* vi. 12. the latter interpretation seems preferable; but, in either case, the idolatrous practices of popery will come within the meaning. In v. 2. the E. T. renders ψευδολόγων in concord with δαιμονίων, but it rather depends upon ἐν ὑποκρίσει, and this *hypocrisy of liars* is strikingly exemplified in the fabulous histories, forged under the name of the Apostles, by which the Romish clergy have disseminated their pretended miracles and other falsehoods among their blinded followers. With respect to the errors denounced in v. 3. their perfect agreement with the *celibacy* of the Romish priesthood, and the total or partial abstinence from flesh, as enjoined by that Church, is sufficiently obvious. Such abstinence is not recognized in the word of God, which enjoins the use of God's good creatures indiscriminately, provided they be sanctified by prayer and thanksgiving (vv. 4, 5). Compare *Rom.* xiv. 14. WHITEY, MACKNIGHT, NEWTON, &c. The metaphor in the word κεκαυτηριασμένων (v. 2.) is by some deduced from the *branding of criminals*; but, as it would thus be applicable rather to the teachers themselves than to their consciences, others more correctly take it from the *cauterizing of wounds*, for

the purpose of rendering them callous. So the Scholiast: τὴν ἐσχάτην αὐτῶν ἀναλγησίαν ἐδήλωσεν· ὁ γὰρ τοῦ καντῆρος τόπος νεκρωθεὶς τὴν προτέραν αἰσθησιν ἀποβάλλει. Compare *Ephes.* iv. 19. SCHLEUSNER, HAMMOND. The sense in v. 3. requires κελυόντων to be supplied from its opposite, κωλύόντων. For similar constructions see on *Luke* i. 63. and of the verb παρακολουθεῖν (v. 6.) on *Luke* i. 3.

Ver. 7. γραῶδεις μύθους. So Hor. Sat. II. 6. 77. *Garrit aniles ex re fabellas*. The Apostle refers to the Jewish traditions mentioned in chap. i. 4., but the term applies with equal force to the absurd legends of the Church of Rome. In v. 8. some suppose an allusion to the *gymnastic* exercises of the Greeks; but others, more probably, if the context be regarded, to the bodily mortifications enjoined by the Essenes and Pythagoreans, which closely resembled the monkish austerities of the middle ages. WETSTEIN, PYLE, MACKNIGHT, ROSENMULLER, &c.—[WHITBY, BENSON, DODDRIDGE, SCHLEUSNER.] With respect to promises of temporal blessings to the godly, as in this passage, it can only be meant that piety has the natural tendency to promote happiness, even in circumstances of the greatest worldly deprivation. Compare *Mark* x. 29, 30. The words πιστὸς ὁ λόγος κ. τ. λ. in v. 9. evidently refer backward; and in v. 10. εἰς τοῦτο respects the promise above mentioned. By adding μάλιστα πιστῶν the Apostle intimates that, although God offers salvation to all, the offer depends upon the condition of faith. MACKNIGHT, FELL, BURKITT.

Ver. 12. νεότητος. *Presbyters* generally, as the name imports, were men somewhat advanced in years; and the Apostle therefore admonishes Timothy to gain that respect by the gravity of his deportment, which his youth would otherwise be less likely to command. The words ἐν πνεύματι are probably an interpolation. In the possession of spiritual gifts no example could be afforded, though it might perhaps in the exercise of them: so that, if genuine, *spirituality of behaviour* must be meant. Compare *Matt.* v. 3. By a comparison with v. 15. it should seem that ἀνάγνωσις in v. 13. includes the *reading* of the Scriptures, not only in public but in private, as well as such other studies as tend to the due understanding of Holy Writ. The fathers generally urge the necessity of profane learning to Christian teachers, more especially as they have not now any supernatural qualification for the office. GRIESBACH, WHITBY, MACKNIGHT. With διὰ προφητείας (v. 14.) compare chap. i. 18. It has been thought that the *imposition of hands* here mentioned is distinct from that in *2 Tim.* i. 6.; but the prepositions employed in the two instances are different. Here μετὰ merely denotes the concurrence of the presbytery in the act; there διὰ implies its actual

performance: and such to the present time is the custom of the Church in the ordination of a priest. That ordination by Presbyters only was not deemed valid in the primitive Church is evident from the case of *Colluthus*, who was deposed, on that ground, by the synod of Alexandria. HOOKER, WHEATLY, BINGHAM.

CHAPTER V.

CONTENTS:—*Directions respecting the laity*, vv. 1, 2. *The treatment of widows*, vv. 3—16. *Caution respecting Presbyters, and their admission into the ministry, with a parenthetical remark respecting the health of Timothy*, vv. 17—25.

Verse 1. πρεσβύτερον. *A lay elder*, not a *Presbyter*, as appears from the opposition throughout the context. Here too the rebuke is directed to be mild and private, whereas in the case of Presbyters (v. 20.) it is to be severe in proportion to the offence, and in the face of the assembled Presbytery. Such was also the practice of the Jewish synagogue. WOLF, MACKNIGHT. Of the verb τιμῶν (v. 3.), which, from what follows, clearly includes the notion of support, see on *Matt.* xv. 4. It is evident from *Acts* vi. 1. ix. 41. that in the primitive Church there was a fund set apart for the maintenance of widows, in return for which they were employed in a manner somewhat similar to the *deaconesses*, though it does not appear, as some think, that these last were necessarily widows. In τὰς ὄντως χήρας there is an allusion to the etymology of the word χήρα, which signifies *deserted* or *desolate*; i. e. without means of support from her children or relatives. Compare *Luke* ii. 37. where the force of νεκρὸς καὶ ἡμέρας (v. 5.) is also explained. Before μανθανέτωσαν (v. 4.) supply τέκνα. The phrase ἀμοιβὰς ἀντιδιδόναι, denoting *the requital* due from children to their parents, is frequent in the classic writers. Thus Eur. *Orest.* 467. οἷς ἀπέδωκ' ἀμοιβὰς οὐ καλὰς. GROTIUS, ELSNER, WETSTEIN, &c. Lexicographers have generally derived the rare verb σπαταλῶν in v. 6. from σπάθη, *a weaving instrument*; but it is rather derived from σπάρος, *the skin*, to the delicacy of which considerable attention was paid. Hor. Ep. I. 4. 15. *Me pinguem et nitidum bene curatâ cute vides*. Hence it will signify *to live luxuriously*; or, as Chrysostom says, τῇ γαστρὶ μόνῃ. Hesych. σπαταλᾷ τρυφᾷ. Compare *James* v. 5. SCHLEUSNER.—[KYPKE.] Of the expression ζῶσα τέθυκε see on *Luke* xv. 24. With οἰκείων (v. 8.) some would supply τῆς πίστεως, as in *Gal.* vi. 14. but the passages are totally distinct. Here ἱδιοὶ and οἰκεῖοι denote different degrees of relationship;

and the Apostle merely asserts that those who neglect their families are guilty of a crime which even the Heathen shunned. Pythag. Aur. D. 4. Τοὺς δὲ γονεῖς τίμα, τοὺς τ' ἀγχιστ' ἐκγεγάωτας. Tacit. Agric. 31. *Liberos cuique et propinquos suos natura carissimos esse voluit.* Add Aristot. Eth. IX. 2. Plutarch. *de frat. Amor.* IV. 6. 21. Hom. Il. Δ. 478. In v. 9. the verb καταλέγειν denotes *to place on the list.* Of ἐνὸς ἀνδρὸς γυνή see on chap. iii. 1. and of v. 10. see Horne's Introd. Vol. II. p. 488. With παραιτοῦ (v. 11.) supply καταλέγεσθαι. The verb καταστρηνιᾶν is of very uncertain etymology; some deriving it from στρεῖν ἡνίαν, *to throw off the rein*; and others from στρηνής, *turgid.* Hesych. has στρηνιώντες· πεπλησμένοι. *Impatient of restraint* seems to be the true meaning, as agreeing with a youthful temperament, and suiting the context. Compare 1 Sam. ii. 29. By ἀθετεῖν τὴν πίστιν (v. 12.) can scarcely be meant an abandonment of Christianity, as that could not be the *first* faith of converts from Heathenism; so that it must be understood of their former promise to lead a religious life. So Polyb. XI. 29. ἀτετήσαντες τοὺς ὅρκους καὶ τὴν πίστιν. It seems, however, from v. 15. compared with Acts xxvi. 18. 2 Tim. ii. 26. that some had relapsed into Heathenism. In v. 13. the participle is evidently put for the infinitive περιέρχεσθαι. With the *paranomasia* compare 2 Thess. iii. 11. and with νεώτερας (v. 14.) supply χήρας from v. 11. GROTIUS, WETSTEIN, WHITBY, WOLF, &c.

Ver. 17. διπλῆς τιμῆς. A double, i. e. a liberal maintenance. Compare 2 Kings ii. 9. LXX. Rev. xviii. 6. It is clear from Euseb. Hist. Eccl. V. 28. that a stipend was allowed out of the public stock to bishops and ministers. There seems here to be an allusion to two distinct offices among the Presbytery, analogous to those of the elders in the Jewish synagogue, of whom part superintended the discipline, and part the doctrine of the assembly. With v. 18. compare 1 Cor. ix. 9. and see note *in loc.* and on Matt. x. 8. As the latter clause does not occur in the O. T. it was probably employed both by our Lord and his Apostle as a common proverb. From what follows it is clear that Timothy's jurisdiction was above that of an ordinary Presbyter. In v. 21. the epithet ἐκλεκτῶν may simply mean *good*; and the appeal to the angels is in accordance with the practice of the Jews, as in Joseph. B. J. II. 16. 4. μαρτύρομαι δ' ἐγὼ μὲν ὑμῶν τὰ ἅγια, καὶ τοὺς ἱεροὺς ἀγγέλους τοῦ Θεοῦ. By ταῦτα are meant the foregoing precepts respecting the treatment of Presbyters; πρόκριμα denotes *prejudice*, and πρόσκλισις *partiality.* The Apostle proceeds in v. 22. to enjoin caution in the selection of proper persons for the office of the ministry, inasmuch as ordination to the priesthood, without a due regard to its responsibility, renders the bishop a partaker in the mischief

which is thereby brought upon the Church. Some regard the following instructions as detached and unconnected, and put down just as they occurred to the writer's mind: but it seems rather that the advice to Timothy respecting his health is parenthetical, and that the subject of ordination is resumed in v. 24. Hence the sense will be:—Some men's sins are so notorious as to anticipate the judgment, which would be formed upon examination; but the sins of others are not so apparent, and their discovery is subsequent to their investigation: so, on the other hand, some virtues are self-evident, whereas it requires time to appreciate others, though they do not eventually escape notice and admiration. WHITBY, WOLF, ALBERTI, KREBS, &c.—[ROSENMULLER.]

CHAPTER VI.

CONTENTS:—*Civil obligations not altered by Christianity*, vv. 1—5. *The blessings of contentment*, vv. 6—10. *General exhortation to holiness*, vv. 11—16. *Charge to the rich*, vv. 17—19. *Conclusion*, vv. 20, 21.

Verse 1. ὑπὸ ζυγόν. *Scil.* δουλείας, as in *Gal.* v. 1. That *δεσπότας* is to be understood of Heathen masters appears from the opposition in v. 2. It is probable that the Judaizers had attempted to entice slaves from their duty, on the plea of the Gospel being a law of liberty; and the Apostle accordingly declares that no civil obligations are cancelled by the Gospel. With respect to the clause *ὅτι πιστοὶ εἰσι κ. τ. λ.* there is much difference of opinion. Some refer *πιστοὶ καὶ ἀγαπητοὶ* to the servants, which yields a sense altogether inapposite. Others interpret *ἐν ἐργασίᾳ* of *the benefit of the Gospel*, in which acceptance it does not elsewhere occur, not to mention that it involves a truism. Others, again, understand the word of the benefits conferred by masters upon their servants; and so Theophylact: *οἱ φροντίζοντες τοῦ ἐνεργεῖν τοὺς δούλους*. This, however, to say the least, is a *petitio principii*. The most natural sense of the passage, involving the notion of mutual interest, is this:—*Let them the rather serve them faithfully, inasmuch as they (the masters), who receive the benefit of their services, are faithful and beloved.* Compare *Acts* iv. 9. HAMMOND, WHITBY, ELSNER, WOLF, MACKNIGHT.—[BEZA, WETSTEIN, DODDRIDGE, &c.] In v. 3. the expression *προσέρχεται λόγοις* is analogous to the Latin *accedere sententiæ*, and the like. It is not necessary to suppose that the Apostle here alludes to any particular sayings of our Lord. From the subject of slaves in

particular he turns to the Gospel doctrines generally, with reference to the vain traditions of the Jewish teachers, and the perverse disputations to which they led. As opposed to the metaphor contained in the participle *ὕψαίνουσι*, he uses *νοσῶν* in the next verse of a *morbid fondness* for such controversies; and so Plato in *Phædr.* p. 982. *νοσοῦντι περὶ λόγων ἀκοήν*. A. Gell. I. 13. *Morbus loquendi*. ROSENMULLER, WETSTEIN, KYPKE. The reading in v. 5. varies between *διαπατριβαί* and *παρὰ διατριβαί*. Either noun gives the same sense of *perverse discussions*, from *διατριβή*. At the end of the verse the E. T. transposes the subject and the predicate; the sense being, as indicated by the article, *supposing that godliness is gain*; i. e. having no farther regard for the Gospel than to render it subservient to gain. The turn given to this description in v. 6. is well managed. *And truly*, says the Apostle, *godliness is gain, provided it be accompanied with contentment*. So Philo: *τί ἂν εἴη κέρδος λυσιτελέστερον οὐσίτητος*; NEWCOME, MIDDLETON, WETSTEIN, WOLF, &c.

Ver. 7. οὐδὲν γὰρ εἰσηνέγκαμεν κ. τ. λ. Compare *Eccles.* v. 15. *Job* i. 21. Here the Apostle shows the value of contentment from the vanity of all earthly possessions, and the dangers and temptations to which the covetous are exposed, frequently throwing aside every check which religion places to them, and thus laying up for themselves remorse in this world and perdition in the next. There is a similar passage in Philo: *μηδὲν εἰς κόσμον, ἀλλὰ μηδὲ σαυτὸν εἰσήνεγκας· γυμνὸς μὲν γὰρ ἦλθες, γυμνὸς πάλιν ἀπίης*. So Senec. *Epist.* 102. *Excuit natura redeuntem sicut intrantem; non licet plus ferre quam intuleris*. With vv. 9, 10. we may also compare Philo in *Vit. Mos.* III. p. 681. *τὴν τοῦ κακοδαμονεῖν πηγὴν πλεονεξίαν*. Longin. *de Subl.* §. 44. *ἡ γὰρ φιλοχρηματία, καὶ ἡ φιληδονία δουλαγωγούσι, μᾶλλον δὲ, ὥς ἂν εἴποι τις, καταβυθίζουσι αὐτάνδρους ἤδη τοὺς βίους*. A. Gell. XI. 2. *Cato avaritiam omnia vitia habere putabat*. WETSTEIN, WOLF, ROSENMULLER, LOESNER, &c. In v. 11. the Apostle suggests to Timothy the strongest motives to flee covetousness, as he was engaged in the work of God, which was altogether incompatible with it. The title *Man of God* is constantly applied to the prophets in the O. T. With v. 12. compare *Rom.* ix. 30. sqq. *1 Cor.* ix. 24. sqq. The witnesses to whom St. Paul alludes are the Presbyters and others who were present at the ordination of Timothy. Of *τὴν καλὴν ὁμολογίαν* in v. 13. see on *John* xviii. 33. As it is certain that St. Paul did not expect the immediate appearance of Christ to judgment, the import of his exhortation in v. 14. is, that Timothy should hand down the commission with which he was entrusted to his successors in the ministry till the end of time. WHITBY, BURKITT, ROSENMULLER. —[GROTIUS.] The great emperors of the world assumed the

title of *King of Kings*, as in *Esra* vii. 12. *Jer.* xxvii. 6. *Dan.* ii. 37. and therefore the Apostle intimates in v. 15. that it belongs only to God, and as such to our Lord Jesus Christ (*Rev.* xvii. 14. xix. 16.). With v. 16. compare 3 *Macc.* ii. 15. *John* i. 18. WHITBY, MACKNIGHT.

Ver. 17. τοῖς πλουσίοις ἐν τῷ νῦν αἰῶνι. The Apostle now turns from the dangers to the duties of the rich, and strengthens his exhortation by insinuating that their wealth is available only in this world. In v. 19. there is a confusion of metaphors in the words ἀποθησαυρίζειν, θεμέλιον, and ἐπιλαβεῖσθαι, and similar instances abound in St. Paul's writings. See 1 *Cor.* iii. 9. xvi. 9. *Ephes.* ii. 21. iii. 18. *Col.* ii. 7. 2 *Tim.* ii. 19. Some, however, take θεμέλιον in the sense of θέμα, comparing *Tobit* iv. 9. LXX. θέμα γὰρ ἀγαθὸν θησαυρίζεις σεαυτῷ εἰς ἡμέραν ἀνάγκης. There may be an ellipsis, to be thus supplied: ἀποθησαυρίζοντας θησαυρὸν, θεμέλιον καλόν. SCHLEUSNER, ROSENMULLER, &c. — [HAMMOND.] In conclusion, the Apostle reverts to the charge which he had given to Timothy at the commencement of the Epistle; and here, again, some have thought that he alluded to the Gnostics: but, although they certainly derived their name ἀπὸ τῆς ψευδονόμου γνώσεως, the immediate reference is rather to those Judaizing tenets in which that heresy originated. By ἀντιθέσεις is indicated the character of those tenets, as directly *opposed* to the truth of the Gospel. WELLS, DODDRIDGE. — [GROTIUS, HAMMOND, &c.]

2 TIMOTHY.

CHAPTER I.

CONTENTS:—*The salutation*, vv. 1—5. *St. Paul exhorts Timothy to be firm and stedfast in the maintenance of sound doctrine*, vv. 6—14. *A prayer for Onesiphorus*, vv. 15—18.

Verse 1. κατ' ἐπαγγελίαν ζωῆς. *That I might make known the promise*, &c. the preposition denoting an end or purpose. With v. 3. compare *Acts* xxiii. 1. xxiv. 14. St. Paul's reason for thanksgiving has been thought strange, but he clearly means to express his gratitude that his remembrance of Timothy in his prayers had not been in vain. The tears (τῶν δακρύων, v. 5.) were doubtless those shed at their last parting; and they are mentioned parenthetically. In v. 6. the metaphor is analogous to that in 1 *Thess.* v. 19. 1 *Tim.* iv. 14. and corresponds with the Latin *excitare igniculos ingenii*. It is borrowed from the act of *re-kindling* an expiring flame with the *bellows*. So also Jamblich. V. Pythag. §. 16. ἀνεζωπύρει τὸ θεῖον ἐν ἑαυτῇ. Compare also *Gen.* xlv. 27. LXX. The Apostle exhorts his disciple to use every means of prayer and study, to improve and strengthen those spiritual gifts which were conferred upon him at ordination, to exercise them boldly, and not to be dismayed or disheartened on account of his imprisonment. WHITBY, MACKNIGHT, WOLF, ROSENMULLER. With v. 8. compare *Rom.* i. 16. It is clear that κατὰ δύναμιν Θεοῦ cannot be construed with εὐαγγελίῳ, in which case the article would have been repeated, τῷ εὐαγγελίῳ τῷ κατὰ δύναμιν, *scil.* ὄντι. Compare 2 *Tim.* ii. 1. The meaning is, *Suffer with me in the cause of the Gospel, according to the support which God affords*. From this consideration the early preachers derived great consolation under persecution. MIDDLETON.—[NEWCOME.] With reference to v. 9. compare the notes on *Rom.* viii. 28. ix. 6. Of πρὸ χρόνων αἰωνίων the meaning is *from the earliest times*; the *promise of redemption* having been made to Adam immediately after the fall. See on *Rom.* xvi. 25. *Col.* i. 26. and compare *Tit.* i. 2. There is a *hendiadys* in ζωὴν καὶ ἀφθαρσίαν for ζωὴν

ἄφθαρτον. That the Jews had a glimmering notion of a future state see on *Luke* xx. 38., but it was so dim and indistinct, that, as he alone *discovers* who proves, there can be no necessity to render φωτίζειν otherwise than in the E. T. It nowhere signifies *to make clear*, as some would translate it. Arrian. Epict. I. 4. τὴν ἀλήθειαν εὐρόντι καὶ φωτίζουντι. WHITBY, PALEY, ROSENMULLER, &c.—[MACKNIGHT, WELLS.] By παραθήκην in v. 12. some understand the *Gospel entrusted to St. Paul*, as to Timothy in v. 14. But παραθήκη μου rather means *what I have deposited with another*, than *what another has deposited with me*; and accordingly in v. 14. it is simply παραθήκη, not παραθήκη σου. Hence most commentators understand *the soul*, which suits better with the tenor of the context, and is supported by 1 *Pet.* iv. 19. WHITBY, BENSON, &c.—[MACKNIGHT, PYLE, ROSENMULLER.]

Ver. 13. ὑγιαίνοντων λόγων. So 1 *Tim.* vi. 3. The word ὑποτύπωσις means *a sketch*, or *outline*; and it is generally supposed that the Apostle here refers to some short formulary of Christian doctrine, which had been drawn up by himself or the apostles generally, for the use of the early converts to the faith. Compare *Rom.* vi. 17. 1 *Tim.* iv. 6. *Tit.* i. 9. *Heb.* vi. 1. As a warning and encouragement to Timothy, St. Paul in vv. 16—18. holds out to him the characters of those who had deserted him, as contrasted with that of the excellent Onesiphorus. Of the passage see Horne's *Introd.* Vol. II. p. 323. III. p. 130. By οἱ ἐν τῇ Ἀσίᾳ some understand certain Asiatics then at Rome, comparing 2 *Tim.* iv. 16., but the expression would then be οἱ ἐκ τῆς Ἀσίας. They were rather false teachers in the neighbourhood of Ephesus, who had deserted the Apostle, because he denied the efficacy of the Law for salvation, agreeably to his own prediction in *Acts* xx. 29, 30. GROTIUS, WHITBY, ROSENMULLER.—[HAMMOND, DODDRIDGE.] As the Apostle's prayer is for the *family* of Onesiphorus, not for himself, the Romanists argue that he was dead, and thence deduce an argument for the doctrine of praying for the dead. But it appears from 2 *Tim.* iv. 19. that Onesiphorus was an Ephesian; and the separate mention of his family, who abode at Ephesus, is easily accounted for, by supposing that he had not yet returned from Rome. Of *Phygellus* and *Hermogenes* nothing is known. WHITBY, MACKNIGHT.

CHAPTER II.

CONTENTS:—*The labours of the Christian ministry*, vv. 1—7. *The doctrine of the resurrection asserted*, vv. 8—13. *Erroneous opinions respecting it*, vv. 14—21. *Character of the Christian teacher*, vv. 22—26.

Verse 2. διὰ πολλῶν μαρτύρων. E. T. *among* ; others, *before many witnesses*, viz. those present at his ordination : and, though the preposition has thus an unusual sense, this seems to be the best interpretation. Others understand the eye-witnesses of our Lord's ministry ; and others, again, certain messengers sent by Paul at different times with instructions to Timothy. ROSENMULLER, WOLF, &c.—[MACKNIGHT.] This verse not only establishes the fact of Timothy's episcopal powers, but the constitution, by apostolical authority, of a regular ministry. Of vv. 3, 4. see Horne's *Introd.* Vol. III. p. 226. The legionary soldiers were not only interdicted from marrying, but from engaging in any civil employment whatever ; whence St. Paul has given a Scripture canon against the interference of any secular business with the duties of the priesthood. In vv. 5, 6. the metaphor is changed into an *agonistic* and *agricultural* allusion respectively, in relation to the preparatory exercises, and final reward of the Christian minister. With respect to the former compare Arrian. *Epict.* III. 10. δός μοι ἀπόδειξιν, εἰ νομικῶς ἡθλήσας, εἰ ἔφαγες ὅσα δεῖ, εἰ ἐγυμνάσθης, εἰ τοῦ ἀλείπτου ἤκουσας. According to the order of the words, πρῶτον in v. 6. properly belongs to μεταλαμβάνειν, but the argument demands its construction with κοπιῶντα, nor are such transpositions uncommon with St. Paul. GROTIUS, WOLF, DODDRIDGE, BENSON, HAMMOND, PYLE, &c.

Ver. 8. Ἱ. X. ἐγγεγμένον κ. τ. λ. Having spoken of his ministerial labours generally, the Apostle now enforces upon Timothy the necessity of upholding the certainty of those doctrines more especially, against which the cavils of the false teachers were particularly directed. Now the resurrection of the body, and the descent of Christ from David, were denied by some of the early heretics, who had already begun to appear in the Church ; and it seems from v. 18. that some of them were then at Ephesus. Of the expression τὸ εὐαγγέλιόν μου, see on *Rom.* ii. 12. In the verb δέδεται (v. 9.) there is a beautiful image drawn from Paul's own imprisonment ; which he bore with patience, as it would not prevent the *free progress* of the Gospel. It is clear from v. 10. that the *elect* are Christians generally, whose final salvation depended upon their fulfilling the conditions of the Gospel covenant. So in 1 *Pet.* ii. 9. That *salvation is to be*

obtained through Christ, is the faithful saying, to which πιστός ὁ λόγος (v. 11.) refers. Some, however, carry it forward, as introductory to the important consideration which follows; so important, indeed, that the early Christians are supposed to have had it frequently in their mouths, as a consolatory saying in times of affliction. That the formula occasionally refers to what precedes, compare 1 *Tim.* iii. 1. *Tit.* iii. 8. and that γὰρ indicates a *conviction* of the doctrine, rather than the doctrine itself, compare 1 *Pet.* iv. 13. WHITBY, WELLS, &c.—[HAMMOND.] With vv. 11—13. compare *Matt.* x. 32. *Rom.* viii. 17. 2 *Cor.* iv. 10. *Phil.* iii. 10. and with v. 14. compare 1 *Tim.* vi. 4. In v. 15. the metaphor contained in the verb ὀρθοτομεῖν is variously interpreted. Some, understanding παραστήσαι in its sacrificial sense, refer it to *dividing* a victim into parts, as set forth in the Levitical Law; others to the Law itself, as divided into sections; others, rendering ἐργάρης a husbandman, to ploughing, in allusion to the *straightness* of the furrows; but it is more correctly taken from *cutting roads*, and intimates that a Christian preacher should lead his hearers in the right path. So *Prov.* iii. 6. LXX. ἵνα ὀρθοτομή τὰς ὁδοὺς σου. Compare *Gal.* ii. 14. In this sense it is well opposed to περιττᾶσθαι in v. 16., which denotes properly to *turn aside out of the way*, and hence to *avoid*; as again in *Tit.* iii. 9. WETSTEIN, SCHLEUSNER, ELSNER, KYPKE, ROSENMULEER, WOLF.—[WHITBY, DODDRIDGE, &c.] With vv. 16—18. compare 1 *Tim.* i. 4. iv. 7. vi. 20. *Hymenæus* is probably the individual mentioned in 1 *Tim.* i. 20. *Philetus* is not elsewhere named. As to their doctrine, the earlier heretics allowed no other than a spiritual resurrection from ignorance and sin. The phrase νομὴν ἔχειν signifies properly to *find pasture*; and thence to *spread, to increase*. DODDRIDGE, MACKNIGHT, BENSON.

Ver. 19. ὁ μέντοι στερεὸς κ. τ. λ. Of this difficult passage the following paraphrase seems to give the sense:—Nevertheless the foundation of God, i. e. the fundamental doctrine of the resurrection, standeth firm, and is sealed with an assurance similar to that with which he confirmed the authority of Moses and Aaron against Korah and his company. As Moses then replied (*Numb.* xvi. 5.), *The Lord knoweth them that are his*; so now he will decide between his true apostles and the false teachers: and as Moses then said to the Israelites (*Numb.* xvi. 26.), *Depart from the tents of these wicked men*; so now do we say, *Let every one that nameth the name of Christ depart from iniquity*, i. e. from those doctrines which tend to iniquity. More generally, σφραγίς is taken to denote *an inscription*, and the two following sentences are supposed to be inscribed on the foundation-stone of that spiritual building which represents the Church of God. It does not appear, however, that it will bear this

sense. See on *John* iii. 33. WELLS, MACKNIGHT, PARKHURST, &c. Of vv. 20—22. see Horne's *Introd.* Vol. II. p. 395. In v. 25. *μήποτε* is for *εἴποτε*, as in *Luke* iii. 15. and elsewhere. The E. T. refers both αὐτοῦ and ἐκείνου in v. 26. to διαβόλου, and others refer αὐτοῦ to δοῦλος Κυρίου, and ἐκείνου to Θεός. Neither of these methods appear to be correct; and the latter especially militates with the meaning of *ζωγρεῖν*, which is *to take alive in a snare*, not *to deliver from it*. It is clear that αὐτοῦ belongs to the nearer noun διαβόλου, and ἐκείνου to Θεός, the more remote. Compare *Acts* xxvi. 18. WELLS.—[MACKNIGHT, PYLE, &c.]

CHAPTER III.

CONTENTS:—*The apostacy of the latter times*, vv. 1—9. *Timothy encouraged by the Apostle's example*, vv. 10—17.

Verse 1. ἐσχάταις ἡμέραις. Compare 1 *Tim.* iv. 1. There can be little doubt that the Apostle here predicts that apostacy, of which, in his former epistle, he exposed the erroneous doctrines; and in 2 *Thess.* ii. 3. the arts by which they were propagated. Here he enumerates the influence of such arts and doctrines upon the lives of those who practised and professed them; and it were well if the Church of Rome could clear herself from these marks and badges of an apostate Church. The vices, indeed, which are mentioned in vv. 2—4. have always existed in the world; but the Romish clergy have not hesitated, from interested views, to encourage and promote them; and a more characteristic description could scarcely have been written than that in vv. 5. sqq. of the practices of the monks and friars, who, in the dark ages particularly, by hypocritical pretension to extraordinary sanctity, and by auricular confession, deluded and corrupted their female votaries. It has been urged in the last clause of v. 5. that the corruption in question was to appear in Timothy's times; but, though the seeds of it were already sown in the apostolic age by the Judaizing faction, the prediction doubtless comprehends a much longer period. At all events it applies throughout with the most overwhelming force to the Romish Church. DODDRIDGE, MACKNIGHT, BURKITT, &c.—[WHITBY, HAMMOND, &c.] Theophylact explains χαλεποὶ by πάνυ πονηροί. In v. 6. *γυναικάρια*, like the Latin diminutive *muliercula* in Ter. *Heaut.* III. 35. implies contempt; and the metaphor, contained in the word *σεσωρευμένα*, is similar to that in Sallust: *facinoribus cooperti*. Of *Jannes* and *Jambres* (v. 8.) see Horne's *Introd.* Vol. II. p. 270. Their resistance to Moses was effected

by means of false miracles; and such were not only the frauds of the early heretics, but those in vogue even to this day in the Romish Church. Hence they are called γόητες in v. 13. The phrase ἀδόκιμοι περὶ τὴν πίστιν implies that their faith would not stand the test of examination. By οὐ προκόψουσιν ἐπὶ πλεόν is meant, that after a definite time they shall delude mankind no longer; and that the prediction has been fulfilled is amply proved by the history of the Reformation. MACKNIGHT, PYLE, BENSON.

Ver. 10. παρηκολούθηκας. See on *Luke* i. 3. and of πρόθεσις on *Acts* xi. 19. The persecutions to which the Apostle here alludes are those recorded in *Acts* xiii. 50. sqq. xiv. 2. sqq. For such sufferings and afflictions, he adds (v. 12.), all sincere Christians must be prepared; and especially in times (v. 13.) when evil disposed men, equally deceived themselves and deceiving others, were abroad, and instigated by their success to the lowest depths of error and wickedness. In v. 14. ἐπιστώθης is rendered in the Vulgate *quæ credita sunt tibi*, which has been followed in other versions. But for this sense the verb would have been ἐπιστεύθης, as in *Gal.* ii. 7. 1 *Tim.* i. 11. whereas ἐπιστώθης is well explained by Theophylact: μετὰ πληροφορίας ἔμαθες. Compare *Luke* i. 4. SCHLEUSNER.—[MACKNIGHT.] By τὰ ἱερὰ γράμματα are here meant *the Scriptures of the O. T.*, as those of the N. T. were yet only in part written: and the allusion to Timothy's early instruction in them is an undesigned recognition of the fact that his mother was a Jewess, as stated in *Acts* xvi. 1. That the Jews instructed their children in the Law at a very early age, we have the testimony of Philo and Josephus; and this passage is generally quoted as authority for early religious education. In v. 16. the Apostle enumerates the means by which the O. T. is adapted to make men wise to salvation, as being closely connected with the doctrines of Christianity, and supplying matter for reproof (ἐλεγχον), i. e. for the confutation of erroneous tenets; for correction (ἐπανόρθωσιν), i. e. the amendment of transgressions; and for instruction in the duties of holiness. There is evidently an ellipsis of ἐστι in the construction, which some supply between θεόπνευστος and ὠφέλιμος, but there is no instance in the N. T. in which two adjectives, connected by copulatives, are so unnaturally disjoined. The meaning is, *Every writing*, viz. of the ἱερὰ γράμματα just mentioned, *is divinely inspired, and is useful &c.* Compare 2 *Pet.* i. 21. WHITBY, DODDRIDGE, ROSENMULLER, MIDDLETON.—[WAKEFIELD.] With respect to the import of ἀρτιος and ἐξαριτίζειν (v. 17.) see the note on *Luke* vi. 39. and compare 2 *Tim.* ii. 21.

CHAPTER IV.

CONTENTS:—*Timothy urged to be zealous in his ministerial duties from the near prospect of the Apostle's martyrdom, vv. 1—8. Some private directions, with a reference to recent occurrences at Rome, vv. 9—18. Salutations and benediction, vv. 19—22.*

Verse 1. καὶ τὴν βασιλείαν. An hendiadys for τῆς βασιλείας, i. e. *when he appears in his kingdom of glory.* In v. 2. the expression εὐκαίρως ἀκαίρως seems to be proverbial, and Chrysostom explains it to mean not only in the Church, but in private, not only in times of peace and of health, but in prison and at the point of death. It means further, that the duty is not to be omitted, because it may fail of effect; as intimated in v. 3. where καιρὸς clearly refers to the adverbs derived from it. With what follows compare Senec. *de Ira*, I. 14. *Corrigendus est qui peccat, et admonitione, et vi, et molliter, et asperé.* So A. Gell. V. 1. *Hortatur, monet, suadet, objurgat.* The clause ἐν πάσῃ μακροθυμίᾳ καὶ διδαχῇ enjoins *patient perseverance* against opposition, and the use of instruction suitable to the occasion. GROTIUS, WHITBY, DODDRIDGE, ROSENMULLER. If the intimation in v. 3. that impediments would arise in the preaching of sound doctrine, from the instability of such persons as ran about to such teachers as tickled their ears and pleased their imaginations, was immediately directed against the μύθοι (v. 4.) of the Judaizing faction, it is no less applicable to the present times; and the text has very properly been regarded as a censure upon those who secede from their appointed teachers, and flock to others who are chosen without proper authority. From κνήθειν, *to tickle*, the passive κνήθεσθαι signifies *to itch*; and of the metaphor here employed there are many examples in classical writers. Thus κνήσις ὤτων in Plutarch. *de Superstit.* T. II. p. 167. WOLF, WETSTEIN. Of εὐαγγελιστοῦς and πληροφορεῖν (v. 8.) see *Acts* xxi. 8. *Luke* i. 3. respectively; with vv. 6—8. compare *Phil.* ii. 17. *1 Cor.* ix. 24. sqq. *Gal.* i. 15. *Col.* i. 5. and see Horne's *Introd.* Vol. III. pp. 353. 505. sqq. It is well remarked, on the Romish doctrine of the invocation of saints, that their intercession is impossible, since they will not themselves receive their recompense till the last day. Compare *Matt.* xvi. 27. *Luke* xiv. 14. *Rom.* ii. 16. *1 Pet.* iv. 13. v. 4. WHITBY.

Ver. 10. Δημᾶς γάρ με ἐγκατέλιπε. Some of the later ecclesiastical writers have asserted that Demas apostatized, and became priest of a Heathen temple at Thessalonica; but the

only legitimate inference from the passage is, that he preferred his personal safety and worldly interests to encountering the dangers and troubles to which the Apostle was exposed. Of Mark (v. 11.) see on *Acts* xv. 39. In v. 13. the reading varies between *φαιλόνην*, *φαινόλην*, and *φελόνην*. According to some lexicographers the word is derived from *φέλλος*, *the bark of a tree*; but they are undecided whether it means *a cloak* or *a wrapper for books*. Hence Chrysostom: *φαιλόνην τὸ ἱμάτιον λέγει· τινὲς δὲ φασὶ τὸ γλωσσόκομον ἔνθα τὰ βιβλία ἔκειτο*. It seems that the *linen*, which was wrapt round the law, was called *κινῆς*; but a *traveller's cloak* was also called *κινῆς*, so that no light is thrown upon the subject by these Rabbinical terms. Now the *cover* may well be supposed to be comprehended in the mention of the books themselves; and it seems very probable that the Apostle would wish for his cloak in a prison during the winter. If, therefore, the above etymology be admitted, *φαινόλης* may be a mere transposition for *φαιλόνης*, otherwise written *φελόνης*; though many critics derived it from the Latin *pænula*. The word is also written *φαιλώνης*, *φελλώνης*, *φελλόνης*, *et alias*. GROTIUS, WOLF, WETSTEIN, SCHOETTGEN, &c.—[HAMMOND, WHITBY, SCHLEUSNER, ROSENMULLER, &c.] *Alexander* (v. 14.) is in all probability the individual mentioned in *Acts* xix. 33. *1 Tim.* i. 20. To impute a vindictive spirit to the Apostle would ill agree with his general character, or with his prayer in v. 16. so that he is merely to be regarded as leaving the matter in the hands of the Almighty. But see Horne's *Introd.* Vol. II. p. 533. In v. 16. *ἀπολογία* is understood of *a defence* which Paul had recently made before Nero; and the epithet *πρώτη* seems to indicate an expectation that he should be again called before the imperial tribunal. The desertion of his friends was caused perhaps by a dread of the cruelties of Nero, who is supposed to be *the lion* of v. 17. Compare *Esth.* iv. 17. Joseph. *Ant.* XVIII. 6. 10. Probably, however, the expression is proverbial, as in *Psalms* xxii. 21. HAMMOND, WOLF.—[WHITBY, WETSTEIN, GROTIUS.] Be it observed that the doxology, which in v. 18. is addressed to the Lord Jesus, is elsewhere addressed to God the Father. See *Rom.* xvi. 27. *1 Tim.* i. 17. It seems probable that the Apostle mentioned the continuance of Erastus at Corinth, and the sickness of Trophimus, to account for their not joining in the salutations. According to tradition St. Peter was now at Rome, and suffered martyrdom at the same time with St. Paul. In this case his salutation would doubtless have been added; so that, if he did suffer with St. Paul, he must have come to Rome after the date of this Epistle. See also v. 16. *supra*. MACKNIGHT.

TITUS.

CHAPTER I.

CONTENTS:—*The salutation*, vv. 1—4. *Qualifications of a Christian minister*, vv. 5—9. *Bad character of the Cretans, whom Titus is directed to rebuke with severity*, vv. 10—16.

Verse 1. κατὰ πίστιν. *For the purpose of promoting the faith.* See on 2 *Tim.* i. 1., and of ἐκλέκτων on 2 *Tim.* ii. 10., of χρόνων αἰώνων on 2 *Tim.* i. 9. With vv. 5. sqq. compare 1 *Tim.* iii. 2. sqq. 23. sqq.; and of πρεσβύτερος, as synonymous with ἐπίσκοπος (v. 7.), see on *Acts* xi. 30. From the authority of Titus, however, to ordain elders, it is clear that he had powers above those of an ordinary *overseer* of a flock; for the Presbyterian interpretation, that he merely employed his influence, backed by that of St. Paul, to procure the election of presbyters, is harsh and unfounded in the extreme. With τὴν διδασχὴν in v. 9. supply μου. Some would render ἐν τῇ διδασκαλίᾳ τ. ὑγ. *to sound doctrine*, i. e. to conform thereto: but the preposition ἐν implies *with* or *by*, as in 1 *Tim.* iv. 2. and elsewhere. WHITBY, MACKNIGHT, DODDRIDGE, &c. It is probable from *Acts* ii. 5. 11. that the first Christians in Crete were Jews; and that the description given in the following verses accords well with the Judaizers, compare 1 *Tim.* i. 3. sqq. 2 *Cor.* xi. 20. The verb ἐπιστομίζειν properly means *to place the bit in a horse's mouth*; hence, metaphorically, *to check*, *to silence*; and so Demosthenes: ἐπιστομεῖν τοὺς αὐτῶ ἀντιλέγοντας. Theophylact: ἐλέγχειν σφοδρῶς ὥστε ἀποκλείειν αὐτοῖς τὰ στόματα. With ὅλους οἴκους κ. τ. λ. compare 2 *Tim.* iii. 6.

Ver. 12. ἴδιος αὐτῶν προφήτης. *Epimenides.* See Horne's *Introd.* Vol. I. p. 184. Callimachus begins a verse (H. Jov. 8.) in the same way, but it proceeds differently; and he was not a Cretan, but a Cyrenian. The expression indeed seems to have been proverbial. Although προφήτης may be used simply of a *poet*, yet it has a peculiar propriety in its application to Epi-

[illegible]

... and to preach sound doctrine and
to persevere in his preaching
to the end of his life.

χρεὼν Ἑσθλὴν. GROTIUS, ELSNER. With vv. 7. 8. compare 1 *Tim.* iv. 12. v. 14. and with vv. 9, 10. compare *Ephes.* vi. 5. *Col.* iii. 22. 1 *Tim.* vi. 1. There is an ellipsis of γνώμης at ἐξ ἐναντίας, as in Thucyd. VII. 45. τὸ ἐξ ἐναντίας. Of the verb νοσφίζεσθαι see on *Acts* v. 3. So common was *purloining* among the Heathens that the word *fur* is sometimes used to denote a *servant*. Thus Virg. *Ecl.* III. 16. *Quid domini facient, audent cum talia fures.* DODDRIDGE.

Ver. 11. πᾶσιν ἀνθρώποις. *To all men*; i. e. to servants as well as masters, and indeed to all ranks and descriptions of persons. The words are to be construed with σωτήριος, not with ἐπιφάνη. Hence the meaning is, that, as the offer of salvation has been made to all, so all are bound to fulfil the conditions upon which it depends: and it would be difficult to produce a passage which, in fewer words, contains a fuller account of the nature and design of Christianity. In the words ἐν τῷ νῦν αἰῶνι it is implied that there is a future state of existence, in which the hope mentioned in the next verse will be realized. Of ἀρνεῖσθαι (v. 12.) see on *Acts* iii. 12. The absence of the article before σωτήρος indicates that *our great God and Saviour* are the same person, i. e. *Jesus Christ*. See Horne's *Introd.* Vol. II. p. 294. Nor, indeed, is the word ἐπιφάνεια ever used of the *appearance* of God the Father, but always of the second advent of Christ. It has been thought, indeed, that the genitives dependent upon ἐπιφάνεια are δόξης and σωτήρος, but this construction would also require τοῦ σωτήρος. In the annotations of the *Assembly of Divines*, 1651, it is observed on this passage:—"To the confutation and confusion of all that deny the Deity of Christ, the Apostle here calleth him not only God, but *the great God*." WHITBY, DODDRIDGE, BULL, MIDDLETON, &c. — [MACKNIGHT, GROTIUS, BENSON, &c.] With v. 14. compare 1 *Tim.* ii. 5, 6. The sense of λαὸς περιούσιος is similar to that of λαὸς εἰς περιποίησιν, in 1 *Pet.* ii. 9. There is an evident allusion to *Exod.* xix. 5. *Deut.* vii. 6. xiv. 2. and other places, in which the Jews are called a *peculiar* people, because God had purchased them to himself by redeeming them from the bondage of Egypt. Hesych. περιούσιος· περιποίητος. See on *Acts* xx. 22. and compare *Ephes.* ii. 10. In v. 15. the caution is parallel with that in 1 *Tim.* iv. 12. MACKNIGHT, HAMMOND.

CHAPTER III.

CONTENTS:—*Submission to governors, universal charity, and good works recommended*, vv. 1—9. *The treatment of heretics*, vv. 10, 11. *General directions, salutation, and benediction*, vv. 12—15.

Verse 1. αὐτοῖς. The Christians of Crete. With the precept compare *Rom.* xiii. 1. The sentiment expressed in v. 3. that the recollection of our own faults ought to make us charitable in judging of others, is truly beautiful. It has been thought that the Apostle includes himself in the description at v. 4. with reference to the period before his conversion; but it ill accords with the character which he gives of himself in *Acts* xxiii. 1. *Gal.* i. 14. and elsewhere; and it is his usual custom to soften the severity of a remark by classing himself with those to whom it is addressed. See 1 *Thess.* iv. 15. MACKNIGHT, WHITBY.—[DODDRIDGE.] With vv. 4—9. compare chap. ii. 11. *supra*: *Acts* ii. 17. *Rom.* iii. 28. v. 1. sqq. viii. 17. *Gal.* iii. 29. *Ephes.* ii. 1. sqq. 1 *Tim.* i. 4. 2 *Tim.* ii. 16.; and of the expression λούτρον παλιγγενεσίας see on *John* iii. 3. and Horne's *Introd.* Vol. II. pp. 448. 483. It is altogether irrelevant to argue from this passage that good works are not necessary to salvation. The Apostle here speaks of works done before regeneration, and does not exclude the works of righteousness which Christians may do *after* they are placed in a state of salvation, by virtue of the new nature given them, from being a condition of their future happiness. WHITBY. In v. 8. the reference of the expression πιστὸς ὁ λόγος is again ambiguous; but it is preferable to connect it with the preceding clause, respecting justification by grace: and what follows is added to obviate the possible inference, that good works are unnecessary. From the mention of *foolish questions*, the Apostle adverts to the heresies to which they give rise. Compare *Rom.* xvi. 17. The term αἰρετικὸς ἄνθρωπος is thus explained by Hesychius: ὁ ἄλλο τι παρὰ τὴν ἀλήθειαν αἰρούμενος ἔχειν. It here belongs especially to those who drew off others from the faith, with a view to their own personal aggrandizement; and hence they are said in v. 11. to be *self-condemned*, because they are accused by their own conscience of a wilful and perverse renunciation of the truth, as indicated in the verb ἐξέτραπται. HAMMOND, BENSON, PYLE. The expression προΐστασθαι καλῶν ἔργων in v. 14. is evidently employed in a more limited sense than in v. 8. *supra*; the limitation being marked by the clause annexed thereto. A

like restriction, however, is not necessary in the verse above; indeed, the more extensively they are taken the better; and to understand them merely of *some honest occupation*, or merely of deeds of charity, falls very short of the Apostle's precept. The import of the phrase will appear from a comparison of the following examples. Plutarch *in Pericle*: ἐργασίας οὐ κοσμίῳ προΐστασθαι. *In Bruto*: δόσιων καὶ καλῶν ἔργων ἡγεμόνας εἶναι. ROSENMULLER.—[HAMMOND.]

PHILEMON.

CONTENTS:—*St. Paul's affectionate regard for Philemon*, vv. 1—7. *His intercession for Onesimus*, vv. 8—21. *Salutations and benediction*, vv. 22—25.

Verse 1. δεσμιος X. 'I. *Bound with a chain for the sake of Christ.* The E. T. is less accurately descriptive of the Apostle's situation. Compare *Acts* xxviii. 16. 20. *Apphia* is stated by Chrysostom and others to have been the wife of Philemon, and *Archippus* is supposed to have been his son. Of συστρατιώτης see Horne's *Introd.* Vol. III. p. 227. and of the Church in Philemon's house on *Rom.* xvi. 1. In v. 5. the construction is transposed, and ἀγάπην must be referred to *the saints*, πίστιν to *Christ*. There are similar examples in *Matt.* xii. 22. 1 *Cor.* vi. 11. *Col.* i. 4. Here the transposition is peculiarly well contrived. By placing *love* first, the *object of that love* last, and including *faith* toward Christ, which is the fountain of all Christian love, between the two extremes, the writer has made the mention of faith to promote the impression which he intended to convey. Some would render κοινωνία τῆς πίστεως (v. 6.) *liberality arising from faith*; but it rather means *a participation in the common faith*, as understood by Theodoret: and the meaning seems to be, that a profession of the Christian religion ought to be accompanied with a knowledge that the good which is in us, i. e. our means of doing good, should be exercised with a view to the general benefit of the Christian Church. GROTIUS, WETSTEIN, BENSON, DODDRIDGE, ROSENMULLER. — [HAMMOND, WHITBY, &c.] Of the σπλάγχνα (v. 7.) see on *Matt.* ix. 36. *Luke* i. 78. When a tender affection is gratified the bowels are said ἀναπαύεσθαι, *to be quieted*; and by a comparison with v. 20. the expression may here mean that Philemon's charitable actions gave pleasure even to the saints, who had no personal need of them. In v. 12. St. Paul calls Onesimus his *bowels*, from the affection he bore him, as being his *own son in the faith*; and so children are sometimes called σπλάγχνα in Greek, and *viscera* in Latin. See *Arist.* Av. 652. *Artem.* I. 44. V. 57. WETSTEIN, PARKHURST, MACKNIGHT. The position of ἀδελφε, as also of

'Ονήσιμον (v. 10.), at the end of the sentence, has in it great force and beauty. DODDRIDGE.

Ver. 9. τοιοῦτος ὢν. So Andocid. in Alcib. δὲ πάντων δεινότατόν ἐστι, τοιοῦτος ὢν, ὡς εὖνους τῷ δήμῳ τοὺς λόγους ποιεῖται. WETSTEIN. Some would render πρεσβύτης *an ambassador*, so as to connect, as well as δέσμιος, with Ἰ. Χριστοῦ. In the N. T. however, it always signifies *an old man*, as in *Luke* i. 18. *Tit.* ii. 2., and the conjecture πρεσβευτής is unauthorized and without support, though the phraseology would certainly agree with *2 Cor.* v. 20. *Ephes.* vi. 20. See also on *Acts* vii. 55. The E. T., which has *Paul the aged*, is incorrect, since πρεσβύτης is without the article. *Paul, an old man*, is all that appears. It is otherwise in Aristot. *Eth. Endem.* I. 5. Σωκράτης μὲν οὖν ὁ πρεσβύτης ἦτο, κ. τ. λ. WHITBY, MIDDLETON, &c. —[BENSON, BENTLEY.] It has been thought that the parenthesis in v. 11., as well as the verb *ὀναίμην* in v. 20., was suggested by the name of *Onesimus*, which, as derived from *ὄνημι*, signifies *useful*. There is a *meiosis* therefore in the word ἀχρηστος, as compared with vv. 18, 19. Still it is not a necessary inference that Onesimus had *robbed* Philemon, though robbery and desertion not uncommonly go together. Thus Martial: *A pedibus didicere munus peccare protervæ: Non miror furem, qui fugitivus erat.* WOLF, GROTIUS. The Apostle in v. 15. makes the same kind of apology for Onesimus that Joseph did for his brethren. Compare *Gen.* xlv. 5. l. 20. God's providence often brings good out of evil; but this did not justify Onesimus; for we should not do evil that good may come. There is great judgment and elegance in the use of the verb ἐχωρίσθη to soften the circumstance of the desertion of Onesimus, which is further increased by the opposition of πρὸς ὥραν and αἰώνιον. So *Hor. Epist.* I. 10. 42. *Serviet æternum.* Possibly there may be an indirect reference to the enduring relationship between Christians in the world to come. The words καὶ ἐν σαρκὶ καὶ ἐν Κυρίῳ (v. 16.) urge a double motive for the forgiveness of Onesimus, as being one of the *family* of Philemon, and one of the same faith. With the phrase τοῦτο ἐμοὶ ἐλλόγει compare *Cic. Epist. Att.* XV. 20. *Id meis rationibus imputa; mihi expensum feras.* In v. 21. the Apostle seems to insinuate a desire for the manumission of Onesimus. That ξενία (v. 22.) denotes *a hired lodging* compare *Acts* xxviii. 23. 30. Though St. Paul frequently desires the prayers of his brethren, it is observable that he never in one instance alludes to the intercession of angels or departed saints. MACKNIGHT, WHITBY, SCHLEUSNER, ROSENMULLER.

HEBREWS.

CHAPTER I.

CONTENTS:—*The dignity of Christ, as Mediator of the new covenant*, vv. 1—3. *His superiority over the angels*, vv. 4—14.

Verse 1. πολυμερῶς καὶ πολυτρόπως. Some regard these adverbs as synonymous, and Chrysostom explains them by διαφόρως simply; but a distinct meaning may well belong to each. The E. T. renders the former *at sundry times*, which it may mean by implication, inasmuch as *different* portions of revelation were gradually imparted to the prophets in succession, and *in divers manners*, as, by type and figure, by dreams and visions, by the Urim and Thummim, &c. PYLE, WHITBY, WETSTEIN, KYPKE, &c. As the Jews gloried in their dispensation, because angels had been employed as mediators in it, when the Law was delivered at Sinai, St. Paul, in this first chapter, shows that Christ, the Mediator and Head of the new covenant, is superior to the angels in respect of his name, his rank, his dominion, and his creative power; and hence infers (chap. ii. 1—4.) that Christianity is entitled to higher claims than Judaism. That *the last days* are those of the Christian dispensation, is clear from *Isaiah* ii. 2. *Hos.* iii. 5. *Micah* iv. 1. as also from a variety of passages in the Rabbinical writings. Compare also *Acts* ii. 17. *1 Pet.* i. 20. Of v. 2. see Horne's *Introd.* Vol. II. p. 349. From *Acts* x. 46. *Gal.* iv. 1. it appears that κληρόνομος is here used in the sense of κύριος. So the Latins also used *hæres*. Justinian. *Inst.* II. 19. *Pro hærede gerere, est pro domino gerere: veteres enim hæredes pro dominis appellabant.* The verb τιθέναι signifies *to appoint*, as in Xenoph. *R.* Laced. p. 684. θεὸς τοὺς γέροντας κυρίους τοῦ περὶ τῆς ψυχῆς ἀγῶνος. In v. 3. ἀπαύγασμα denotes either *an effulgence proceeding from light*; or *a reflected splendour*, as ἀπήχημα, *reflectio soni*; and χαρακτήρ is an *impression* like that made by a seal. The double metaphor will thus imply, that as a luminous body is rendered perceptible by the emission of its rays, so does the glory of God

shine forth in the Son; and as the image impressed upon wax is the exact representation of the seal which made it, so is the Father's *essence* stamped upon the Son. It was not till after the Arian controversy that ὑπόστασις, which in the N. T. denotes *substance*, or *mode of existence*, came to be used in the sense of person. In illustration of the passage compare *Wisd.* vii. 26. *John* i. 18. xiv. 9. *Phil.* ii. 6. *Col.* i. 15. The verb φέρειν here signifies *to govern*, or *sustain*, and is thus explained by Chrysostom: φέρων, τούτῳσι κυβερνῶν, τὰ διατίκτοντα συγκρατῶν. So Senec. Epist. 31. *Deus ille maximus potentissimusque ipse vehit omnia*. There is a *hendiadys* in the words τῷ ῥήματι τ. δ. αὐτοῦ for ῥήματι δυνατῷ, and the relative αὐτοῦ may refer either to the Father or the Son, but the former method, by which it is distinguished from ἐαυτοῦ in the next clause, is preferable. That καθαρισμὸς does not mean simply *purification* is evident from its being joined with δι' ἐαυτοῦ, which is explained in chap. ix. 26. by διὰ τῆς θυσίας αὐτοῦ. It is used by the LXX in the sense of *expiation* in *Exod.* xxix. 36. xxx. 10. WHITBY, HAMMOND, GROTIUS, STUART, &c.

Ver. 4. διαφορώτερον ὄνομα. Namely, that of SON; as clearly indicated by the following citations from the O. T. If it be objected that angels and even men are sometimes called *sons of God*, the answer is easy. In the sense of the passages here quoted, which the Jews themselves, as the Rabbinical writings testify, applied to the Messiah, no one individual except Christ was ever called THE SON OF GOD, so as to indicate supreme dignity; and consequently he had a more exalted nature than the angels, who are *servants* (v. 14.), not *lords*. The first three verses of *Psalms* ii. from which the first citation is made, are referred to Christ by Peter at *Acts* iv. 25., and this very verse by Paul at *Acts* xiii. 33. Both here, and in the annexed passage from *2 Sam.* vii. 14. the term *Son* seems to designate one who is entitled to all the privileges of *heirship*, including especially the throne of the Father. HAMMOND, MACKNIGHT, STUART, &c. There is some difference of opinion as to the connexion of πάλιν in v. 6., but from its use in the preceding verse, as well as from *Heb.* ii. 12, 13. and elsewhere, the meaning clearly is, *And again* in another Psalm, which predicts the Messiah's *introduction into the world*, &c. The citation is from *Psalms* xcvi. 7., with which compare *Luke* i. 11. 26. ii. 8. Many different interpretations have been given to the phrase εἰσαγαγεῖν εἰς τὴν οἰκουμένην, but the most natural is that which makes it equivalent with ἀποστέλλειν εἰς τὸν κόσμον in *John* iii. 17. With reference to the worship of angels at the Redeemer's advent, it was an incontrovertible proof of their inferiority to the object of that worship. MACKNIGHT, ROSENMULLER, STUART, &c. It is the object of the citations in vv. 7—12., which are taken from *Psalms*

civ. 4. xlv. 7. cii. 25., to contrast the angels, as *servants*, with Christ, as a *King*. Before λέγει supply ἡ γραφή, and render the preposition πρὸς *with respect to*. As opposed to πρὸς φλόγα it is preferable to render πνεύματα *winds*, not *spirits*, as in the E. T., but the received construction must not be violated. That πνεύματα cannot be made the subject, instead of the predicate, is clear from the context, which relates to *angels* throughout; not to mention that the article must then be inserted before πνεύματα and φλόγα, and omitted before ἀγγέλους and λειτουργούς. The meaning is, that *the angels are as much the ministers of God's will as are the winds and the lightning*. MIDDLETON, STUART, KUINOEL, &c.—[NEWCOME.] To avoid the obvious import of the passage, the Socinians would render ὁ θρόνος σου, ὁ Θεός, κ. τ. λ. in v. 8. *God is thy throne*; but such an interpretation would require the rejection of the article before θρόνος. Thus *Rom.* i. 9. *Phil.* i. 8. μάρτυς γάρ μου ἐστὶν ὁ Θεός. So also *Psalms* xxiv. 1. xxvii. 7. liii. 6. lxi. 7. lxxiii. 12. LXX. Besides, what could be the sense of such an expression? Instances of the nominative, used for the vocative, occur in *Matt.* xxvii. 29. *Mark* v. 8. *Luke* viii. 54. *Rom.* viii. 15. *et alibi*. MIDDLETON.—[GROTIUS, WAKEFIELD, &c.] With ἔλατον (v. 9.) supply κατά. There seems to be an allusion to the consecration of kings and prophets; and the μέτοχοι of Christ are those who had been similarly consecrated, though to offices of very inferior dignity. With vv. 10—12. compare 2 *Pet.* iii. 13., and of v. 13. see on *Matt.* xxii. 42. *Acts* ii. 32. The subjection and ministry of angels (v. 14.) may likewise be inferred from *Ephes.* i. 21. *Phil.* ii. 10. 1 *Pet.* iii. 22. See also on *Matt.* xviii. 10. MACKNIGHT.

CHAPTER II.

CONTENTS:—*The superiority of the Gospel over the Law*, vv. 1—4. *Objections, suggested by Christ's human nature, obviated*, vv. 5—18.

Verse 1. προσέχειν. Supply τὸν νοῦν, as in *Matt.* vi. 1. and with τοῖς ἀκουσθεῖσι supply λόγοις, *scil.* τοῦ εὐαγγελίου. There has been much discussion respecting the import of the verb παραρρῶμεν, which is the 2 aor. subj. pass. of παραρρεῖν, *to flow away as water*. Chrysostom explains it by ἐκπέσωμεν or ἀπολώμεθα, others by ἀμελώμεν, and others again render the clause, *lest we recede from the Gospel*. But the E. T. is probably correct in taking the verb in a *hiphil* sense, as in *Prov.* iii. 21.

LXX. In the same metaphorical sense the verb occurs in Lucian. *Diss. c. Her.* 5. εἴ τι ἐν τῷ ποιήσεως δρόμῳ παραρρύνει λάθρῃ. So Quintil. *Inst. Or.* XI. 2. *frustra docemur, si quicquid audimus præterfluat.* GROTIUS, FELL, KUINOEL, &c.—[ELSNER, PYLE, HAMMOND, WHITBY, &c.] Of δι' ἀγγέλων λαληθείς λόγος see on *Acts* vii. 52. Here, however, the context requires that the words should be referred to the part which the angels took in the delivery of the Law. In illustration of the last clause of v. 4. compare 1 *Cor.* xii. 4. 11. It was in these *distributions of spiritual gifts* that the teachers of the Gospel more especially surpassed those of the Law, inasmuch as signs and wonders were wrought by Moses also. ROSENMULLER.

Ver. 5. τὴν οἰκουμένην τὴν μέλλουσαν. The Christian dispensation: which is called ὁ αἰὼν ὁ μέλλων in chap. vi. 5. and in *Isaiah* ix. 6. That such is the sense, is clear from the words περὶ ἧς λαλοῦμεν, for it is *Christianity* to which he had just been urging the Hebrews to have regard; and he now returns to his subject, viz. the superiority of Christ to angels. Against this the Jew would naturally object the seeming absurdity of renouncing a dispensation in which angels were mediators in favour of one of which the Head appeared in our nature. Conceding therefore the fact at once, that Jesus had a nature truly human (vv. 5—9.), he obviates the objection by showing that it was assumed, because his expiation would have been otherwise incomplete (vv. 10—15.), and the *experience* which he thereby obtained of their sufferings, temptations, and trials prepared him in a peculiar manner to appreciate and compassionate the wants of mankind (vv. 16—18.). STUART. At the end of the verse, ἀλλ' ἀνθρώπων must evidently be understood, as implied in the quotation following. Of the verb ἐπισκέπτεσθαι see on *Matt.* xxv. 35. *Luke* i. 68. *To remember with kindness* is in like manner a secondary sense of the verb μνησκεισθαι, as in *Heb.* xiii. 3. The citation is from *Psalms* viii. 4—6., and it is one among many passages in the O. T. which admit of a two-fold application, being *directly* applicable to past, present, and impending circumstances, and *indirectly* to others about to be developed under a future dispensation. It has been argued, indeed, that the obvious sense of this Psalm has no existence, and that it can be interpreted of the Messiah alone: for, 1. The name of God was not exalted beyond Canaan, and therefore the first verse can only be understood of its future manifestation under the Gospel; 2. Our Lord applies it to his own time in *Matt.* xxi. 15.; and 3. The expression τὰ πάντα, which includes *angels* as well as *men* (v. 8. 1 *Cor.* xv. 27.), can be true of none but Christ. But it may be replied, that the Hebrew כּל-הָאָרֶץ may be limited in its acceptation to the land of Canaan; that although the application made by our Saviour proves the secondary sense, it does not dis-

prove the primary; and the meaning of τὰ πάντα in the Psalm is ascertained by the accompanying enumeration of the several classes of brute creatures, though that sense may of course be extended in the secondary application. Perhaps the notion of the exclusive reference of the Psalm to the Messiah arose from the mention of υἱὸς ἀνθρώπου, which is however merely a common Hebraism, employed for the purpose of varying the mode of expression in the preceding clause. The real difficulty seems to lie in the expression βραχύ τι, Heb. עַד, which signifies both *in a small degree* and *for a short time* (*Luke xxii. 58. Acts v. 34.*): and the Psalmist has either used it in the former, which is the more common meaning, while the Apostle, availing himself of the ambiguity, has employed it in the latter; or else the Psalmist had by inspiration a knowledge of man's future exaltation to the condition of angels; or lastly, and most probably, the Apostle used the phrase, as the Psalmist had used it, to signify *in a small degree*, since this was sufficiently expressive of the condition of human nature, though the other would be more immediately applicable to the condescension of Christ. MIDDLETON.—[MACK-NIGHT, PIERCE.] In vv. 8, 9. the Apostle proceeds to comment on the quotation, observing, that although the prediction was not entirely fulfilled, since the empire of sin and death was not yet subdued, still so much had been accomplished in the exaltation of Christ as to afford a pledge of its final completion. STUART. Commentators have been considerably embarrassed in settling the construction of v. 9., which seems, however, to be clearly defined:—*Him, who was made a little lower than the angels*, i. e. who took the human nature, *even Jesus*, we behold, on account of his having suffered death, crowned with *glory and honour*. The subject is τὸν δὲ βραχύ κ. τ. λ. . . . Ἰησοῦν, and the predicate is all which follows. Some would render *δπως when, after that*; but this last clause assigns the reason why Christ suffered death, as mentioned in διὰ τὸ πάθημα. MIDDLETON.—[SCHLEUSNER.]

Ver. 10. ἀρχηγὸν τῆς σωτηρίας. See on *Acts iii. 15.* and compare *Heb. v. 9.* The Apostle now argues that the redemption of mankind from death would not be perfect, unless the author of it should himself submit to death; whence the Redeemer and the redeemed were of the same origin, and consequently the Messiah is represented in the O. T. as calling men his brethren. In the construction some connect ἀγαγόντα with ἀρχηγὸν, but it clearly refers to the Universal Father, δι' οὗ κ. τ. λ. and is an anacoluthon for ἀγαγόντι. KUINOEL.—[ROSENMULLER.] The verb τελειῶσαι is a Levitical word, denoting *the sufficiency of a sacrifice*; and ἀγιάζειν, of which see on *John xvii. 15.*, signifies also, by a natural association of ideas, *to expiate, or make atonement*. Compare *Exod. xxix. 33. 36. LXX.*

By ἐνός some understand Adam, or Abraham, or God the Father; but rather supply γένους. The true meaning seems to be, that the expiator and the expiated had one common nature, on account of which he does not disdain to call them *brethren*: and, we may remark, that there would have been no *condescension* in this, unless he had also possessed a superior nature. That *Ps.* xxii. relates to the Messiah, the Jews themselves confess, and the history of his death is the best commentary upon it. Portions of it are frequently applied to Christ in the N. T., but the object of the present passage is merely to show that he recognized men as his *brethren*. There is something like the first quotation in v. 13. in *Ps.* xviii. 3. and 2 *Sam.* xxii. 3. but both are generally believed to come from *Isa.* viii. 17, 18. It is objected that the repetition of καὶ πάλιν is incompatible with their reference to the same passage; but a similar division in a quotation occurs in *Heb.* x. 30. They tend to show that Christ, by putting his trust in God, acknowledges himself in the same state of humble dependence with men, who are therefore his brethren. The chapter in which they are found is applied to Christ in *Matt.* xxi. 44. *Luke* ii. 34. *Rom.* ix. 33. 1 *Pet.* ii. 6. 8. MACKNIGHT, STUART, WETSTEIN.—[OWEN.] As indicated by the article, τὰ παῖδια in v. 14. are those before spoken of: viz. the spiritual children or disciples of Christ. Of σαρκὸς καὶ αἵματος see on *Matt.* xvi. 17. In the adverb παραπλησίως, denoting *precisely in the same manner*, there is a manifest refutation of the doctrine of the *Docetæ*, that Christ was a man in *appearance* only. Chrysostom: οὐ φαντασίς, οὐδὲ εἰκόνι, ἀλλὰ ἀληθείᾳ. There has been much unnecessary discussion respecting the power of the devil to inflict death, which it has been endeavoured to explain by the Jewish opinion respecting the dominion of the angel of death, *Sammael*: but as *the wages of sin is death*, the devil, by leading men into sin, brings them under the sentence of death; and that this is the meaning of the passage may be inferred from *John* xvi. 11. *Eph.* ii. 2; vi. 12. *Col.* ii. 15. 2 *Cor.* iv. 4. *et alibi*. Compare 1 *John* iii. 8. There is a probable allusion to *Gen.* iii. 15. WETSTEIN, RAPHELIUS, STUART, WOLF, &c.—[GROTIUS.] In v. 15. δουλεία is the *servile condition* of those who fear death; in connection, of course, with that uncertainty regarding the future, wherein the heathen were involved. See *Rom.* viii. 2. 14. 1 *Cor.* xv. 35. 51. WHITBY, MACKNIGHT. Of τὸ ζῆν, for ἡ ζωὴ, see on *Phil.* i. 21.

Ver. 16. ἐπιλαμβάνεται. E. T. *took on him*: which is neither the meaning of the verb, nor agreeable to the context. The verb signifies *to assist*, and is equivalent to βοηθῆσαι in v. 18. *infra*. See also *Heb.* viii. 9. In the *seed of Abraham* may be included his *spiritual* as well as his *natural* seed; though, as addressed to

Jews, the latter would be sufficient for the argument. From what follows it appears that Christ was both the priest and the victim. Compare *Rom.* iii. 25. 1 *John* ii. 2. 9. The epithets ἐλεήμων καὶ πιστός represent him in his character of *priest*, with relation to God and man respectively. He would be faithful to God in discharging the duty of his office, which was to offer atonement for the sins of the world; and *compassionate* to his fellow-men, as one who had shared their trials and temptations (v. 18). Virg. *Æn.* I. 634. *Haud ignara mali miseris succurrere disco.* Compare Soph. *Œd. C.* 1131. Properly, ἰλάσκεσθαι means *to appease*; and the common expression is ἰλάσκεσθαι περὶ τινος, as in *Levit.* iv. 20. 26. 35 v. 13. LXX.; but ἐξίλασθαι ἁμαρτίας also occurs in 1 *Sam.* iii. 14. *Dan.* ix. 24. *Wisd.* xxviii. 5. WHITBY, ROSENMULLER, WETSTEIN, STUART.

CHAPTER III.

CONTENTS:—*Comparison of Christ with Moses*, vv. 1—6.
Warning against disregarding his admonitions, vv. 7—19.

Verse 1. ἐπουρανίου. That is, οὐρανόθεν ἡμῖν γενομένης. The epithet alludes to the offer of Gospel salvation by Christ, regarded as a messenger (ἀπόστολος) *sent from God* (*Heb.* ii. 3. vi. 4. xii. 25.); not to the *nature* of the call, as might be inferred from *Phil.* iii. 14. By the word μέτοχοι it may be implied that the Jews had a *share* only together with the Gentiles. PIERCE, KUINOEL. Next to the consideration that the law was διαταγὴς δι' ἀγγέλων, the Jews prided themselves in the exalted character of Moses, and the dignity of the office of the High Priest. St. Paul, therefore, proceeds to show that Christ is superior to Moses, as the *apostle*, and to Aaron, as the *High Priest* of the new covenant, having already spoken of him *as sent by God*, in ch. i. 2. ii. 3. and as ἀρχιερεὺς in ch. ii. 17. The former part of the comparison he makes in vv. 2—6. and shows that, like Moses, Jesus was faithful in his trust, but that he was as much more honourable than Moses, as the founder of a family than the members of it, and as a son than a servant. On this superiority a parenthetical admonition is built, which extends to ch. iv. 13. from whence the comparison of Christ with the High Priest proceeds through the remainder of the doctrinal part of the epistle. STUART. Of the word ἀπόστολος see on *Matt.* x. 2. Applied to Christ it is adapted to the many passages in which he is described as *sent* by God. See *John* v. 38. vi. 29. xvii. 18. and elsewhere. Some render the genitive τῆς ὁμολο-

γίας as a participle, making the expression equivalent to τὸν ἀπ. καὶ ἀρχ. ὑφ' ἡμῶν ὁμολογούμενον. Chrysostom, however, explains the word by πίστεως; and an analogous expression occurs in Philo, *de Somn.* T. I. p. 654. ὁ μέγας ἀρχιερεὺς τῆς ὁμολογίας. Of ποιεῖν, signifying to *appoint*, see on *Mark* iii. 14. *Acts* ii. 32. From *Numb.* xii. 7. upon which v. 2. is founded, it is clear that οἶκος must be rendered *family*, i. e. the Jewish and Christian Church respectively; and hence the comparison in v. 3. regards the *founder of a family*, not as some suppose, the *builder of a house*. Others, again, would translate the words πλείονα τιμὴν ἔχει τοῦ οἴκου, *derive greater honour from the house*: a mode of rendering which destroys the *apodosis*. There are other difficulties in the passage, but the meaning seems to be, that Christ has more honour than Moses, who was only *a servant*, inasmuch as he was the Son of God, who founded the family. In v. 6. the E. T. renders αὐτοῦ, *his own*, and so many critics; but it seems preferable to understand the pronoun of *God*, as in v. 5. PYLE, MACKNIGHT, STUART, &c.—[GROTIUS, WOLF, &c.] Probably παρόρση may allude to the public profession of faith made at baptism, as in v. 14. and there is perhaps an intimation of the necessity of adhering to this profession. BURTON.

Ver. 7. διό. Wherefore: i. e. because of Christ's pre-eminence above Moses. From this verse to ch. iv. 13. the apostle runs a parallel between the state of the Israelites in the wilderness, and of Christians under the Gospel; showing that as many of the former failed of the promised rest in the land of Canaan, in consequence of their repeated rebellions arising out of unbelief, so would the latter fail of the rest in store for them in the heavenly Canaan, if the grace vouchsafed to them under the Gospel had not the effect of keeping them from falling through an evil heart of unbelief. The comparison is introduced by a citation from *Psa.* xcv. 7. sqq. of which the application is, in fact, two-fold; primarily to the Jews, and by inference to Christians; so that the quotation is not necessarily parenthetical; but διό may be construed with σκληρύνητε. Some, however, would refer it to βλέπετε in v. 12. HEINRICH, KUINOEL.—[GROTIUS, BEAUSOBRE.] It appears from this passage compared with *Heb.* iv. 7. that David wrote by inspiration, as testified by our Lord in *Matt.* xxii. 43. WHITBY. The noun παραπικρασμός, which occurs only in the LXX, denotes properly *embittering*, and thence *provocation*. It is here employed to denote the act of the Israelites, who provoked the displeasure of God, more particularly by their unbelief and murmurings at Meribah and Massah (*Exod.* xvii. 7.), and at other places. See *Exod.* xxxii. 10. *Numb.* xi. 33. xiv. 29. *Deut.* i. 33. As applied to God, παρασμός is used (and so ὀργή, in v. 11.) with reference to human feelings and capacities, which render it necessary to ascribe parts

and passions to the Deity, not as really belonging to him, but in order to convey a distinct idea to the mind of man. In v. 9. some would render οὔ, *when*, or *wherewith*; but it is rather put for οἶον, i. e. ἐν τῇ ἐρήμῳ. The LXX. join τεσσαράκοντα ἔτη with προσώχθισα, as in v. 17. *infra*; and the adverb διό, which is there wanting, is added by the Apostle to make the sense more explicit. STUART, GROTIUS, HAMMOND, &c.—[PIERCE]. Of the *negative* force of the particle εἰ (v. 11.) see on *Mark* viii. 12. and with vv. 12, 13. compare *Mark* xvi. 14. *Acts* xix. 9. There may be an allusion, in the words ἐν τῷ ἀποστῆναι, to the proposal of some among the Israelites to return into Egypt. See *Numb.* xiv. 4. 11. 31. *Acts* vii. 39. GROTIUS, HAMMOND, WHITBY. Of ὑπόστασις (v. 14.) see on *2 Cor.* ix. 1. The expression ἀρχὴν ὑποστάσεως is an hypallage for τὴν ὑπόστασιν τὴν ἐξ ἀρχῆς, which is equivalent with τὴν πρώτην πίστιν, *1 Tim.* v. 12. The verse is parenthetical; and the part of the citation which is repeated in v. 15. refers to the τὸ σήμερον in v. 13. *supra*, and indicates the necessity of embracing the offer of mercy without delay. Hence ἐν τῷ λέγεσθαι is put for κατὰ τὸ λεγόμενον, as explained by Theophylact. WHITBY, ROSENMULLER. Many commentators render the two clauses in v. 16. as in the E. T., but it agrees better with the context to render them interrogatively, limiting πάντες, as elsewhere frequently, to the generality. Compare *Numb.* xiv. 2. 10. 22. A similar construction is found *Luke* xvii. 7, 8. It is clear that the design throughout is to draw attention to the specific sin, *viz.* unbelief, which occasioned the ruin of the ancient Israelites, and would involve their posterity in the like condemnation. That the sin of the Israelites, who provoked God's vengeance, consisted in their want of faith in God's power to give them the land of Canaan, is plain from the history. See *Deut.* i. 6. 8. 32. *Numb.* xiv. 11. WHITBY, MACKNIGHT, STUART, GRIESBACH, &c.—[DODDRIDGE, &c.].

CHAPTER IV.

CONTENTS:—*The rest promised to believers, and the punishment denounced against unbelievers, still in force*, vv. 1—13.
Comparison of Christ with the Jewish High Priest introduced, vv. 14—16.

Verse 1. καταλειπομένης ἐπαγγελίας. Not, as some would translate, *the promised rest being neglected*, but *the promised rest being left*, i. e. having not yet been enjoyed. As the former interpretation would rather require μή τις καταλείπων ἐπαγγελίαν,

so also the context plainly requires the latter. That the verb *καταλείπειν* will admit of either sense, will appear from comparing *Mark* xii. 19. *Luke* xx. 31. *Acts* vi. 2. xxiv. 27. *et alibi*. Lest it should be an objection to the use of the preceding citation, that it spoke only of a *rest* to be enjoyed in the quiet possession of the land of Canaan, the Apostle proceeds to show that a promise of the same *rest* from which the unbelieving Israelites were excluded, is still offered to Christians (vv. 1, 2.); and, that it is not a temporal, but a spiritual rest, is evident from it being called *God's rest*: i. e. such a rest as God enjoyed (*Gen.* ii. 2.) after the work of creation (vv. 3—5.). Now, inasmuch as some are to enter in, and those first invited did not enter in through unbelief; it follows that believers, and they only, will enter in (v. 6.). This conclusion, indeed, is left for the reader to draw; but, though the apodosis is wanting, it is easily supplied from vv. 2, 3. Moreover, David warns his contemporaries against losing this rest, nearly five centuries after *Joshua* had given Israel possession of the land of Canaan (vv. 7, 8.); so that, for these several reasons, there still remains a heavenly rest for the people of God, into which those who enter shall cease from their earthly labours, as God did from his work of creation (vv. 9, 10.). The word *σαββατισμός* is used with reference to the nature of the promised rest; and both the Jews and early Christians regarded the Sabbath as a type or symbol of the world to come. RAPHELIUS, WHITBY, MACKNIGHT, STUART, SCHOETTGEN, WETSTEIN. Of the pleonastic use of the verb *δοκεῖν*, see on *Matt.* iii. 9. Here, however, it is explained by Theophylact as intended to soften the expression; and so also in *1 Cor.* vii. 40. and elsewhere. The verb *ὑστερεῖν* is, properly, *to come too late*; and this sense is not a little apt with reference to *σήμερον*. With the phrase *ὁ λόγος τῆς ἀκοῆς* compare *Rom.* ix. 6. *1 Thess.* ii. 13. In v. 3. *καίτοι* will be best rendered *namely; that is to say*. WELLS, STUART, WAHL.—[ROSENMULLER, PYLE, &c.]

Ver. 11. *σπουδάσωμεν οὖν κ. τ. λ.* Having now shown that there is a promise of spiritual rest to Christians implied in the Jewish Scriptures, the Apostle repeats the caution against unbelief in the Saviour, and the consequences of it; pointing to the severe denunciations contained in the Word of God against unbelievers, and the impossibility that any lurking purpose of infidelity can escape his all-searching eye. The mode of expression seems to be purely Jewish. In the Rabbinical writings the Law is called *the sword with two mouths*; and so Philo *Jud.* T. I. p. 49. *ἵνα ἐννοῆς Θεὸν τέμνοντα, τὰς τε τῶν σωμάτων καὶ πραγμάτων ἐξῆς ἀπάσας ἡρμόσθαι καὶ ἡνῶσθαι δοκούσας φύσεις, τῷ τομῇ τῶν συμπάντων αὐτοῦ λόγῳ, δς, εἰς τὴν ὀξυνάτην ἀκονηθεὶς ἀκμὴν, διαιρῶν οὐδέποτε λήγει τὰ αἰσθητὰ πάντα,*

ἐπειδὴν δὲ μέχρι τῶν ατόμων καὶ λεγομένων ἡμερῶν διεξέλθῃ. So Phocyl. 119. Ὅπλον τοι λόγος ἀνδρὶ τομώτερόν ἐστι σιδήρου. Compare *Isa.* xlix. 2. *Rev.* i. 16. ii. 12. xix. 15. 21. The meaning seems to be, that as a sword divides the parts of the corporeal frame, so does God, by his word, penetrate into the inmost recesses of the soul. Some suppose a reference to the doctrine of two principles, *soul* and *spirit*, as the seat of rational and sensitive life. Compare 1 *Thess.* v. 23. In the clause καὶ κριτικὸς κ. τ. λ. there seems to be a transition from the word of God to God himself. WHITBY, A. CLARKE, SCHOETTGEN, WETSTEIN, STUART, &c. Of the allusion in the word τετραχλησμένα, see Horne's *Introd.* Vol. III. p. 293. Many translate the clause πρὸς δὲ ἡμῖν ὁ λόγος, as in the E. T.: but the context rather favours the sense, *to whom we must give an account*. So λόγος may signify from *Matt.* xii. 36. *Acts* xix. 40. *Rom.* xiv. 12. and elsewhere. WHITBY, PYLE, WETSTEIN, ROSENMULLER.

Ver. 14. ἔχοντες οὖν ἀρχιερεῖα κ. τ. λ. The Apostle now proceeds to show that Christ, as the High Priest of the Christian covenant, is infinitely superior, in every respect, to the high priest of the Jews. This part of his argument, which is by far the most important, as bearing more especially upon the atonement which he made for our sins, extends to chap. x. 18. where the doctrinal part of the epistle concludes. He had briefly adverted to this topic in chap. iii. 1. with reference to which passage he calls Jesus ἀρχιερεῖα μέγαν, and exhorts the Hebrews to hold fast (τῆς ὁμολογίας) their profession; repeating the encouragement which he had previously given them at chap. ii. 16. built upon the sympathy which the Saviour would feel for them under all trials and temptations. Some would make διεληλυθότα equivalent to εἰσερχόμενον, but the participle clearly refers to the Jewish notion of three heavens; and there is, moreover, an allusion to the passage of the high priest, once a year, *through* the veil into the Holy of Holies. Compare chap. i. 3. ix. 7, 8. With καθ' ὁμοιότητα (v. 15.) supply ἡμῶν. This can only imply that, like us, he was solicited to sin; as, for instance, when Satan tempted him in the wilderness; not that he yielded to it. Indeed, to prevent any mistake, the Apostle adds, χωρὶς ἁμαρτίας. In v. 13. the *throne of God* has reference to the mercy-seat in the Temple, on which God is represented as sitting, and from which he heard the supplications of the people, and received their oblations, presented by the high priest. The words χάρις and ἔλεος are nearly synonymous; and εἰς εὐκαιρον βοήθειαν should be rendered *in respect to timely assistance*; so that the sense is, *to be helped opportunely*. STUART, OWEN, &c.—[WAHL, &c.]

CHAPTER V.

CONTENTS:—*Illustration of Christ's character as a High Priest*, vv. 1—10. *The spiritual ignorance of the Hebrews reproved*, vv. 11—14.

Verse 1. πᾶς γὰρ ἀρχιεὺς κ. τ. λ. In proceeding with the comparison between the Jewish priesthood and that of Christ, the Apostle now states the various requisites of the former: viz. (1.) A high priest must present oblations and sacrifices. (2.) He must be compassionate to others, as being himself frail and erring (vv. 2, 3.); and (3.) He must be appointed by God to the office (v. 4.). Taking the points of similitude in an inverted order, he then shows from *Ps. ii. 7. cx. 4.* that Christ was a divinely appointed priest, and of the highest order (vv. 5, 6.); and that, being compassed with infirmity, he was fitted to sympathize with the frailties of mankind, and by making a perfect satisfaction for sin, to become the author of salvation to all who obey the Gospel (vv. 7—10.). The words ἐξ ἀνθρώπων λαμβανόμενος contain a tacit reference to the divine nature of Christ, who was not taken from among men. With respect to μετριοπαθεῖν in v. 2. it denotes properly to *moderate the passions*. Thus, in opposition to the Stoics, who maintained that a man should be free from the influence of the passions, the Peripatetics urged, as stated by Diogenes, ap. Aristot. V. 31. τὸν σοφὸν μὴ εἶναι μὲν ἀπαθῆ, μετριοπαθῆ δέ. Here, therefore, the context indicates that the verb must be nearly equivalent to συμπαθεῖν in chap. iv. 15. and mean, to *treat with lenity and moderation*; and so it is applied in Joseph. Ant. XII. 3. 2. HESYCH. μετριοπαθῆς συγγινώσκων ἐπιεικῶς. Some would construe ἀγνοοῦσι καὶ πλανωμένοις, by hendiadys, *those who offend through ignorance*; but this sense is unquestionably too limited, unless it be understood of *wilful ignorance*; so that it is preferable to render ἀγνοεῖν, to *sin* generally, as it frequently signifies in the LXX. See *Hos. iv. 16. Eccles. v. 18.* and compare *Heb. ix. 7.* STUART, KUINOEL, KYPKE, WETSTEIN, KREBS. It has been inferred from v. 3. that Christ was a sacrifice *for himself*; but surely he who was without sin could not require a sacrifice for it. This part of the comparison belongs to the *human* priest only; and, with relation to Christ, it is only intended that his own sufferings produced sympathy for those of mankind. Compare *Heb. iv. 15. vii. 26. 14.* WHITBY, ROSENMULLER, GROTIUS. With ὁ λαλήσας, in v. 5. repeat ἐδόξασε αὐτόν. That both the psalms from which the citations are made in proof of Christ's divine appointment, were

understood by the Jews themselves to be prophetic of the Messiah, is clear from *Matt.* xxii. 42. *Acts* xiii. 33. As the priesthood of Christ will continue no longer than his mediatorial kingdom (1 *Cor.* xv. 28.), it follows that *κατὰ τὸν αἰῶνα* must be taken in a qualified sense. Compare *Luke* i. 33. It appears also, since *Melchisedec* had neither predecessor nor successor in his office, that *κατὰ τάξιν* cannot be rendered *after the order*, as in the E. T., but is synonymous with *καθ' ὁμοιότητα*, in *Heb.* vii. 15. So in *Macc.* ix. 8. ἐπιστολὴν ἱκετηρίας τάξιν ἔχουσιν. GROTIUS, WOLF, MACKNIGHT.

Ver. 7. δς ἐν ταῖς ἡμέραις κ. τ. λ. Commentators are much divided respecting the signification of this verse, but the most correct opinion seems to be that which refers it to the agony in the garden. See on *Matt.* xxvi. 37. Some would render ἀπὸ τῆς εὐλαβείας, *on account of his piety*: but, though the noun will admit of this sense, yet the received interpretation is more forcible, in accordance with the general use of the word. See on *Acts* xxiii. 7. and compare *Josh.* xxii. 24. LXX. *Heb.* xi. 7. The verb εἰσακούειν includes the idea of *deliverance*, as in *Ps.* lv. 2. 16. *Job* xxxv. 12. LXX. WHITBY, WOLF, WETSTEIN, &c. In v. 8. ἔμαθεν ἀφ' ὧν ἔπαθε is proverbial. Herod. I. 107. μαθήματα τὰ παθήματα. Philo Jud. T. I. p. 366. ἔμαθεν μὲν δ' ἔπαθεν. Democr. ap. Stob. εἰ μὲν ἦν μαθεῖν ἂν δεῖ παθεῖν, καὶ μὴ παθεῖν, καλὸν τὸ μαθεῖν· εἰ δὲ παθεῖν, τί δεῖ μαθεῖν; παθεῖν γὰρ χρή. RAPHELIUS, ROSENMULLER. With τελειωθείς compare *Heb.* ii. 10.

Ver. 11. περὶ οὗ πολὺς κ. τ. λ. *Respecting whom we have much to say.* Lysias in Panoc. πολὺς ἂν εἴη μοι λόγος διηγέσθαι. Dion. Hal. I. 23. περὶ ὧν πολὺς ἂν εἴη λόγος. Previously to proceeding with the comparison between the priesthood of Christ and Melchisedec, the Apostle is led to remark upon the difficulty of the subject, more especially with reference to the spiritual ignorance of those whom he addressed. He accordingly breaks off in his discourse respecting Christ's sympathy with human suffering, and suggests certain considerations adapted to reprove his disciples for their deficiency in that knowledge, which would enable them to comprehend the discussion in which he was about to engage. STUART. In v. 13. διὰ τὸν χρόνον clearly refers to the time which had elapsed since the conversion of those addressed to Christianity. Before διδάσκειν some supply ἐμὲ, but τίνα is rather the accusative singular, as in the E. T., since the article will scarcely admit of its construction with στοιχεῖα. By τὰ στοιχεῖα τῆς ἀρχῆς, i. e. τὰ πρῶτα στοιχεῖα, as well as by λόγος δικαιοσύνης in v. 13. some understand the rudiments of the Gospel doctrine of justification, as laid down in the O. T.: but in the latter case at least the reference seems to be the N. T.

revelation. Of the words λόγια and στοιχεῖα, see on *Rom.* iii. 1. *Gal.* iv. 1. WELLS, STUART, &c.—[MACKNIGHT, PIERCE, &c.] A similar mode of illustration to that here employed is adopted by the Apostle in 1 *Cor.* iii. 2, 3. So Arrian. *Epict.* II. 16. οὐ θέλεις ἤδη ὡς τὰ παιδία ἀπογαλακτισθῆναι, καὶ ἄπτεσθαι τροφῆς στερεωτέρας. Philo *Jud.* F. I. p. 301. νηπίοις μὲν ἔστι γάλα τροφή, τελείοις δὲ τὰ ἐκ πυρῶν πέμματα, κ. τ. λ. WETSTEIN. With αἰσθητήρια (v. 14.) supply ὄργανα, and compare *Phil.* i. 10. Of τέλειοι see Horne's *Introd.* Vol. II. p. 299. and compare 1 *Cor.* xiv. 20. *Eph.* iv. 13.

CHAPTER VI.

CONTENTS:—*Caution against stopping short in our Christian course, and the dangers of apostacy*, vv. 1—10. *Encouragement to persevere, grounded on God's oath to the faithful*, vv. 11—20.

Verse 1. διὸ ἀφέντες κ. τ. λ. Much discussion has been employed in settling the import of this passage; and the question is, whether the Apostle is speaking of himself as the teacher, or joins himself, by way of softening the rebuke, with those whom he addresses. According to the latter mode of interpretation, ἀφέντες will mean *leaving behind, relinquishing*; as in *Matt.* iv. 20. 22. v. 24. and elsewhere: and the advice is, to quit the stage of Christian tutelage, and proceed to a more advanced state of instruction; inasmuch as not to advance is to recede, and the danger of receding is awful: ἀδύνατον γὰρ κ. τ. λ. (v. 4.). It is more usual, however, to render ἀφέντες *omitting*, and to refer φερώμεθα and ποιήσομεν (v. 3.) to the *discussion* of the higher principles of Christianity, and especially of the connection between Christ and Melschisedec, to which the Apostle returns in chap. vii. 1. A difficulty in this case arises as to the *consequence* implied in the words ἀδύνατον γὰρ κ. τ. λ. which clearly indicate the danger of apostacy, arising from a partial and wavering attention to the truths of the Gospel. Still this is the preferable exposition of the passage, and the particle γὰρ may refer to a tacit intimation of the duty of a diligent attention to religious knowledge, as negligence would end in apostacy, and apostacy in perdition. The articles mentioned in v. 2. are points in which the converts were instructed preparatory to baptism; viz. the necessity of repentance and faith (*Acts* xx. 21.), the nature of baptism, and the certainty of a resurrection and a

future judgment. Having been examined on these heads, the catechumens were baptized, and received the Holy Ghost by the imposition of hands. There is a question respecting the use of the plural βαπτισμῶν in this place, inasmuch as there is but *one* Christian baptism; and it is also urged, that wherever this is intended, the noun employed is invariably βάπτισμα. It has, therefore, been urged, either that the plural is used for the singular, or that the Jewish purifications are intended, as compared with Christian baptism, which is the sense of βαπτισμὸς in *Mark* vii. 8. The term rather includes *John's* baptism, and the baptism of proselytes, together with Christian baptism, so as to imply the superior efficacy of the latter. KUINOEL, SCHLEUSNER, WOLF, &c.—[STUART].

Ver. 4. ἀδύνατον. This merely implies great difficulty, not physical impossibility; and, since it refers to apostates who renounce Christianity in the face of the most convincing evidence, it cannot by any means afford ground of despair even after repeated lapses into sin. Compare *Matt.* xix. 23. sqq. *Mark* x. 23. sqq. The accusatives which follow are all dependent upon the verb ἀνακαίνιζεν in v. 6. which is not, as some suppose, used in a passive sense. By φωτισθῆναι is here meant to be enlightened by the doctrines of the Gospel, as in *Eph.* i. 18. iii. 19. and may be compared with the parallel expression, λαμβάνειν τὴν ἐπίγνωσιν τῆς ἀληθείας, in chap. x. 26. Some would take the word, as used by the ancient fathers, to denote baptism; but this sense is here irrelevant. WHITBY, MACKNIGHT.—[MICHAELIS.] Of γεύεσθαι, used metaphorically, see on *Matt.* xvi. 28. Plato has λόγον γεύεσθαι, which illustrates its construction with an accusative in v. 5. Some by δωρεὰς ἐπουρανίου understand the gifts of the Holy Spirit, which would be tautologous with the succeeding clause; others, *Christ* himself, comparing *John* iv. 10.; but it seems rather to be synonymous with κλήσεως ἐπουρανίου in chap. iii. 1. Again, καλὸν Θεοῦ ῥῆμα is differently interpreted. According to the best and simplest rendering, it denotes the *promises of God*, and the consolation derived from them. Compare *2 Cor.* i. 20. It may be doubted whether αἰὼν ὁ μέλλων means the *Gospel dispensation*, or the *world to come*. In the former case, δυνάμεις would refer to the evidence from *miracles*; but the latter sense is preferable, so that the entire passage has the following import:—They had been instructed in the principles of Christianity; they had been made partakers of those privileges which the Gospel affords; they had received the gifts and graces of the Holy Spirit; they had enjoyed the consolation of the divine promise; they had cherished the powerful assurance of a future life; and if, after this, they apostatized from the faith, repentance to salvation was almost hopeless. SCHLEUSNER, WHITBY, ROSENMULLER, &c. The clause ἀνασταυροῦντας

κ. τ. λ. is in apposition with *παρὰπεσόντας*, implying that apostasy was in effect a concurrence in the crucifixion of Christ, and exposing him to the same contumely as if they had actually taken part in his death. Chrysostom explains *ἀνασταυροῦντας* by *πάλιν σταυροῦντας*, but the preposition adds nothing to the sense of the simple verb. RAPHELIUS, KREBS, STUART. Of *παράδειγματιζέειν* see on *Matt. i. 19*. In vv. 7, 8. the use and abuse of the Gospel privileges, and their respective effects, are compared with the fertility and sterility of land, and their consequences. The comparison is probably founded upon the blessing and cursing of the ground which preceded and followed the fall. See *Gen. i. 12. iii. 17*. It has been thought that *εἰς καῦσιν* indicates the effect of drought in rendering land barren; but it rather refers to the practice of burning the useless produce, and part of the surface of bad land. So Virg. Georg. I. 84. *Sæpe etiam steriles incendere profuit agros*. Compare *Nahum. i. 10. Mal. iv. 1. Matt. iii. 12*. PIERCE, ROSENMULLER, SCHLEUSNER.—[MACKNIGHT]. The Apostle in vv. 9, 10. softens down the severity of his remarks, by expressing a hope, founded upon their progress in one branch of Christianity, that they would obtain God's blessing on their endeavours to work out their salvation. Compare *Eph. iv. 20. 2 Thess. ii. 13*. In the best MSS. the words *τοῦ κόπου* are wanting, and seem to be interpolated from *1 Thess. i. 3*. MACKNIGHT, GRIESBACH, MILL, &c.

Ver. 11. τὴν πληροφορίαν τῆς ἐλπίδος. The consummation of your hope. St. Paul now proceeds to exhort the Hebrews to a patient perseverance in the faith, in imitation of Abraham, and those of his spiritual seed who had inherited the promises of God. Upon fulfilling these conditions, their hope was grounded upon the promise of God, confirmed by an oath, which he condescended to make in conformity with the practice of men. See Horne's *Introd. Vol. III. p. 192*. The citation in v. 14. is from *Gen. xxii. 16*. and the promise was accomplished personally to Abraham in the birth of Isaac, besides whom he lived to see a numerous and prosperous posterity; and to his spiritual seed in the blessings of the Gospel. HAMMOND, FELL, WHITBY, PYLE, &c. From v. 16. it is evident that oaths, properly administered and taken religiously, are allowable under the Gospel. MACKNIGHT. According to the E. T. and others, *ὁ ὅρκος* is connected with *εἰς βεβαίωσιν*, which would require *ὁ εἰς βεβαίωσιν ὅρκος*. The meaning is, *the oath*, implied in *ὀμνύουσι* preceding, *is to them the termination of all controversy unto confirmation*: i. e. it causes uncertainty to end in assurance. MIDDLETON.—[STUART, &c.] Properly, *μεσιτεύειν* (v. 17.) is *to act as a mediator*; and so in *Diod. Sic. xix. 71*. Here, however, it means *to ratify or confirm*, from the sense which *μεσίτης* some-

times bears of a *witness* or *surety*. Joseph. Ant. IV. 6. 7. ταῦτα δὲ ὁμνύντες ἔλεγον, θεὸν μεσίτην ὧν ὑπισχνούντο ποιοῦμενοι. Compare Lucian. Amor. I. p. 1063. Joseph. Ant. XVI. 4. 3. BEZA, KUINOEL. By the two ἀμετάθετα (v. 18.) are generally understood the *promise* and *oath* of God; and this seems to be the true interpretation; though some explain them to be the oaths respecting Abraham and Melchisedec. WHITBY, BEAUSOBRE, &c.—[STUART, STORR.] An allusion is supposed to be contained in the word καταφυγόντες to an escape from the curse of the law, and typified in the flight of the man-slayer to the cities of refuge; and the entrance within the veil is symbolical of an entrance into heaven, of which the *Holy of Holies* was a type (*Heb.* vii. 19.). There is a confusion of metaphor throughout, which is quite in St. Paul's manner. Compare 1 *Tim.* vi. 19. *et alibi*. Some refer ἦν (v. 19.) to παράκλησιν, but it clearly belongs to ἐλπίδος, and that by a figure so common, that an anchor is the received emblem of hope. The word πρόδρομος (v. 20.) signifies *a person who precedes another, scil.* to make preparation for his reception. Eur. Iph. A. 424. ἐγὼ δὲ πρόδρομος σῆς παρασκευῆς χάριν ἤκω. Of the present application of the verb see *John* xiv. 2. This mention of the name of Jesus recalls the Apostle from his digression, and he accordingly returns to his subject by repeating the citation from *Ps.* cx. 4. WELLS, BURKITT, MACKNIGHT, STUART, &c.—[VALCKNAER.]

CHAPTER VII.

CONTENTS:—*Comparison of Christ, as High Priest, with Melchisedec*, vv. 1—10. *Superiority of Christ to the Levitical priesthood, from which the abolition of Judaism is inferred*, vv. 11—25. **Moral perfection of Christ*, vv. 26—28.

Verse 1. οὗτος γὰρ ὁ Μελχισεδεκ, κ. τ. λ. In proceeding to the consideration of Melchisedec as the type of Christ, the Apostle begins by describing his dignity, as king of Salem, and priest of the Most High God. His superiority was acknowledged by Abraham. His appointment did not come to him by succession, nor was it limited to any time; whereas the Levitical priests held their office for a limited duration, and may be supposed to have paid tithes to Melchisedec through their ancestor (vv. 1—10.). The reasoning, therefore, although the conclusion is not expressed, is this: Christ is a priest after the order of Melchisedec; Melchisedec is superior to the Levitical priests: consequently, Christ,

as a priest, is superior to them. Some commentators supply ἦν before ἱερεὺς, but the verb is doubtless μένει in v. 3. As to Melchisedec, it has been doubted whether he was a real person; but he seems to have been one of the early descendants of Noah, and, according to the custom of the primitive times, ruling at the head of his tribe both as priest and king. To interpret allegorically a passage, which, like *Gen.* xiv. 18. sqq., is purely historical, would be contrary to every just rule of criticism. By Salem, some commentators, after Josephus (*Ant.* I. 10. 2.), understand Jerusalem; and others, more properly, after Jerome, the town mentioned in *John* iii. 23. At all events, it is in their *hermeneutic* sense that the name and titles of Melchisedec apply to Christ. Josephus and Philo translate Μελχισεδεκ by βασιλεὺς δίκαιος, and the latter makes him βασιλεὺς τῆς εἰρήνης. Compare *Ps.* xlv. 7. *Isa.* ix. 6. WHITBY, MACKNIGHT, KUINOEL, &c.—[GROTIUS.] With δεκάτην (v. 2.) supply μοίραν, and with πάντων supply ἀκροθινίων. It cannot be inferred from the expressions in v. 3. that Melchisedec, as a man, was not born, and did not die. They merely mean, that his birth and death are not recorded, and that, as a priest, he had neither predecessor nor successor. Among the ancients, one who derived no celebrity from his birth was called, as in *Eur. Ion.* 110. ἀμῆτωρ ἀπάτωρ τε γεγώς. So *Liv.* IV. 3. *patre nullo.* *Hor. Sat.* I. 6. 10. *Nullis majoribus.* Here ἀγενεαλόγητος will mean *not reckoned in the genealogies* of the priests, i. e. not a priest by succession, as were the Levites; and its application to Christ is illustrated by *Isa.* liii. 8. Again, μήτε ἀρχὴν ἡμερῶν κ. τ. λ. may refer to the limits of age between which the priests were appointed to serve. See *Numb.* iv. 2, 3. 16. *Luke* i. 23. To Christ, however, the expression applies literally, denoting his eternity and divinity; as does also the phrase εἰς τὸ διηνεκές, which means also *for life*. Thus Sylla's dictatorship was εἰς τὸ διηνεκές. WOLF, WETSTEIN, HAMMOND, MACKNIGHT, SCHLEUSNER. By ἀκροθίνια is properly meant the *top of an ear of corn*, which was offered as the *first-fruits* to God; and as both Jews and heathens devoted part of the spoils of war to sacred purposes, it came to denote *spoils* generally. The Latins called such offerings *manubiæ*. In offering the tithe of the spoils taken from the kings to Melchisedec, Abraham acknowledged his superiority; and the veneration of the Jews for Abraham would lead them to appreciate the Apostle's argument. Of ἀποδεκατοῦν (v. 5.) see on *Matt.* xxiii. 23. In v. 8. μαρτυρούμενος refers to the testimony of *Ps.* cx. 4. and the argument is, that Melchisedec, who as to the priestly succession did not die at all, must be greater than the Levitical priests, who succeeded each other by death. Compare v. 17. The Apostle intimates, in conclusion, that even Levi himself, though unborn, virtually paid tithes to Melchisedec; which is a further proof of this infe-

riority. By the qualifying expression *ὥς ἔπος εἰπεῖν*, he hints that he does not mean to press the argument. The phrases *ἐν τῇ ὁσφύϊ εἶναι*, and *ἐκ τῆς ὁσφύος ἐξέρχεσθαι* (v. 5.), are Hebraisms. Compare *Gen.* xxxv. 11. xlv. 26. *Exod.* i. 5. ROSEN-MULLER, STUART, &c.

Ver. 11. *εἰ μὲν οὖν τελείωσις κ. τ. λ.* Turning now from the type to the antitype, the Apostle proceeds to observe, that if the Levitical priesthood had been adequate to all the purposes of atonement, the appointment of a priest of another order would have been unnecessary. Now a change of priesthood implies a change of the law under which it was constituted; for the law limited the priesthood to the tribe of Levi, whereas Christ came of the tribe of Judah (vv. 12—14.). Moreover, the new priesthood is not temporal but perpetual (vv. 15—17.); so that the former commandment is evidently disannulled, as imperfect and shadowy, and a new dispensation set forth, by which the hope of believers is more clearly defined (vv. 18, 19.). The clause *ὁ λαὸς γὰρ κ. τ. λ.* intimates the close connection between the law and the priesthood; so that if the one was changed, the other was necessarily abolished; and *ἐπ' αὐτῇ* may be rendered *with reference to it*, not *under it*, as in the E. T. After *κατάδηλον* in v. 15. the clause *ὅτι νόμου μετὰθεσις γίνεται* must clearly be repeated. With respect to v. 16. there is some difference of opinion; but the ordinances of the law are probably called *carnal* as being temporal and shadowy, in opposition to the power of granting everlasting life, which abode in Christ. This interpretation is required by vv. 12. 18. At *μαρτυρεῖ* (v. 17.) supply *ὁ θεός*. It is manifest that *ἀνωφελές* (v. 18.) cannot be understood absolutely, as the law (*Rom.* iii. 1. *Gal.* iii. 19. sqq.) was not without its use; but its insufficiency for the purpose of expiation is intended. STUART, KUINOEL, WHITBY, &c. According to the E. T., the apodosis in v. 19. is referred to *οὐδὲν γὰρ ἐτελείωσεν κ. τ. λ.* The construction, however, requires that these words should be inclosed in a parenthesis, *ἐπεισαγωγὴ ἐλπίδος* being opposed to *ἀθέτησις ἐντολῆς*. ROSEN-MULLER, PIERCE, &c.—[STUART.] Under the Levitical service the priests alone entered the sanctuary (*Exod.* xix. 22. *Lev.* xxi. 21.); but under the Gospel every penitent has freedom to *come boldly to the throne of grace*. See *Rom.* xii. 1. *Eph.* iii. 12. 1 *Tim.* ii. 8. *Heb.* iv. 16. HAMMOND.

Ver. 20. *καὶ καθ' ὅσον κ. τ. λ.* As a farther proof of the superiority of the Gospel dispensation above the Law, the Apostle proceeds to observe (vv. 20—22.) that it is more strongly confirmed; the priest being appointed with the solemnity of an oath, whilst the Aaronical priests were not; and that, whereas the priesthood of Christ (vv. 23, 24.) is perpetual, that of the

Levites was constantly changing by succession. Christ, therefore, is a never-failing helper to those who come to God by him (v. 25.). To καθ' ὅσον is opposed κατὰ τοσοῦτον in v. 22. the intervening clause being explanatory and parenthetical; and at οὐ χωρὶς ὀρκωμοσίας must be supplied ἱερεὺς γέγονε Ἰησοῦς, or διαθήκης γέγονεν ἑγγυος, from what follows. Though of rare occurrence, the word ὀρκωμοσία occurs in *Ezek.* xvii. 19. 3 *Esdr.* viii. 9. LXX. In illustration of οὐ μεταμεληθήσεται compare *Rom.* xi. 29. From the parallel passage at *Heb.* viii. 5. it seems that ἑγγυος at least includes the idea of μισίτης. Properly the word denotes a *surety*, as in *Ecclus.* xxix. 15. 2 *Macc.* x. 28. In classical Greek ἐχέγγυος would be employed. The meaning seems to be, that Christ was a surety for the fulfilment of the covenant on God's part, provided the conditions were observed on the part of man. It is clear that πλείονες in v. 23. refers to numbers constituted by repeated succession, not to the number of priests at any one time. St. Paul. is also considering Christ as ἀρχιερεὺς, and seventy-five high-priests have been reckoned from Aaron to the destruction of Jerusalem. Theophylact explains ἀπαράβατον, by ἀδιάδοχον, *not passing to others by succession*. STUART, KUINOEL. With v. 25. compare *Rom.* viii. 34.

Ver. 26. τοιοῦτος γὰρ ἡμῖν κ. τ. λ. The Apostle had suggested at *Heb.* v. 7. that Christ possessed all the common sympathies and infirmities of our nature; and he now, therefore, guards against the inference that he was like all other priests in *sin* also. In regard to the moral purity and perfection of his character he was sinless, and therefore needed not to offer any sacrifice on his own account (v. 27.), being exalted to such a state of perfection (τετελειωμένον, v. 28.) as to exclude the idea of any moral stain. STUART. The verb πρέπειν ordinarily signifies *to be proper*; but it here seems to be equivalent to ἀναγκαῖον εἶναι, as in *Matt.* iii. 15. By ὑψηλότερος τῶν οὐρανῶν is meant *seated at the right hand of the Majesty on high*. Compare *Matt.* xxv. 31. *Phil.* ii. 9. *Col.* i. 13. *Heb.* i. 3. ii. 9. viii. 1. *Rev.* v. 12. There is some difference of opinion respecting the meaning of καθ' ἡμέραν in v. 22. Some regard it as signifying *from time to time*, and refer it to the high-priest's office on the day of *expiation*. But its usual acceptation, *daily*, seems to be preferable, and that the high-priest officiated in person on other occasions as well as on the day of expiation, is clear from *Lev.* vi. 19. sqq. *Numb.* xxviii. 3, 4. So Philo *de Legg.* p. 797. ἀρχιερεὺς κατὰ τοὺς νόμους εὐχάς τε καὶ θυσίας τελῶν καθ' ἑκάστην ἡμέραν. WOLF, ROSENMULLER, STUART, &c. — [MACK-NIGHT, SCHLEUSNER.] By ἐφάπαξ is meant *once for all*. Of course the clause refers only to what immediately precedes;

since he, who had no sin, could have no need to offer sacrifice for it. Compare *Heb.* v. 3. KUINOEL. [GROTIUS.]

CHAPTER VIII.

CONTENTS:—*The expiatory office of Christ*, vv. 1—6. *Prophecy respecting the superior excellence and perpetuity of the Gospel covenant*, vv. 7—13.

Verse 1. κεφάλαιον δὲ κ. τ. λ. Having shown the superiority of Christ over the Levitical priests, the Apostle now proceeds to consider *the office of Christ, as a priest*; and the questions which this consideration involves he regards as the *main point* in the discussion. Thus Theophylact and Theodoret explain κεφάλαιον by τὸ μέγιστον, *the chief matter*; and that it cannot signify *a summary, or recapitulation*, is clear from the subjects remaining to be discussed, which are totally distinct from what has gone before. As a priest, it is argued (vv. 1—3.), that Christ must have an offering to present; and that his office must be exercised in heaven, is clear from the fact, that on earth he could not be a priest, not being of the tribe of Levi, who had been appointed to the sole ministry in that earthly temple which was a shadow of the heavenly one, as indicated by the strict injunction to build it after a certain model (vv. 4, 5. *Exod.* xxv. 40.). Christ's ministry is as much superior to theirs, as the new covenant is to the old one (v. 6.); the inferiority of which is announced in the prophecy (*Jer.* xxxi. 31. sqq.) which predicts its abolition (vv. 7—13.). With respect to the *place* where Christ exercises his sacerdotal office, the language of the Apostle is not perfectly distinct. Some have said that it commenced in heaven; but the more probable opinion seems to be, that the atonement made by his death upon the cross constitutes that full, perfect, and sufficient sacrifice which gives effect to his *intercession for ever in heaven*. MICHAELIS, PIERCE, KUINOEL, STUART. In v. 2. τῶν ἁγίων means *the heavenly sanctuary*, of which the earthly sanctuary is a type. Compare *Heb.* ix. 1. 3. 8. x. 19. xiii. 11. This is clear from the epithet ἀληθινῆς, which, though joined only with σκηνῆς, may be referred to ἁγίων also; and the clause ἦν ἐπηξεν ὁ Κ. καὶ οὐκ ἄνθρωπος is opposed to χειροποιητός, *Heb.* ix. 11. KUINOEL, STORR. The construction of λατρεύειν σκιᾷ (v. 5.) is the same as λατρεύειν σκηνῇ in *Heb.* xiii. 10. and it is clear that σκιᾷ is put for σκηνῇ, ἥ ἐστὶ σκιᾷ. In many im-

portant particulars the Levitical rites were typical of the sacrifice of Christ; and especially it may be observed, that as the victims were killed at the door of the Tabernacle, so the death of Christ took place on earth, though the sacrifice was offered in heaven. With v. 6. compare chap. vii. 22. and in illustration of the imperfection of the Sinaitic covenant (v. 7.), see *Rom.* iii. 20. vii. 7. *Gal.* ii. 16. WHITBY, MACKNIGHT. Some commentators would refer *μεμφόμενος* in v. 8. to *διαθήκη*, joining *αὐτοῖς* with *λέγει*. This, however, would require *λέγει αὐτοῖς*, and the context in Jeremiah shows that God is finding fault with the people; so that such a construction is not only harsh but unnecessary. Of the citation itself (v. 7—12.) see Horne's *Introd.* Vol. II. p. 241. The main point of reference, as showing the superiority of the new covenant, lies in v. 12. which points to the atonement of Christ as procuring that pardon for the sins of men, for which under the law there was no remedy. An illustration drawn from the natural effects of time marks the inference to be drawn from the prophet's words (v. 13.); and it may be remarked, that the prophecy was fully accomplished about ten years afterwards, in the total destruction of the Jewish polity and temple. KUINOEL, STUART, &c. — [RAPHELIUS, MACKNIGHT, ROSENMULLER.]

CHAPTER IX.

CONTENTS:—*The Levitical services and sacrifices typical of the atonement made by Christ*, vv. 1—15. *Christ's death necessary to the ratification of the new covenant*, vv. 16—22. *The sacrifice made by Christ not to be repeated*, vv. 23—28.

Verse 1. εἶχε μὲν οὖν κ. τ. λ. Having proved the superiority of Christ's priesthood to that of Aaron, inasmuch as he ministers not on earth, but in heaven, and that not in time, but in eternity, the Apostle proceeds, in further illustration of his subject, to consider the manner and design of the sacerdotal services. After enumerating the different apartments of the Tabernacle, with the sacred utensils (vv. 1—5.), the daily service of the priest, and that of the high-priest, only once in a year, on the day of expiation (vv. 6, 7.), he observes, that his entrance alone into the Holy of Holies shows that free access to God, at all times and places, was not disclosed under the first dispensation (v. 8.). Indeed, the Tabernacle, with its furniture, was only a symbol (*παραβολή*) of the *σκηνή οὐ χειροποιητός*; the Jewish

sacrifices availing only to external purification; whereas the blood of Christ purifies the conscience, renders the worshipper acceptable to God, and procures a perfect redemption for the sins of all mankind (vv. 9—15.). STUART, MACKNIGHT, KUINOEL, &c. Some copies read ἡ πρώτη σκηνή, but σκηνή is omitted in the best MSS., versions, and Fathers; and the E. T. properly supplies διαθήκη from the preceding chapter. Indeed, the context will not admit of the insertion of σκηνή, at least in the sense in which it is employed in the next verse. GROTIUS, HAMMOND, WETSTEIN, GRIESBACH, &c.—[WHITBY, WOLF, DODDRIDGE, SCHLEUSNER.] By δικαιώματα λατρείας are meant *the regulations*, according to which the *Levitical service* was conducted; in which sense δικαίωμα is found in *Rom.* i. 32. and elsewhere. Respecting the meaning of τὸ ἅγιον κοσμικὸν there is much difference of opinion. The E. T. has *a worldly sanctuary*; which suits well with the context, as compared with *Heb.* viii. 2. 6. ix. 11. This rendering, however, would require either τὸ ἅγιον τὸ κοσμικόν, or τὸ κοσμικὸν ἅγιον. Thus Joseph. B. J. IV. τὴν ἱερὰν ἐσθῆτα περιέμενοι καὶ τῆς κοσμικῆς λατρείας κατάρχοντες. It should seem, therefore, that both ἅγιον and κοσμικὸν being adjectives, either the latter must be taken substantively, or there must be an ellipsis of ἢν or ὥστε εἶναι before κοσμικόν. Now it appears that, according to the Coptic version, the word κοσμικὸν here denotes *furniture*; and in Rabbinical Hebrew we meet with the very word קְדִישִׁים to signify *ornamenta*; so that the Apostle may be understood to say, that “the former covenant had ordinances of worship, and the sacred furniture of the Tabernacle.” It has been suggested, and the conjecture is at least ingenious, that τὸ ἅγιον κοσμικὸν may mean *the Holy Beauty*, or *Beauty of Holiness*, mentioned in *Psalms* xxix. 2. and elsewhere. MIDDLETON. [KUINOEL.] Of the sacred utensils, &c. (vv. 1—5.) see Horne. To remove the apparent contradiction between v. 4. and 1 *Kings* viii. 9., some would refer ἐν ᾧ, as ἥτις in v. 2., to σκηνῇ. But *the ark* must be intended, since αὐτῆς, in v. 5. must have the same reference as ἐν ᾧ; and that Moses deposited other things therein besides the Law, appears from *Exod.* xvi. 34. *Numb.* xvii. 10. ROSENMULLER. [PIERCE.]

Ver. 7. ἅπαξ τοῦ ἐνιαυτοῦ. So *Luke* xviii. 12. δις τοῦ σαββάτου. The meaning is *on one day only*; on which day, however, the high priest entered the Holy of Holies several times. See *Levit.* xvi. 12. sqq. It is clear from *Levit.* vi. 1. sqq. that ἀγνοήματα are not *sins of ignorance*; but the word, like ἀγνοια, is used of *sin* generally, with the exception, perhaps, of presumptuous sins. Compare *Judith* v. 20. *Tobit* iii. 3. 1 *Macc.* xiii. 39. HAMMOND, ROSENMULLER, SCHLEUSNER, MAGEE, &c. Theophylact explains παραβολῇ, in v. 9. by τύπος ἢ σκιαγραφία, a *type* or *shadow*. That εἰς τὸν καιρὸν

τὸν ἐνεσθηκότα should be rendered *up to the present time*, is clear from the verb in the following clause, which is in the present tense. With respect to the construction of v. 10. there is much difficulty. Some would read ἐπικείμεναι, and others adopt the Alexandrian reading δικαιώματα. But it should seem that there is a sort of *anacoluthon*, and that ἐπικείμενα in the neuter is referred to δῶρα instead of θυσίαι, the long interval having produced a degree of inattention to the syntax, which is frequently observable in the writings of St. Paul. KUINOEL, WAHL, &c.—[STUART, MACKNIGHT, PIERCE, &c.] With the expression καιρὸς διορθώσεως compare *Matt.* xvii. 11. *Acts* iii. 19. By τὰ μέλλοντα ἀγαθὰ (v. 11.) are meant free access to God (v. 8.), peace of mind and conscience (v. 9.), perpetual redemption (v. 12.), and everlasting happiness (v. 15.). Commentators are not agreed as to the meaning of σκηνή in this verse. Some understand the *body* of Christ, which was offered as an atoning sacrifice; and others the *church* of Christ. But it is clearly the heavenly, as opposed to the earthly, tabernacle, into which Jesus passed once (v. 12.), when he offered up himself. STUART, KUINOEL, &c.—[MACKNIGHT, &c.] Of vv. 13, 14. see Horne's *Introd.* Vol. III. pp. 291. 336.

Ver. 15. διαθήκης καινῆς μεστῆς ἐστίν. Considerable difficulty exists with respect to the precise meaning of διαθήκη in this passage. From the considerations immediately following in vv. 16, 17. very many of the best critics would render it *testament*: but against this it is very strongly urged that a person cannot be a mediator of his own testament, and that, even if the Mosaic Law could be called a testament, it should seem that God was the testator rather than Moses; and that, supposing Moses the testator, he did not die to render it valid. On the other hand, if it be rendered *covenant*, the argument in vv. 16, 17. fails, unless διαθέμενος and ἐπὶ νεκροῖς be referred to the victim sacrificed for its ratification; of which usage no example has been produced, and it is clear that the sense of διαθέμενος must be taken from διαθήκη. Thus *Acts* iii. 25. διαθήκης, ἥς δίδετο ὁ θεός. It is preferable, therefore, to suppose that as διαθήκη means both *covenant* and *testament*, the Apostle, by a transition similar to those in *Rom.* iii. 2. and elsewhere, takes advantage of this twofold sense, and shows that in the latter, as well as in the former sense, it is equally applicable to the Gospel dispensation. After asserting that the efficacy of Christ's death, as a propitiatory sacrifice, extends to those of all ages, past, present, and to come, *who are called*, in regard of their piety, to a participation in the heavenly inheritance; he proceeds to say that such a confirmation of their title is analogous to ordinary usage. Other διαθήκαι, he observes, are ratified by the death of their testators, and in that way only (vv. 16, 17.); and then goes on to show that even

the Old Covenant, though it was not in all respects a *διαθήκη*, was ratified, in like manner, by the shedding of blood (vv. 18—22.). WOLF, KUINOEL, STUART, ALBERTI, WHITBY, WELLS, ROSEN-MULLER, &c.—[MACKNIGHT, PEIRCE, MICHAELIS, DODDRIDGE, &c.] With the doctrine in v. 15. compare *Rom.* iii. 25, 26. In the construction *τῆς αἰωνίου κληρονομίας* depends upon *τὴν ἐπαγγελίαν*, not upon *οἱ κεκλημένοι*, and the heavenly inheritance is opposed to that of the land of Canaan, as promised under the Old Covenant. The verb *φέρεισθαι* is used in v. 16. in the forensic sense of *producing evidence* in support of a claim; and thus Cicero uses *proferre*; i. e. *in foro probare*. Some would render *ἐπὶ νεκροῖς* *after death*, comparing *Acts* xi. 19.; but the preposition may be taken in its more usual acceptation, *with respect to*. STUART.—[GROTIUS, WETSTEIN, &c.] The allusion in vv. 19. sqq. is to *Exod.* xxiv. 4. sqq. where, however, all the particulars mentioned by St. Paul are not recorded. It is, therefore, probable that he spoke from tradition; not to mention that similar rules are specified in *Levit.* xiv. 4—6, 49—52. At the dedication of the Tabernacle (*Exod.* xiv. 9.) sprinkling of oil alone is spoken of, but Josephus (*Ant.* III. 8.) mentions *blood*; so that here also the Apostle speaks traditionally. In v. 22. the adverb *σχεδόν* is employed by way of limitation, as some purifications were performed with water, others with fire. See *Exod.* xix. 10. *Levit.* xvi. 28. *Numb.* xxxi. 23. DODDRIDGE, PIERCE, GROTIUS. It has been urged that the *remission* here meant extends only to *civil* penalties; but it is clear that this sense is too limited; for, although the blood of animal sacrifices could have in itself no atoning efficacy, yet they were the appointed means of pardon, by virtue of that sacrifice of which they were the type. MAGEE.—[MACKNIGHT.] The noun *αἵματεκχυσία* occurs only in this passage.

Ver. 23. *ἀνάγκη οὖν κ. τ. λ.* The Apostle now proceeds to show that the purification of the Temple and its utensils was symbolical of the heavenly sanctuary and sacrifice; and that as God was accessible to offenders on earth only when blood had been offered, so is heaven opened only through the atoning blood of Christ. For, he observes (v. 24.), it is in the heavenly temple that Christ discharges his priestly office, not by repeated sacrifices, but by the full and perfect sacrifice of himself once offered (vv. 25, 26.); but as men die but once, and then cometh the judgment, so Christ, having taken man's nature, could make this sacrifice but once, and, at his second advent, he will bring salvation to true believers (vv. 27, 28.). In the passage throughout the doctrine of the atonement is clearly recognised, involving two points of the first importance: viz. that from the creation to the end of time none will be pardoned but by the merits of Christ's death; and that, although Christ offered himself but

once, and that at the close of the Mosaic dispensation, that one offering of himself, as the *Lamb slain from the foundation of the world*, exerts its efficacy backwards and forwards from the beginning to the end of time. As in *Luke xi. 50.* so here the phrase ἀπό καταβολῆς κόσμου is not to be taken strictly; since the first promise of a Redeemer was given after the fall. STUART, MACKNIGHT, WHITBY, &c. The verb καθαρῖζεσθαι is somewhat differently applied in the two clauses of the comparison; for, in the latter, heaven is said to be *purified*, whereas, in fact, those only who are purified by the blood of Christ will enter therein. ROSENMULLER. Although οἱ πολλοὶ is sometimes equivalent to πάντες, it is not quite clear that by πολλῶν, in v. 28., the Apostle meant to express πάντων. Those *who wait for Christ*, i. e. for his second coming, in the hope of their reward, are manifestly not the whole of the human race. The reason why Christ is said, in some places, to give himself a ransom *for all*, and in others only *for many*, may be, that when *all* are mentioned, it is meant that to all he has offered the terms of salvation; and when *many* are spoken of, it is considered that by *all* the terms will not be accepted. There is no ground, therefore, for the Calvinistic interpretation of this and similar texts. Compare *Matt. xx. 28. xxvi. 28. Mark x. 45. Heb. ii. 10.* MIDDLETON. By χωρὶς ἁμαρτίας some understand *without a sin-offering*, but the sense is rather *without having again to bear our sins*. KUINOEL, ROSENMULLER, &c.—[WHITBY, MACKNIGHT, &c.] The words εἰς σωτηρίαν are sometimes referred to ἀπεκδεχομένοις, and this construction is somewhat countenanced by *Phil. iii. 20.*: but it seems preferable to construe them with ὀφθήσεται. WHITBY, DODDRIDGE, KUINOEL, WETSTEIN, MACKNIGHT, &c.—[WOLF.]

CHAPTER X.

CONTENTS :—*Legal sacrifices, from their inefficacy, abolished, and the sacrifice of Christ accepted in their stead, vv. 1—18. Exhortation to perseverance, and warning against apostacy, vv. 19—39.*

Verse 1. σκιὰν γὰρ ἔχων. As opposed to each other, σκιὰ and εἰκὼν seem to be pictorial images; the former denoting a *rough sketch* or *outline*, and the latter a *perfect delineation*. *Philo de plant. Noë*; p. 218. ἐκεῖνος γὰρ τὰς σκιὰς πλάττει, ὥσπερ οἱ ζωγραφοῦντες. *Cic. Off. III. 17. solidam et expressam effigiem nullam tenemus; umbra et imaginibus utimur.* In the construction the following is the order of the words: ὁ νόμος

γὰρ (σκιὰν ἔχων κ. τ. λ.) οὐδέποτε δύναται τελειῶσαι τοὺς προσ-
 ερχομένους κατ' ἐνιαυτὸν, ταῖς αὐταῖς θυσίαις, ἃς προσφέρουσιν
 εἰς τὸ διηνεκές. The verb τελειῶσαι signifies *to make a perfect atonement*; as in *Heb.* ii. 10. Compare v. 14. *infra*. ROSEN-
 MULLER, KUINOEL, &c. Having thus compared the various
 particulars of resemblance between the Levitical priesthood and
 that of Christ, St. Paul proceeds now, in the last place, to treat
 more fully of the inefficacy and consequent abolition of the
 Jewish sacrifices, and of the perfect atonement of the great High
 Priest of the heavenly sanctuary. He begins by declaring that
 the Legal sacrifices could not be a perfect satisfaction for sin;
 for otherwise (v. 2.), they need not have been repeatedly offered;
 whereas their continual repetition tended to renew the remem-
 brance of sin, which still remained unpardoned (v. 3.). From
 their very nature, indeed, it is impossible that the blood of bulls
 and goats should take away sin (v. 4.); and this even the Hebrew
 Scriptures declare, in a psalm predictive of the Messiah's coming,
 from which it follows (vv. 8, 9.) that God designed the abolition
 of the Levitical offerings in favour of a more perfect sacrifice.
 STUART. In v. 2. the common reading is ἐπεὶ ἂν κ. τ. λ. but
 the best MSS. and Fathers have οὐκ, with a mark of interro-
 gation; and the sense is, *For otherwise*, i. e. if these sacrifices
 were efficacious, would they not have ceased to be offered; inas-
 much as the worshippers, being purified *once for all*, would have
 been no longer conscious of sin? According to Philo (Vit.
 Mos. III.) the sacrifices of the wicked are οὐ λύσιν ἁμαρτημάτων,
 ἀλλ' ὑπόμνησιν, ἐργαζόμενα. Of the quotation from *Psalms* xl. 7.
 sqq. see Horne's *Introd.* Vol. II. p. 244. By κεφαλὴς βιβλίου
 is meant the *Pentateuch*, and the general predictions and types
 therein contained relating to the Messiah. The roll, upon which
 the parchment was wrapped, was called κεφαλὴς, probably because
 it was ornamented with a carved *head*, or figure, at the extremities.
 With τὸ πρῶτον some supply θέλημα, but the meaning is, *He*
abolishes the first, i. e. the legal sacrifice, in order *to establish*
the second, i. e. the will of God, according to which Christ suf-
 fered (v. 10.). KUINOEL, STUART, &c.—[PIERCE.]

Ver. 11. καὶ πᾶς μὲν ἱερεὺς κ. τ. λ. The Apostle now reverts
 more particularly to the fact that the sacrifice of Christ, *once*
 made, is of everlasting efficacy. While the very fact of their
 repetition shows the incompleteness of the daily sacrifices of the
 Jewish Temple, Christ, on the other hand, is seated at the right
 hand of God, in proof that he has vanquished sin, and that all
 the enemies of his kingdom will finally be subdued (vv. 12—14.).
 As a further testimony to this efficacy, the passage is again cited
 which had been formerly quoted at ch. viii. 8., and which closes
 with the promise that, under the New Covenant, sin should be no
 more remembered (vv. 15—17.): which being the case, no

further sacrifice for sin can be required (v. 18.). With this consideration, the doctrinal part of the Epistle concludes. It is remarked that there is an allusion in the verb ἔστηκε to the law which required the priest, on pain of death, to *stand* in the Temple; and that, as opposed to ἐκάθισε, it points to the supereminent dignity of Christ in heaven. The main point of distinction, however, lies in the words ἐφάπαξ and πολλάκις. Some construe εἰς τὸ διηνεκές in v. 12. with ἐκάθισε, but it connects better with θυσίαν, being thus equivalent to ἐφάπαξ above. See again v. 14., and with v. 13. compare *Matt.* xxii. 44. *Acts* ii. 34. *Heb.* ii. 8. STUART, KUINOEL. The Epistle to the Hebrews is full of evidence against the Romanists; and the sacrifice of the *Mass*, which the Council of Trent has declared to be *a true and proper propitiatory sacrifice for sin*, is by v. 18. especially denounced and overthrown. WHITBY.

Ver. 19. παρρησίαν εἰς τὴν εἴσοδον. That is, *freedom of access*. Such then, says the Apostle, being the sum of my argument, viz. that as the High Priest entered into the Holy of Holies with the blood of a sin offering, by passing through the veil, so Christians enter into heaven by virtue of the atoning blood of Christ, let us cherish an assured confidence in the faithful promises of God, and persevere steadily in a Christian course, receiving mutual encouragement from each other from the near approach of the dissolution of the Jewish state. It should seem, from v. 25, that the converts had, in some instances, been deterred from the Christian assemblies, through fear of persecution. HAMMOND, WHITBY, &c. In v. 20. πρόσφατος, which signifies *recently slain*, may be used with reference to Christ's sacrifice of himself; and the epithet ζῶσαν is clearly put for ζωοποιούσαν. Of καταπέτασμα see on *Matt.* xxvii. 51. By a bold metaphor the body of Christ is compared with the veil of the Temple; and the meaning seems to be, that as the removal of the veil gave access to the Holy of Holies, so by putting away his body, i. e. by his death, he opened the kingdom of heaven to all believers. Other interpretations have been offered; but they are less satisfactory. ROSENMULLER, KUINOEL, PIERCE, &c.—[STUART, PYLE, &c.] The terms employed in v. 22. have an evident reference to the Jewish purifications; and the latter word, λουόμενοι, probably includes the idea of Christian baptism. Still it is unnecessary to connect it with the following verse, as in the E. T., which makes a harsh construction, and impairs the sense. In illustration of the passage see *Levit.* xvi. 4. 14. 27. *Numb.* viii. 7. xix. 2. sqq. WHITBY.—[MACKNIGHT.] With v. 23. compare ch. iv. 14. For τῆς ἐλπίδος the E. T. with one MS. only, reads τῆς πίστεως, but the Christian profession is here spoken of with reference to the hopes which it inspires. With the

acceptation in which *κατανοεῖν* is used in v. 24. viz. *curam gerere*, compare *Isai.* lvii. 1. LXX., and of *παροξυσμός* see on *Acts* xv. 39. By τὴν ἡμέραν (v. 25.) some understand the *day of judgment*; but it is certain that the Apostle did not anticipate its speedy approach. It is preferable, therefore, to interpret it of the destruction of Jerusalem; and the Apostle urges the absurdity of a relapse into Judaism, on the very eve of its expected dissolution. HAMMOND, WHITBY, STUART, &c. In what follows, the Apostle argues against the dangers of apostacy, from the consideration that it was a wilful rejection of the only sacrifice for sin, and which, as it could not be repeated, left the sinner subject to the threatened vengeance of God. It appears from *Heb.* vi. 4. sqq. that this sin was not unfrequent in the early days of the Gospel from fear of persecution. The verb ἀμαρτάνειν is used in the sense of this passage in *2 Pet.* ii. 4. with reference to the apostate angels. It may be observed that the wrath of God is frequently compared to a *consuming fire*; as in *Ps.* xxi. 9. *Mal.* iv. 1. and elsewhere; and the allusion in v. 27. seems to be more especially to the destruction of Korah in *Numb.* xvi. 25. In v. 28. the reference is to *Deut.* xvii. 6. *Numb.* xv. 30, 31., which passages are more immediately connected with the sins of apostacy and rebellion. From v. 29. it may be inferred that apostacy is nearly allied to the sin against the Holy Ghost (*Matt.* xii. 32.). The passage is strongly corroborative of the personality of the Holy Ghost. It has been proposed, indeed, to render τὸ πνεῦμα τῆς χάριτος, *the mercies of the Gospel*; but this is altogether at variance with the use of the verb ἐνυβρίζειν, which is always applied to *persons*, never to *things*. On the other hand, attributes are frequently expressed, not by adjectives, but by a genitive, dependent on the noun to which the attribute belongs; so that τὸ πνεῦμα τῆς χάριτος will be *the gracious Spirit*, i. e. the Holy Ghost. So *Ps.* xxiii. 2. LXX. ὕδατος ἀναπαύσεως, *tranquil water*: *1 Pet.* v. 10. ὁ Θεὸς πάσης χάριτος, *the all-gracious God*. GROTIUS, ROSENMULLER, MACKNIGHT, MIDDLETON. —[WAKEFIELD.] *To tread under foot*, καταπαῖσαι, is a common expression of contempt. Compare *Dan.* viii. 10. *Isai.* lxiii. 3. The citations in v. 30. are from *Deut.* xxxv. 35, 36., though the latter clause occurs also in *Ps.* cxxxv. 14. Although the denunciation was originally directed against idolaters, it is equally applicable to apostates. In v. 31. ζῶντος, as applied to God, implies *eternal*, and intimates the dreadful nature of that punishment, which will be as eternal as the God who inflicts it. MACKNIGHT, STUART.

Ver. 32. πολλὴν ἄθλησιν παθημάτων. A great conflict of suffering. The metaphor throughout is agonistic, and alludes to the manner in which criminals, and Christians also, were exposed to wild beasts on the public stage, and insulted even

in the agonies of death. Thus Tacit. Ann. XV. *percutibus addita ludibria*. Possibly the Apostle alludes to the persecution mentioned in 1 *Thess.* ii. 14., during which the Hebrews evinced great sympathy with their suffering brethren. His object is to fortify them against apostacy, by reminding them of the support they had received under former trials of their faith, which will be worse than vain if they are now led to waver and give way. Compare *Gal.* iii. 3, 4. Of *φωτισθέντες* see on *Heb.* vi. 4. For *δεσμοῖς*, in v. 34., many of the best MSS. and versions read *δεσμοῖς*, which suits well with the preceding verse, and is preferred by several of the most learned commentators. Still the common reading rests on far superior authority, and the main objection, that it is not good Greek, is obviated by the use of *συμπαθεῖν* with relation to *things*, though it more frequently relates to persons, in *Heb.* iv. 15. WOLF, MACKNIGHT, SCHLEUSNER, MICHAELIS, &c.—[GROTIUS, HAMMOND, MILL, WESTEIN, GRIESBACH.] In vv. 37, 38. the Apostle accommodates Habb. ii. 3, 4. to the purpose of encouragement, from the consideration that their afflictions would speedily terminate, and that those who persevered, under a firm confidence in the divine promises, would obtain that inheritance, of which those who fell away would be deprived. Of the expression *ὁ ἐρχόμενος*, see on Matt. xi. 3., and of the citation itself, see Horne's Introd. Vol. II. p. 241., and compare *Rom.* i. 16. *Gal.* iii. 11. The phrase *μικρὸν ὅσον ὅσον* denotes a *very brief space of time*. Thus Arist. Vesp. 213. *ὅσον ὅσον σίλην*. It is clear that *ὑποστολῆς*, in v. 39., refers to *ὑποστείλῃται* preceding, and the two clauses of the citation seem to have been introduced with a view to the conclusion intended to be drawn from it. WHITBY, MACKNIGHT, ROSENMULLER, &c. Of *ὑποστολή* see on *Acts* xx. 18.

CHAPTER XI.

CONTENTS:—*The nature and efficacy of Faith exemplified in the characters of the patriarchs and saints of the Old Covenant*, vv. 1—40.

Verse 1. *ὑπόστασις*. E. T. *substance*; and this meaning it will well bear, as in Artem. Oneir. I. 14. *ὥστε φαντασίαν μὲν ἔχειν πλούτου, ὑπόστασιν δὲ μὴ*. A better sense, however, is that of *confidence*; of which see on 2 *Cor.* ix. 4. Theophylact explains *ἐλεγχος* by *φανέρωσις*, and it seems clearly to denote, not so much *evidence* or proof, as *conviction*; such a conviction as induces a man to act in accordance with its suggestions. HAMMOND, WHITBY, ROSENMULLER, DODDRIDGE, &c. From the mention of faith, as a peculiar and important characteristic of

those who persevere in the Christian religion, so as to secure their salvation, the Apostle now appeals to the O. T. Scriptures, in order to prove that *faith*, or confidence in the divine promises, has always been the means of such perseverance. That the faith here brought to view is not specifically *faith in Christ*, is evident from the nature of the examples produced; but it is that *confidence in God*, that *belief* in his declarations, which, whether exercised by believing in the scriptural account of the creation, or, as Abel, Enoch, Noah, and Abraham exercised it, in respect to specific objects, or by believing on the Messiah, it is evidently the *same disposition of mind* in all cases. At the same time there is no doubt that the holy men of old exercised a *prospective* faith in the Messiah; or, as the homily on faith expresses it, that "whereas they looked when Christ should come, we be in the time when he is come." MAGEE, STUART, &c. In v. 2. *πρεσβύτεροι* clearly does not imply an office, but is synonymous with *πατέρες*, the *patriarchs*, in *Heb.* i. 1. Of *μαρτύρεσθαι* see on *Luke* iv. 22. It is plain that *αἰῶνες*, in v. 3., denotes the *material world*, as in *Wisd.* iv. 2. LXX. *Heb.* i. 2., and the reference is to the Mosaic account of the creation in *Gen.* i. 1. According to the direct construction, the particle *μή* belongs to *γεγονέναι*; but the best commentators join it with *φαινομένην*, producing various examples of similar transposition, more especially 2 *Macc.* vii. 28. LXX. οὐκ ἐξ ὄντων ἐποίησε αὐτά. So Arrian. Exped. VII. 23. οὐκ ἐπὶ μεγάλοις μεγάλως διεσπουδάζετο, for ἐπὶ οὐ μεγάλοις. Plutarch. Pæd. IX. 15. οὐκ ἐπὶ ἀξίοις εἰπείν, for οὐκ ἀξίοις. In either case, however, the expression simply means that *the visible creation was formed from nothing*. Thus Chrysostom: ἐξ οὐκ ὄντων τὰ ὄντα ἐποίηεν ὁ Θεός· ἐκ τῶν μὴ φαινομένων, τὰ φαινόμενα· ἐκ τῶν μὴ ὑφεστῶτων, τὰ ὑφεστῶτα. So Philo: τὰ μὴ ὄντα ἐκάλεσεν εἰς τὸ εἶναι. Compare *Rom.* iv. 17. PEARSON, WOLF, RAPHELIUS, PYLE, &c.

Ver. 4. πλείονα. More excellent; as in *Matt.* vi. 25. and elsewhere. Some have thought that the superiority of Abel's sacrifice consisted in its being more abundant than Cain's; but the Apostle says distinctly that it was by virtue of *his faith*; and it is probable that, in offering the firstlings of his flock, and not, as Cain, of the fruit of the ground, he was aware of the typical nature of his sacrifice, as representing the *Lamb slain from the foundation of the world*. The epithet *δίκαιος* is applied to Abel in *Matt.* xxiii. 35. 1 *John* iii. 12. and so likewise by Philo and Josephus. There is no record of the nature of God's testimony in *Gen.* iv. 4., but it was most probably by fire sent from heaven to consume the sacrifice. BEAUSOBRE, MACKNIGHT, MAGEE, &c. In the end of the verse the MSS. vary between *λαλεῖ* and *λαλεῖται*. If the latter be correct, it is equivalent to

μαρτυρεῖται, and therefore tautologous: but the former is better supported, and seems to refer, primarily, to *Gen.* iv. 10., where "Abel's blood is said to cry from the ground." Here, however, he is said by his faith to animate the faithful of all succeeding ages. In profane writers, also, the dead are sometimes figuratively said to speak; as, for instance, in *Virg. Æn.* VI. 618. GROTIUS, STUART, ROSENMULLER, &c.—[WETSTEIN, VALCKNAER, &c.] With respect to the translation of Enoch (v. 5.), it appears probable that his body was changed, as the bodies of the righteous will be, who are found alive at the second coming of Christ. According to some modern critics, indeed, neither Enoch nor Elijah were removed to heaven *alive*, but were first subject to death, by the operation of some sudden, but natural, cause, such as lightning. But the Apostle's words, which are partly cited from *Gen.* v. 24., will scarcely admit of such an interpretation; and it is to be remarked that the Hebrew verb, which is here correctly rendered μετέθηκε, is applied to Enoch and Elijah (*2 Kings* ii. 17.), who are the only two persons said to have been translated, and never to the death of the other patriarchs. As to the objection founded upon the declaration in v. 13. that "these all died in faith;" it is easily removed by considering that, as it is not their death which is mainly regarded, but their persevering confidence through life, the term is employed generally, without adverting to one particular exception. It appears also from *Ecclus.* xlviii. 9. xlix. 14., as well as from the general tenor of the Targums and Rabbinical writings, that the Jews universally admitted the translation of these individuals; and it is idle to say that the Apostle merely accommodates himself to their traditions. Doubtless it was upon tradition, derived from this source, that the superstitions respecting Romulus and other heathen demi-gods were founded; and the expression οὐχ εὐπλόκηρο may be compared with that of *Liv.* I. 16. *nec deinde in terris Romulus fuit.* In v. 6. the phrase προσέρχεσθαι τῷ Θεῷ implies *approach to God* as an object of worship. Compare *Heb.* iv. 16. vii. 25. and elsewhere. The grounds upon which St. Paul asserts that Enoch was translated on account of his faith, are a belief in the existence of God, and of his attributes as the moral governor of the universe: so that natural and revealed religion rest, in fact, upon the same foundation. WHITBY, MACKNIGHT, STUART, KUINOEL, &c.—[ROSENMULLER, MICHAELIS, &c.] Of the verb χρηματίζειν (v. 7.) see on *Matt.* ii. 12. and of εὐλαβεῖσθαι, rendered in the E. T. *to fear*, on *Acts* xxiii. 10. Here, however, it seems rather to imply a *reverential* regard to the divine commands; and the *condemnation*, which he is said to have passed upon the world, consisted in his adoption of a line of conduct opposed to the reckless conduct of those, who neglected the warnings upon which his faith led him

to act. Compare *Matt.* xii. 41, 42. *Tit.* iii. 11. WHITBY, GROTIUS, KUINOEL, STUART, &c.

Ver. 8. πίστις, καλούμενος κ. τ. λ. See *Gen.* xii. 1—4. His faith was manifested by believing the promise respecting the land of Canaan, and taking up his abode among foreigners, in the firm persuasion that his seed would afterwards possess the land as an inheritance, and that what was not fulfilled in himself would be accomplished in them. The words μετὰ Ἰσαὰκ κ. τ. λ. (v. 9.) are to be referred to all that precedes in the verse; and the preposition does not indicate time, but identity of circumstance. So in *Phil.* iv. 3. From v. 10. it is manifest that the hopes of Abraham were not bounded by temporal promises, but extended to an immortal state of existence in the heavenly Canaan. By heathen writers the word δημιουργός is applied to designate the Maker of the Universe; and thus Cicero speaks of God as *opificem et ædificatorem mundi*. By Philo, Josephus, and the early fathers, it is used as an epithet of the true God; but here it is nearly identical with τεχνίτης, and merely used in accordance with the rest of the metaphor. In v. 11. καὶ αὐτὴ refers particularly to the fact that Sarah was barren, which led her at first to doubt the possibility of the promise, though it is certain that she afterwards repented. See also on *Rom.* iv. 18. With ταῦτα, in v. 12., supply κατὰ. In profane writers χεῖλος is used, as here, of the *sea-shore*; and so likewise *labium* in Latin. Compare *Gen.* xxii. 17. MACKNIGHT, KUINOEL, STUART, ROSENMULLER. That the promises made to the patriarchs were not merely of a temporal nature, is distinctly shown in vv. 13—16., which are introduced to confirm the assertion at v. 10. that they looked not to an earthly country, but to that same heavenly inheritance which Christians expect. Those, who think otherwise, would restrict the expression οὗτοι πάντες to *some* of Abraham's seed; for it is manifest that all did not die in faith; or to some of those individuals mentioned before, since no temporal promise was made to Abel or Enoch. But surely it would be impossible to select any particular individuals from a declaration which includes *all*; not to mention that a *heavenly country* is distinctly pointed out as the object to which, while merely sojourning as strangers upon earth, they constantly looked forward. That the Jews regarded Canaan as typical of a better country is clear from *Ps.* xxxix. 12. and elsewhere. The Apostle argues, that as the patriarchs did not seek to return to their own country, though they professed themselves strangers in the land where they abode, they showed that they were desirous of some better country as a permanent inheritance. WHITBY, MAGEE, ELSNER, KUINOEL, &c.—[GROTIUS.] In v. 13. the words καὶ πεισθέντες are omitted in so many MSS. and versions, and are so clearly a

gloss upon what follows, that they are almost universally rejected by the critics. The verb ἀσπάζεσθαι frequently signifies *to hail with joy, to anticipate cheerfully*. GRIESBACH, WETSTEIN, KYPKE. With v. 16. compare *Matt. xxii. 32. sqq.*

Ver. 17. προσενήνοχεν. Of the figure of speech, whereby the will is put for the deed, see my note on *Hom. Il. A. 159*. In this instance (*Gen. xxii. 2.*) Abraham's faith was fully tried, though he did not complete the sacrifice. See *James ii. 21*. What follows is intended to show the peculiar strength of Abraham's faith. Isaac was Abraham's only son, on whom the promise respecting the future seed was suspended; and yet he hesitated not to offer him up, in the assurance that God, for his special purpose, could raise him from the dead. With respect to the last clause of v. 19., it seems to assign as a reason for Abraham's belief in God's power to raise Isaac from the dead, that he had, as it were, obtained him, in the first instance, from the dead, i. e. from *the deadness of Sarah's womb*. See *Rom. iv. 19.* and compare vv. 11, 12. *supra*. Some, indeed, regard ἐν παραβολῇ as equivalent to παραβόλως, which sometimes means *unexpectedly*; others render it *in some sort*, i. e. in his father's opinion, dead; *et aliter alii*. Nor is the passage without its difficulties. As παραβολή denotes similitude, the phrase may imply *in like manner, as it were*; and this gives the best sense, as above explained. HAMMOND, WHITBY, STUART, &c.—[RAPHELIUS, KREBS, WOLF, GROTIUS, &c.] Isaac's mistake as to the persons of Jacob and Esau (*Gen. xxvii. 33.*) confirms, rather than invalidates, the proof of his faith. As to the fraud practised by Rebecca, the blessing which she obtained for Jacob must not be regarded as an encouragement to deceit, but as a fulfilment of God's promise in *Gen. xxv. 33*. HAMMOND, WHITBY, MACKNIGHT, &c. Jacob's blessing the sons of Joseph is recorded in *Gen. xlviii. 16.*, but the latter clause of v. 21. is cited from *Gen. xlvii. 31.*, where he takes an oath from Joseph not to bury him in Egypt. It should seem, therefore, that two different acts of faith are intended. STUART. Of the citation itself see *Horne's Introd. Vol. II. p. 247*. For Joseph's prediction and death (v. 22.) see *Gen. l. 24. sqq.* and compare *Exod. xiii. 19*.

Ver. 23. πίστει Μωσῆς κ. τ. λ. For the events noticed in this and the following verses see *Exod. i. 16. 22. ii. 2. 10, 11. xii. 21. sqq. xiii. 18. xiv. 13—22. Josh. i. 1. ii. 10. vi. 20. 23. Judg. iv. 6. vi. 11. vii. 15. xi. 1. xiii. 24*. Although the mother of Moses is only mentioned in the history, his father doubtless consented to what is here attributed to both *parents* (πατέρων); in which sense *patres* is also used in Latin. Thus *Stat. Theb. II. 464. Mæstique patrum thalami*. Of ἀστέιος, see on *Acts vii. 20.*; and for μέγας, denoting *mature age*, compare *Hom. Od.*

Σ. 216. In *Acts* vii. 23. the parallel word is τεσσαρακονταέτης. The verb ἡνέησατο does not necessarily imply a *direct* refusal, which is not recorded in the history; and it will be sufficient to understand it as showing the general tendency of his conduct and disposition. With respect to the expression τὸν ὀνειδισμὸν τοῦ Χριστοῦ (v. 26.), some would render it, *reproach similar to that which Christ suffered*; and the genitive does sometimes denote comparison, as in *Luke* xi. 29. σημεῖον Ἰωῆ. Others interpret Χριστοῦ of the Israelites, who are called *God's anointed* in *Psa.* cv. 15. and elsewhere: but this sense is not in accordance with the usage of the N. T. Others again refer it to Christ, as the angel of the Old Covenant. But *reproach for the sake of Christ* seems rather to be meant; i. e. such reproach as a faith in the promised Redeemer would elicit. See on *2 Cor.* i. 3. Indeed this is evident from the reward to which he looked forward, which could not be temporal grandeur, which Moses might have had in Egypt; nor the possession of Canaan, which he never saw; but a *heavenly* inheritance. PYLE, DODDRIDGE, KUINOEL, &c. —[GROTIUS, STUART, FELL, &c.] The departure of Moses, to which v. 27. alludes, is not his journey into Midian, whither he went in fear; but his final departure with the Israelites. With ὀλοθρεύων (v. 28.) supply ἄγγελος, and compare *1 Cor.* x. 10. Of *Rahab* (v. 31.), see on *Matt.* i. 5. Some offence has been taken at the word πόρνη, which many would here render *hostess*; not *harlot*, as in the E. T. So also in *James* ii. 25. In this latter sense, however, it may refer to Rahab's state before her knowledge of the true God; though it probably means *an idolatress*. See on *Matt.* v. 32. and compare *Matt.* xxvi. 6. MACKNIGHT. [SCHLEUSNER.] In illustration of the effects of faith enumerated in vv. 39. sqq. the following examples may suffice:—κατηγωνίσαντο βασιλείας, David, Joshua, and others:—εἰργάσαντο δικαιοσύνην, Phineas, and others:—ἐπέτυχον ἐπαγγελιών, Caleb, Joshua, David:—ἔφραξαν στόματα λεόντων, Daniel:—ἔσβισαν δύν. πυρὸς, Shadrach, Meshach, and Abednego:—ἔφυγον στ. μαχαίρας, David from Saul:—ἐνεδυναμώθησαν, Hezekiah. See also *Judg.* vii. 15. xvi. 28. *2 Chron.* xx. 12. *1 Sam.* xiv. 12.—ἐγενήθησαν ἰσχυροί, Barak, Samson, Jephtha:—παρεμβ. ἔκλιναν, Gideon, Jonathan:—ἔλαβον γυναῖκες κ. τ. λ. The widow of Sarepta and the Shunamite:—ἐνυμνήσθησαν, Eleazar (*2 Macc.* vi. 19.). Of this punishment see Horne's *Introd.* Vol. III. p. 150. There may be an allusion also in what follows to the tortures mentioned in *2 Macc.* vii. 1. sqq.—ἐλιθάσθησαν, Zechariah; and, according to some, Jeremiah:—ἐπρίσθησαν. Justin Martyr, and others, state that Isaiah was sawn asunder by Manasses:—ἐπειράσθησαν. Some critics would reject this word as out of place, and probably interpolated, from its similarity to ἐπρίσθησαν. It is supported, however, by large MSS. authority, and may allude to the many temptations to idolatry, to

rs were exposed. With what follows
2 Macc. vi. 11. *Joseph. Ant.* xii. 8.
 BRE, ROSENMULLER, &c.

ς κ. τ. λ. This passage is attended
 nds materially upon the meaning of
 τ. Some would refer these expres-
 ven; but since it is clear from *Rom.*
 t the atonement of Christ has a retros-
 l rather seem that the *better thing*
 comprised in the Messiah's appear-
 e's meaning will be:—The antient
 faith, though the Messiah was known
 but God has now fulfilled this pro-
 a condition better adapted to perse-
 such as their expected happiness de-
 accomplishment of what has now actually
 KUINOEL, PYLE, &c.—[ROSENMUL-

CHAPTER XII.

CONTENTS:—*Exhortation to perseverance*, vv. 1—3. *The uses of affliction*, vv. 4—13. *Danger of sin under the Gospel*, vv. 14—17. *The superior motives to obedience and thankfulness than under the Law*, vv. 18—29.

Verse 1. νέφος μαρτύρων. So *Hom.* II. Δ. 274. νέφος πέζων. *Virg. Æn.* VII. 794. *nimbus peditum*. WETSTEIN. There is plainly an allusion to the Grecian games; and the Hebrew Christians are represented under the figure of persons contending in a race, with the worthies mentioned in the preceding chapter standing round them as spectators. As those who run in a race lay aside every weight or impediment (ὄγκον), so Christians should abandon every evil propensity, and more especially that particular sin to which, by circumstances, they are exposed. The sin here especially intended is, doubtless, apostacy. In the word εὐπερίστατον the metaphor does not seem to be altogether lost sight of, but it seems to allude to the long garments of the antients, which, unless laid aside, would materially hinder their course. Chrysostom explains the word, which is ἅπαξ λεγόμενον, by τὴν εὐκόλως περιίσταμένην ἡμᾶς. By τῆς πίστεως (v. 2.) some understand the Gospel; but it rather means *faith*, as inculcated by the Apostle; and, in pursuance of the metaphor, Christ is repre-

sented as the author of it, who first calls it in action by his promises, and the umpire or judge, who finally rewards it. Thus τελειωτής is equivalent to βραβευτής. There is some difference of opinion as to the sense of ἀντὶ in the next clause. Some would render it *instead of*, scil. his pre-existent state of happiness: but there seems to be a marked opposition between προκειμένης χαρᾶς and προκείμενον ἄγωνα in v. 1. Christ is held out to us as an example; and, as he endured the shame of crucifixion *for the sake* of the joy of completing our redemption, so should we not grow weary in surmounting every obstacle, which may be placed between us and our final reward. KUINOEL, STUART, WHITBY, MACKNIGHT, &c.—[SCHLEUSNER.] The article before σταυρὸν is properly omitted; for the cross on which Christ suffered was not, at the time of his suffering, pre-eminent above any other cross. MIDDLETON. In the words κάμητε, and ἐκλύόμενοι, the agonistic metaphor is still continued. KREBS. See also Horne's Introd. Vol. II. p. 373. III. pp. 427. 498.

Ver. 4. οὐπω μέχρις αἵματος κ.τ.λ. Some have thought that this *resistance unto blood* alludes to fighting with the cestus, during which the pugilists were frequently covered with blood; but St. Paul clearly does not mean a resistance against persecution, even if it were possible to understand τὴν ἁμαρτίαν for τοὺς ἁμαρτωλοὺς in the abstract for the concrete. The article plainly shows that ἡ ἁμαρτία is the sin already mentioned, i. e. *apostacy*: and αἷμα is unquestionably the blood of martyrdom. It could not, indeed, be said without limitation that none had suffered martyrdom at Jerusalem, where Stephen and James had been put to death; but it might be said of the Christians then living there: and the Apostle means to encourage them to bear up against their trials, which were so much lighter than others had endured. Instead of being disheartened, he continues, they ought to recollect the declaration in *Prov.* iii. 11, 12.; and to consider, that however grievous chastisement may be at the time, it is intended for their eventual good; and, that if they had submitted to their fleshly or earthly fathers, whose chastisements were sometimes κατὰ τὸ δοκοῦν, i. e. arbitrary, they ought surely to be patient under those which God, their *spiritual father*, inflicts. The E. T. has, in v. 9., *father of spirits*, and some would render *our* spirits, in opposition to *our* flesh: but Chrysostom and others rightly consider both expressions to be Hebraisms for *spiritual* and *fleshly*. MIDDLETON, WHITBY, STUART.—[HAMMOND, &c.] There is something peculiar in the expression καρπὸν εἰρηνικὸν (v. 11.), in which there may probably be an allusion to the *olive* crown bestowed upon the combatants; the olive being a symbol of peace. DODDRIDGE. In vv. 12, 13. the citations from *Isai.* xxxv. 3. *Prov.* iii. 26. are accommodated to the metaphor which the Apostle has been using throughout;

and contain an exhortation, founded on the preceding argument, not feebly to sink from fatigue in the Christian race, but to keep a straight course, by which means, even to the lame, there would be less danger of stumbling. KUINOEL, MACKNIGHT, STUART, &c. The verb ἐκτρέπειν, *to turn aside*, means, as applied to the feet, *to dislocate*.

Ver. 14. εἰρήνην διώκετε κ. τ. λ. The Apostle now proceeds to remind the Hebrews of certain duties, to which the time in which they lived made it necessary to pay particular regard: more especially recommending peace and holiness, both as a means of preserving their own constancy, and as an example to others. Some, indeed, limit the caution to *apostacy*, understanding χάριτος, in v. 13, of the Christian dispensation; but the danger of apostacy has been already set forth in terms so awful, that it seems better to understand that *favour of God*, which is the result of holiness. STUART, KUINOEL, &c. Of the phrase ὀπτεσθαι τὸν Κύριον, see on *Matt.* v. 8.; of ὑστερεῖν (v. 15.) on *Rom.* iii. 21.; and of ῥίζα πικρίας on *Acts* viii. 17. For ἐνοχλῇ many critics would here read ἐν χολῇ, as in *Deut.* xxix. 18. supplying the sense by the verb substantive, ἤ, which is understood in the last clause before ὑστερῶν. Such an emendation, however, has no MSS. authority in its favour, and, as the Apostle does not make a formal quotation, he might adopt the sentiment, without using the precise words, of another writer. KUINOEL, ROSENMULLER, &c.—[GROTIUS, WHITBY.] Of the rights of primogeniture (πρωτοτόκια, v. 16.) see Horne's *Introd.* Vol. I. p. 316. They included a participation in the promised blessing; so that Esau's bargain indicated a want of faith, and a profane contempt of God's mercies. Hence the epithets πόρνος and βέβηλος. It cannot be the sense of v. 17. that Esau found no place for repentance. The best commentators therefore refer τόπον μετανόας (v. 17.) to Isaac; who could not be induced to change his purpose, though Esau strove with tears to reverse his decision. Some refer αὐτὴν to εὐλογίαν, others to μετανόας. The sense is clearly the same in either case. RAPHELIUS, WOLF, SCHLEUSNER, STUART, &c.

Ver. 18. οὐ γὰρ προσελήλυθατε κ. τ. λ. From a contrast of the mild inviting aspect of the new, with the threatening and awful character of the old, dispensation (vv. 18—24.), the Apostle infers the bright prospects of the sincere Christian, and warns the Hebrews in the most solemn manner against a renunciation of their Christian faith. The whole passage is built upon *Exod.* xx. xxi. and *Deut.* iv. v. STUART. Of the verb ψηλαφῶν see on *Acts* xvii. 27. Some would insert οὐ before ψηλαφωμένῳ, but others explain it to signify *tangible*, or material, with reference to the prohibition (*Exod.* xix. 12.) against touch-

ing it on pain of death. WHITBY, PYLE. With respect to the *tempest* which attended the delivery of the Law, it is expressly mentioned in Joseph. Ant. III. 3. Possibly it might have been intended to prefigure the "rushing mighty wind" which accompanied the descent of the Holy Ghost in the beginning of the Gospel. See *Acts* ij. 2. Of *σάλπιγγος* (v. 19.) see on 1 *Cor.* xv. 50. In v. 20. the words *ἡ βολίδι κατατοξευθήσεται* are probably an interpolation, though they are found in *Exod.* xix. 13.: and the words of Moses, in v. 21., are not in *Exodus*, but in *Deut.* ix. 19. he says *καὶ ἐκφοβός εἰμι*. MACKNIGHT, PYLE, STUART, &c. Of the points of contrast between the two dispensations, we may observe that Sinai is opposed to Sion, or the heavenly Jerusalem; the assembled people to the assembly of angels; and an awful dread to fearless joy, as expressed in the word *πανήγυρις*, which always denotes a *festive meeting*. Hesych. *πανήγυρις· ἑορτή*. By some the *heavenly Jerusalem* is understood of the church of Christ on earth; but the attendant circumstances can scarcely belong to any other than a state of glory in heaven, at which Christians are said to *have arrived*, inasmuch as they have the means of attaining it. Compare *Gal.* iv. 26. Instead of the common punctuation in v. 23., it seems better to point thus: *καὶ μυριάσιν, ἀγγέλων πανηγύρει, καὶ ἐκκλησίᾳ κ. τ. λ.* Thus each successive clause will begin with the copula, *ἀγγέλων πανηγύρει* being in apposition with *μυριάσι*. GRIESBACH, STUART, KUINOEL, &c. Some have thought that the *first-born* (v. 23.) are *saints* in general; others the apostles; or the first converts; which last is perhaps the most probable. GROTIUS, HAMMOND, WHITBY, &c.—[DODDRIDGE, SCHLEUSNER.] There does not appear to be any difficulty in the reading *παρὰ τὸν Ἀβελ* in v. 24., though it has been subject of conjecture. *Speaking better things than Abel*, must mean, than the blood of Abel, which cried aloud for vengeance; *Gen.* iv. 10. whereas the blood of Christ proclaims remission. Some propose *τὸ* for *τὸν*, but without reason. The *blood of sprinkling* alludes to the ceremonial sprinkling of the Law. See *Exod.* xxiv. 8. and compare *Heb.* x. 12. MIDDLETON, ROSENMULLER, FELL.—[MACKNIGHT, SCHLEUSNER.]

Ver. 25. τὸν λαλοῦντα. *Christ*; not God, as some have thought; for the two dispensations are here compared, in respect to the penalties of disobedience; the respective lawgivers being represented as addressing the commands of God to men. Hence *χρηματίζοντα* also must refer not to God, but to Moses, as in *Heb.* viii. 5., and *φωνή* (v. 26.) is the voice of Christ, the angel of the Sinaitic covenant. See on *Acts* vii. 52. The citation is from *Hagg.* ii. 6., and expresses, in figurative language, some great change consequent upon the coming of the Messiah. Compare *Isai.* xiii. 13. *Joel* ii. 10. *Matt* xxiv. 30. In applying

the passage, the Apostle shows (v. 27.) that the word ἀπαξ indicates God's intention to make only *one* such change; and this change took place at the destruction of the Jewish state and worship. Respecting the meaning of ὡς πεποιημένων there has been much discussion; but it seems merely to imply that Judaism, like all *created* things, having fulfilled its purposes, has been abolished, in order that a new dispensation, which shall remain unshaken, may be introduced. HAMMOND, DODDRIDGE, ELSNER, STUART, &c. By βασιλείαν ἀσάλευτον is variously understood *the kingdom of Christ*, either *on earth* or *in heaven*. Probably both meanings are included. There is also much difference of opinion with regard to the import of χάριν ἔχωμεν. Some render it *let us be thankful*; comparing *Luke* xvii. 9. This, however, does not suit the context. It is better, therefore, to take ἔχειν in the sense of κατέχειν, *to hold fast*; i. e. to improve the grace given us, so as to serve God acceptably. Compare *2 Cor.* vi. 1. *Gal.* v. 4. *Col.* i. 6. HAMMOND, WHITBY, MACKNIGHT, ROSENMULLER.—[KUINOEL, &c.] The words in v. 29. are taken from *Deut.* iv. 24., where they are used by way of commination; and they are here used to denounce the vengeance of God, equally against those Christians who neglect his offer of salvation, as formerly against the Jews who rebelled against him. GROTIUS.

CHAPTER XIII.

CONTENTS:—*Various exhortations and admonitions*, vv. 1—19.
The conclusion, vv. 20—25.

Verse 1. μέντω. *Scil.* as heretofore. In v. 2. the argument is drawn from *Gen.* xviii. 2. xix. 1., that charity, hospitality, and virtue indeed generally, is frequently rewarded in a manner which at the moment we may not be led to expect. DODDRIDGE. Of the construction ἔλαθον ξενίσαντες see *Matt.* Gr. Gr. §. 552, 2. Since the context is hortatory throughout, the ellipsis in v. 4. should not be supplied, as in the E. T. by ἐστὶ, but by ἔστω, as in v. 5. Probably the precept indicates that there were some of the Hebrews, like those mentioned in *1 Tim.* iv. 3., who regarded marriage with less reverence than the law of God requires. HAMMOND, WOLF, STUART, &c. With the Apostle's caution against covetousness compare Phocyl. 4. ἀρκέσθαι παρέουσι, καὶ ἀλλοτρίων ἀπένεσθαι. WETSTEIN. The citation in v. 5. may come either from *Deut.* xxxi. 6. *Josh.* i. 5. or *1 Chron.* xxviii. 20., and that in v. 6. is from *Ps.* cxviii. 6. By ἡγούμενοι (v. 7.)

is clearly meant *spiritual instructors*; and the Apostle here holds up to imitation the example of those who were dead, as in v. 17. he enjoins obedience to the living. Since ἀναστροφή does not signify *life* itself, but *manner of life*, ἐκβάσις ἀναστροφῆς must be understood of the *result of their conduct*; i. e. the happiness which by their good lives they would enjoy after death. ROSENMULLER.

Ver. 8. Ἰησοῦς Χριστὸς χθὲς κ. τ. λ. *Subaud. ἐστὶ.* The E. T. and very many commentators refer these words to the preceding verse; but they seem rather to introduce a new admonition, built upon the foregoing: "Imitate the faith of your departed teachers, and be not led astray by strange doctrine; Jesus Christ is the same; be ye therefore the same; and let your heart be established." From the word βρώμασι (v. 9.) it is plain that the Apostle alludes to Jewish observances, specifying *distinctions of meats* as part of the ritual system; and thereby intimating that salvation is of grace, and not by works of the Law. Compare v. 2. In the following verse there is a difficulty, mainly regarding the word θυσιαστήριον, which is variously interpreted of the sacramental table, of divine worship, and of the *victim* offered on the altar, i. e. Christ himself. This last seems to be the true interpretation; and the meaning is, As the Jews have their offerings, so have Christians the atoning sacrifice of Christ, in which those who rest their hopes upon legal ordinances have no share. In vv. 11, 12. a comparison is instituted between the Jewish sacrifices and the expiatory sacrifice of Christ, in which αἷμα ζώων is opposed to αἷμα Χριστοῦ, ἀρχιερεὺς τοῦ Ἰησοῦς, κατακαίειν το πάσχειν, and ἔξω τῆς παρεμβολῆς το ἔξω τῆς πόλεως. See Horne. Still pursuing the same idea, the Apostle exhorts the converts in v. 13. to pass *without the gate* of Judaism, even though it subjected them to the reproach of the cross. Compare *Heb.* xi. 26. In v. 14. the article marks a reference to *the heavenly Jerusalem* (*Heb.* xii. 22.); and the inference is, that there need be no hesitation in going out of a city in which, like the Patriarch, they had no permanent abode, in order to secure a residence in the world to come. It is not impossible that the Apostle had in view the destruction of Jerusalem, which took place a few years subsequent to the date of the Epistle. STUART, MACKNIGHT. The exhortation in vv. 15, 16. is founded upon the preceding declaration of the inefficacy of the sacrifices of the Law; instead of which the Christian is enjoined to offer, (δὲ αὐτοῦ) through the mediation of Christ, the *sacrifice of peace*; or as it is called in *Hos.* xiv. 3. *the fruit of the lips*. KUINOEL. Of the citation see Horne's *Introd.* Vol. II. p. 244. and with v. 16. compare *2 Cor.* ix. 12. *Phil.* iv. 18.

Ver. 17. ὡς λόγον ἀποδώσונτες. Compare *Ezek.* iii. 17.

To this some refer τοῦτο ποιῶσι in the next clause : but it rather belongs to ἀγρυπνοῦσιν. KUINOEL, STUART. With vv. 18, 19. compare *Rom.* xv. 30. *Philem.* 22. It is probable that the Jewish teachers had calumniated his character ; whereby he is induced to remark upon his endeavours to act conscientiously and uprightly. ROSENMULLER. In v. 20. some refer ἐν αἵματι to ἀναγὰγον, which it is not easy to understand. The words are doubtless characteristic of the good shepherd, *who laid down his life for the sheep* (*John* x. 15.), and ratified the New Covenant by his blood. See *Matt.* xxvi. 28. *Heb.* ix. 15. sqq. With what follows compare *Phil.* ii. 13, 14. STUART. [MAC-KNIGHT.]

Ver. 22. διὰ βραχέων. It is objected that this is one of the longest of St. Paul's epistles. The expression, however, may either be confined to the hortatory portion of the epistle ; or to its *comparative* brevity with respect to the importance of the subject of which it treats. There is also some doubt as to the import of the word ἀπολελυμένον, which is rendered in the E. T. *set at liberty* ; whereas there is no mention elsewhere of Timothy's imprisonment at this time. It appears, however, from *Phil.* ii. 19. that Paul intended to send him into Macedonia ; so that no more is probably meant than that he had been despatched on a Christian mission. STUART, KUINOEL, MACKNIGHT.

JAMES.

CHAPTER I.

CONTENTS:—*Exordium*, v. 1. *The benefits of affliction, and support under it to be obtained by prayer*, vv. 2—12. *God not the author of sin*, vv. 13—18. *Necessity of practical religion*, vv. 19—26.

Verse 1. ἐν τῇ διασπορᾷ. See Horne; and compare the note on *John* vii. 35. Of χαίρειν see on *Acts* xv. 22.

Ver. 2. πᾶσαν χαράν. *All joy*; i. e. a subject of the greatest joy, or nothing but joy. Examples of this use of πᾶς are very common. So again in v. 17. WOLFE, RAPHELIUS. The Apostle enters at once upon his subject, and, with reference to the persecutions to which the Jewish Christians were subjected from their unconverted countrymen, represents these trials as a source of joy; inasmuch as they promise that patience and constancy and perseverance unto the end will be rewarded with happiness in heaven (v. 12.). The use of the verb περιπίπτειν, of *falling into trouble*, is strictly classical. Thucyd. II. 54. τοιοῦτῳ πάθει περιπεσόντες. As δοκιμὴ signifies *proof after trial*, so δοκίμων denotes the instrument by which trial is made; and so Herodian II. 36. δοκίμων στρατιῶτων κάματος. It has been urged that τέλειον ἔργον ἔχειν (v. 4.) implies to *produce a perfect work*; i. e. to be fully proved by works; with reference to the general tenor of St. James's exhortations. Perhaps, however, it rather implies *perseverance in well doing*. Compare 2 *Tim.* iv. 7. WETSTEIN, SCHLEUSNER, HOTTINGER, &c.—[BENSON, ROSENMULLER.] The terms τέλειοι and ὁλόκληροι are nearly synonymous, and united with ἐν μηδενὶ λειπόμενοι, which explains them, for the sake of emphasis. Of ὁλόκληρος see on *Acts* iii. 15. There seems to be an allusion to the Jewish sacrifices, which were required to be free from every blemish and imperfection. See *Levit.* xxi. 17. 19. xxii. 18. Joseph. Ant. III. 12. POTT, KREBS, LOESNER, HOTTINGER, &c.

Ver. 5. σοφίας. *Practical wisdom* is here meant; that wisdom which suggests the best line of conduct under existent

circumstances; with especial reference, in this place, to the lessons to be derived from calamities and persecutions. Compare ch. iii. sqq. GROTIUS, DODDRIDGE, MACKNIGHT, ROSENMULLER. Of ἀπλῶς, see on *Matt.* vi. 22., and compare *Rom.* xii. 8. Various interpretations have been given of the expression μὴ ὀνειδίζοντος. Some understand it of *refusing a favour*, and others of granting one haughtily or unwillingly: but it implies *reproach*, conveyed by frequently reminding a man of his obligations. Thus Plutarch. *de Adul.* p. 64. ἀπαντα μὲν γὰρ ὀνειδίζομένη χάρις ἐπαχθῆς καὶ ἄχαρις. *Wisd.* xx. 14. ὀλίγα δώσει, καὶ πολλὰ ὀνειδίσει. Ter. And. I. i. 16. *Isthæc commemoratio quasi* exprobratio est immemoris beneficii. Compare also Thucyd. II. 40. Liv. V. 4. Senec. *de Benef.* II. 10. Plaut. *Amphit.* Prol. 46. Of course the term is used in a limited sense with reference to human notions of delicacy in conferring kindness. ELSNER, ROSENMULLER.—[GROTIUS, JASPIS, &c.] The sense of μηδὲν διακρινόμενος (v. 6.) is the same as in *Matt.* xxi. 21., and with the metaphor in the next clause may be compared *Eph.* iv. 14. Of the verb ἀνεμίζειν there is no example in classical Greek; but ῥιπίζειν, which is derived from ῥιπίς, *bellows*, occurs in Arist. *Acharn.* 888. Hesych. ῥιπίζει· φυσᾷ, πνέει. Chrysostom, speaking of the vulgar, says ὅτ' ἀνέμου ῥιπίζεται. WETSTEIN. In v. 8. and ch. iv. 8. the word δόψυχος may be explained, in the words of Q. Curtius, of one, *qui nec velle nec nolle quidquam diu potest, quemque modo consilii pœnitet, modo pœnitentiæ ipsius*. Œcumenius understands it of a man of unsettled principles, too anxious for the present to secure the future, and too solicitous for the future to enjoy the present; at one moment ready to sacrifice all for eternity, and the next renouncing eternity for the pleasures of this life. In *Rabbi Tanchum*, p. 84. on *Deut.* xxvi. 17. there is a Jewish saying to this effect: *The Scriptures exhort the Israelites not to have two hearts, one for the blessed God and one for something else*. Thus we have καρδία δισση in *Ecclus.* i. 27. and so Hom. *Od.* i. 524. δίχα θυμὸς ὀρώρεται. ROSENMULLER, SCHOETTGEN, A. CLARKE.

Ver. 9. καυχάσθω δὲ κ. τ. λ. From those of Christians generally, the Apostle now adverts to the particular trials of the poor; and, by contrast, of the rich. Different interpretations of the passage have been given; and, because ταπεινός is evidently to be taken in its proper acceptation, some would understand ταπεινούς of the worthlessness of riches; so that the folly of trusting in them is insinuated in an irony; and others refer the observation to the case of a man who has sacrificed his wealth for the sake of religion. But it is not unusual to meet with words used first in a temporal, and then in a spiritual sense; and the context plainly holds out encouragement to the poor in

regard to their spiritual exaltation, and advice to the *rich* to become "poor in spirit," inasmuch as earthly riches fade as the grass, while the treasures of the humble Christian are eternal. WHITBY, POTT, &c.—[MACKNIGHT, PYLE, SCHLEUSNER, JAS-
MIS, &c.] In the comparison which follows (v. 11.) the word *καύσων* is incorrectly rendered in the E. T. *a burning heat*, instead of *a burning wind*; in Hebrew *דִּיֵּשׁ*, which in the LXX. is sometimes rendered *καύσων*, and sometimes *Νότος*. There is something unnatural in representing the sun to *rise with its heat*, which is greatest at noon; and it is a known fact that a dry and burning east wind often blows up in hot climates at sun-rise. The word occurs in two other places of the N. T., *Matt. xx. 12. Luke xii. 55.*, and if the *heat of the day* had been meant, it is probable that, in the former passage, *τῆς ἡμέρας* would have been placed after *τὸν καύσωνα*. Though the verb *μαραινέσθαι* is properly used of *flowers*, its application to persons is in true keeping with the simile. Of *πορεία*, signifying a *pursuit* or *occupation*, there is an instance in *Prov. ii. 7. Jerem. x. 28.* See also on *Acts ix. 31.* In v. 12. the subject, from which in v. 5. the Apostle digressed, is resumed. MIDDLETON, GROTIUS, BEN-
SON, ROSENMULLER, POTT, SCHLEUSNER, &c.

Ver. 13. μηδεὶς πειραζόμενος κ. τ. λ. Temptations, says Œcumenius, are of two sorts; viz. those suggested by sinful appetites, against which our Lord instructs us to pray; and trials, by affliction and persecution, which are sent to prove our constancy and virtue. The latter, of which the Apostle has just spoken, are sent for our good, and come from God; but the former, to which he now turns, cannot; since he is equally free from evil inclinations in himself, and incapable of suggesting them to others. See Horne's *Introd. Vol. II. p. 607.* With v. 14. a similar sentiment may be compared in Cic. *Orat. Pison. Sua quemque fraus, suum facinus, suum scelus de sanctitate ac mente deturbat.* In *ἐξελκόμενος καὶ δελεαζόμενος* there may possibly be a metaphor borrowed from *angling*, as in Cic. *Senect. §. 13. Plato escam malorum voluptatem appellat; quoddā videlicet homines capiuntur, ut hamo pisces.* These verbs, however, are constantly used with reference to licentious and sensual allurements. Thus Plutarch speaks of *τὸ γλυκὺ τῆς ἐπιθυμίας, ὥσπερ δέλεαρ ἐξέλκειν ἀνθρώπους.* Xen. *Cyr. VIII. 11.* Ælian. *V. H. VI. 31. ὑπὸ τῆς ἡδονῆς ἐλκόμενος.* Athen. *Deip. p. 308. ἀνελκυσθεὶς δὲ οὐ δελεάζεται, οὔτε σαρκὶ οὔτε ἄλλῳ τινι ἐμψύχῳ.* Virg. *Eclog. II. 65. Trahit sua quemque voluptas.* See also Herod. *II. 70. Polyb. V. 87.* and compare *2 Pet. ii. 14. 18.* Hence, and especially in connection with what follows, it should seem that lust is personified as the mother of sin; and sin, when arrived at maturity, becomes the parent of death. Compare *Rom. vi. 21.* MACKNIGHT, ROSENMULLER, POTT, BENSON, &c.

—[GROTIUS, WETSTEIN, &c.] In vv. 16, 17. the Apostle proceeds to observe, that so far is the Almighty from being the author of moral evil, that he is the source of all good. With respect to the phraseology, some understand *φῶτων* metaphorically of *spiritual light*, others of *happiness*, others of the *Urim* and *Thummin*, and *aliter alii*. More probably the passage contains an astronomical figure; the words *παραλλαγῇ, τροπῇ,* and *ἀποσκίασμα* being all astronomical terms, and *φῶτα*, in the plural, being used of the heavenly bodies in *Ps.* cxxxv. 7. *Jer.* iv. 23. The sense will therefore be, that God is not liable to change or transition, as are the celestial orbs of which he is the maker. HAMMOND, BENSON, ROSENMULLER, POTT, STORR, &c.—[MACKNIGHT, WOLF, SCHLEUSNER, HEINRICH, &c.] In proof of God's goodness, the Apostle adds (v. 18.) that of his own will (*Eph.* i. 5.) he has called us to the knowledge of the Gospel. As in v. 15. we have the genealogy of sin, we have here the genealogy of righteousness, in which God is the prime mover. The word *ἀπαρχῇ* is probably applied to the Jews, as being God's chosen people from the beginning, and the first to whom the Gospel was preached. MACKNIGHT, BENSON, &c.

Ver. 19. ὥστε, ἀδελφοὶ κ. τ. λ. Upon what has been said of God's goodness in bringing man to the knowledge of the Gospel, the Apostle now proceeds to ground a brief admonition (vv. 19—21.) respecting the manner in which it ought to be received, and to enforce (vv. 22. sqq.) a practical obedience to its precepts. This last, indeed, is his main object throughout the epistle. In the words *ταχὺς εἰς τὸ ἀκοῦσαι κ. τ. λ.* an allusion has been imagined to the silence which Pythagoras imposed upon his disciples; but they are, at all events, directed against the intemperate zeal and angry violence of the Jews in maintaining their opinions, to which Horace refers in *Sat.* I. 4. 142. *Ac veluti te Judæi cogemus in hanc concedere turbam.* See *Acts* xiii. 45. xvii. 5. *Rom.* ii. 19. 1 *Tim.* i. 7. The precept is, however, of universal application; and the Apostle observes (v. 20.) that true religion can never be promoted by wrathful disputation. Properly *ρυπαρία* (v. 21.) means *filth*, and thence *mental impurity*; but it has been inferred from the context, that offensive and impetuous language is here intended. There seems, however, to be no good reason for departing from the ordinary acceptation of the passage; as the Apostle may well be supposed to turn from one prevailing evil, to that general depravity of conduct which is inconsistent with a profitable reception of the Gospel. Compare 2 *Cor.* vii. 1. The Gospel is called *λόγος ἐμφυτός* much in the same sense as the philosophers used the expression *ἐμφυτός ἀρετή*. It implies that the Word, sown in our hearts by God's grace, may take such deep root, as to influence every action of our lives, and become, as it were, *innate* within us. WHITBY,

MACKNIGHT, DODDRIDGE, ALBERTI.—[ROSENMULLER.] With v. 22. compare *Matt.* vii. 21. sqq. *Rom.* ii. 13. The Jews had a saying, that *a hearer of the Law, and not a doer of it, is like one who ploughs and sows, but never reaps.* So Porphyry *de Abst.* p. 99. δι' ἔργων ἡμῖν ἡ σωτηρία, οὐ δι' ἀκροάσεως λόγων. With respect to the illustration in the following verses, the Gospel is represented as a *mirror*, in which the simple hearer of the Word looks, indeed, but nothing more: he sees what blemishes he has which ought to be corrected, but withal neglects to amend them; and the effect is the same as if he had forgotten what manner of man he was. HAMMOND, DODDRIDGE. Of such Hebraisms as τὸ πρόσωπον τῆς γενέσεως (v. 23.), and ἀκροατῆς ἐπιλησμονῆς (v. 25.), see on *Luke* xvi. 9. Some doubt has been entertained of the meaning of the expression νόμον τέλειον τὸν τῆς ἐλευθερίας. There can be little question that the Apostle refers to that freedom from sin, and the bondage of the Law, which Christians enjoy under the Gospel. Compare *Rom.* viii. 31. and see on *John* viii. 35. The verb παρακύπτειν signifies *to stoop down*: and thence to *examine attentively*, as in this place, and again in *1 Pet.* i. 12. MACKNIGHT. In v. 26. the Apostle reverts to the subject of contentious wranglings about religion: and the metaphor employed is one of frequent occurrence. Thus *Eur. Bacch.* 385. ἀχαλίνων στομάτων. There is probably an allusion in the epithet ἀμύαντος (v. 27.) to a *pearl* so called, which is mentioned *Plin. N. H.* XXXVI. 19. GROTIUS, ROSENMULLER. Of the verb ἐπισκέπτεσθαι see on *Matt.* xxv. 35.

CHAPTER II.

CONTENTS:—*Caution against respect of persons in religious matters*, vv. 1—13. *The inefficacy of faith without works*, vv. 14—26.

Verse 1. ἐν προσωποληψίαις. See on *Acts* xx. 21. The use of the word in the plural is uncommon. There is no occasion to read the verse *interrogatively*, and, indeed, a preceptive form is much more agreeable with the context. Having spoken of true religion as embracing a benevolent care of the poor, the Apostle adverts to an undue preference which seems to have been exercised towards the rich in religious concerns. It has been questioned whether τῆς δόξης belongs to πίστιν or Κυρίου. In the former case it will indicate the glorious superiority of

Christian privileges above all worldly distinctions between rich and poor; but the latter is the more natural construction, and is confirmed by 1 Cor. ii. 8. 2 Cor. iii. 9. POTT, ROSENMULLER. [GROTIUS.] Commentators have very generally understood συναγωγή, in v. 2., of a *judicial assembly*. See Horne's Introd. Vol. III. p. 117. Now that the Jews did hold courts of judicature in their synagogues is not denied; and they had a canon, very analogous to the terms here employed, that when the rich and poor had a suit together, *either both must sit or both stand, to avoid all appearance of partiality*. Still this explanation is far less satisfactory than that which makes συναγωγή a place of *Christian worship*; and Vitringa observes that the early Christians retained the word in this sense. Compare Heb. x. 25. The admonitions will thus discountenance an invidious preference of the rich before the poor in religious matters. Compare Matt. xxiii. 6. ROSENMULLER, POTT, &c.—[WHITBY, MACKNIGHT, &c.] Because χρυσοδακτύλιος does not occur elsewhere, and χρυσόχειρ is the term used by Lucian (Timon. §. 20.) and others, it has been thought, without much reason, that St. James coined the word. The allusion is to the variety of rings which were worn in those times: an ornament very prevalent among the Romans. See Mart. Epig. V. 11. DODDRIDGE.—[GROTIUS.] In v. 4. some continue the sense, joining καὶ οὐ διεκρίθητε with the verbs under εἰν γὰρ, so that the consequence is contained in v. 5. ἀκούσατε κ. τ. λ. *If ye act thus, then hearken, &c.* But the common interpretation is preferable, by which καὶ οὐ is taken as if it were οὐχὶ καὶ, interrogatively; *Do ye not make improper distinctions, and decide wrongfully?* The expression κριταὶ διαλογισμῶν πονηρῶν is a Hebraism for those *who draw conclusions from wrong premises*. ROSENMULLER, POTT, &c.—[HAMMOND, MACKNIGHT.] To illustrate the folly of the partiality of which he speaks, the Apostle proceeds to observe, that not only has God chosen the poor, as more fitted by their condition to receive the truth, and thus to obtain the privileges, of the Gospel; but the rich moreover are they, among the Jews and heathens, by whom the Christians were brought before the tribunals, themselves persecuted, and their profession reviled (vv. 5—7.). Before πλουσίους ἐν πίστει some supply ὥστε εἶναι, but ὄντας is rather understood; and the clause is intended to show that the selection of the poor as the especial object of God's favour is not unconditional, but dependent upon their faith and love of God. Some understand ὄνομα (v. 7.) of the name of Christians, but it alludes perhaps to baptism in the name of Christ. ROSENMULLER.—[POTT.] Of καταδυναστεύειν, ἐπικαλεῖσθαι, and κριτήρια, see on Acts x. 36. xv. 16. 1 Cor. vi. 1. respectively.

Ver. 8. κατὰ τὴν γραφὴν. See Levit. xix. 19. Against respect of persons the Apostle now urges that it is an offence

which involves a violation of the great commandment of the Law (*Matt.* xxii. 34.), and thence of the whole moral code; extending his admonition, in vv. 12, 13., to *mercy* generally, as forming the main feature in the character of the sincere Christian. There is some difference of opinion as to the meaning of the epithet βασιλικόν, which some would render *regally enacted*, viz. by Christ as king. It means simply *excellent*, in which sense it is used in Platon. Menon. p. 566. τὸ μὲν ὁρθὸν νόμος ἐστὶ βασιλικός. Compare *Rom.* xiii. 9. *Gal.* v. 14. WHITBY, ROSENMULLER, SCHLEUSNER, MIDDLETON, WETSTEIN.—[GROTIUS, DODDRIDGE.] Of the verb ἐλέγχειν, see on *John* viii. 46. Probably the declaration in v. 10. was directed against a prevailing notion of the Jews, that any one commandment, faithfully fulfilled, would atone for the violation of all the rest. Thus in *Kiddushim*, p. 30. *He who keeps any principal commandment, is equal to him who keeps the whole Law*; and again, *He who abandons idolatry, it is the same as if he had fulfilled the whole Law*. At the same time R. Jochanan says, almost in the words of St. James, in *Shabbath*, p. 70. *If a man do the whole, with the omission of one, he is guilty of the whole and of every one*. SCHOETTGEN, A. CLARKE. With ἐνὶ supply λόγῳ, i. e. *one precept*. Of ἐνοχος see on *Matt.* xxvi. 66. and compare *1 Cor.* xi. 27. Of νόμος ἐλευθερίας, see on *James* i. 25. Some render κατακαυχᾶσθαι *to despise, to disregard*; but it means rather *to triumph over*. The meaning is, that mercy shown to our fellow creatures will mitigate the severity of God's judgment against ourselves. See on *Matt.* v. 7. POTT, ROSENMULLER. [SCHLEUSNER.]

Ver. 14. μὴ δύναται κ. τ. λ. Of the agreement between St. Paul and St. James on this important subject, see on *Rom.* i. 16. and Horne's Introduction. To place the inefficacy of faith without works in a clear point of view, the Apostle contrasts a Solifidian with one who exercises his charity in good wishes only to the distressed, without administering substantial relief; and argues that an unproductive faith will no more save the one, than kind words will warm and clothe the other. Of γυμνός (v. 15.), and ὑπάγετε ἐν εἰρήνῃ (v. 16.), see on *Matt.* xxv. 35. *Luke* vii. 49. In vv. 18. sqq. the argument is carried on by way of dialogue, between a man who rests his hopes of salvation upon faith without works, and another who urges that the act of faith can only be proved by the works which spring from it. Besides χωρὶς τῶν ἔργων σου, which is the reading adopted by the E. T. upon very ample authority, there is another reading, also strongly supported, which gives ἐκ for χωρὶς, so that the emphasis will lie upon σου and μου in the two clauses respectively. This sense, however, is less suitable to the context, which proceeds to compare *faith without works*, the empty belief of the

devils (v. 19.), and a productive faith with that of Abraham and Rahab (vv. 21. 25.), which was manifested in their practical obedience to the divine commands. The same examples, it may be observed, are selected by St. Paul, to prove his doctrine of *justification by faith only* (*Heb.* xi. 17. 31); whence the probability is strengthened that James wrote to correct the errors which had sprung up among the Jewish Christians on this subject. GROTIUS, HAMMOND, WHITBY, ROSENMULLER, JASPIS, &c.—[DODDRIDGE, MACKNIGHT, MILL, &c.] At *Rom.* iv. 3. the text of *Gen.* xv. 6. quoted in v. 23. is cited by St. Paul, to prove that Abraham was justified by faith, so that the faith in question must include good works; and, since the offering of Isaac did not happen till many years after this was said of Abraham, it follows that a continued course of faith and obedience is necessary to justification. Of *πόρνη* (v. 25.), see on *Heb.* xi. 31. With respect to the harsh judgment which has been passed upon Rahab's character as unworthy of the commendation of St. Paul and St. James, it should be remembered, that her sins were committed in heathen ignorance, and were, doubtless, pardoned after her faithful adherence to the religion of the true God. MACKNIGHT.

CHAPTER III.

CONTENTS:—*On the government of the tongue*, vv. 1—12.
Earthly and heavenly wisdom compared, vv. 13—18.

Verse 1. διδάσκαλοι. E. T. *masters*; rather *teachers*. There is no immediate connection with what precedes; but the Apostle seems to renew his caution against the pride and ambition of being called *teachers*; and the spirit of angry reviling, and uncharitable censure, to which the Jewish zealots were so much addicted. This temper, he observes, will subject a teacher to punishment more severe in proportion to his responsibility. Now, as in many things we all offend, so offences of the tongue are most common: that man, therefore, who is without them, is comparatively perfect; better able to *bridle* and restrain his passions generally, and, by inference, best qualified to teach others also. Such seems to be the sense of the passage; and in joining himself with the persons to whom he writes, the Apostle's object is to mitigate his reproof. Of *τέλειος* see on *Matt.* v. 48. Some by *σῶμα* understand *the Church*; but the context shows that the lusts and appetites are intended. HAMMOND, WHITBY, PYLE, ROSENMULLER, &c.—[GROTIUS.] From the meta-

phorical application of the verb χαλιναγωγεῖν, the Apostle draws an illustration of the *mighty energies* of the tongue, which, though a small member, is as effective in its operation as a *bit to bridle* the horse, or the helm to steer a ship. Properly, μεγαλαυχεῖν signifies to *boast vehemently*; thence to be haughty; as in *Ezek. xvi. 50. Zeph. iii. 11. LXX.* Here, however, it plainly includes *effect*. Œcumenius: *μεγάλα ἐργαζομένη, καλὰ δηλαδὴ καὶ κακά.* Of ὁρμῇ see on *Acts xiv. 1.* Some would here understand *bodily force*; observing that βούληται, which expresses the *will* of the pilot, is poetically applied to the power which he exerts: but this interpretation is less suitable to the context. WHITBY, SCHLEUSNER, &c.—[MACKNIGHT.] In the end of v. 5. another simile is employed, still suggested by the smallness of the agent, as compared with its effects. Some would render ἔλλην, a *wood* or *forest*, comparing *Hom. Il. B. 455. A. 156.*; but, as the word is frequently used of *wood*, considered as *fuel*, this sense is preferable. Compare *Isa. x. 17. Eccclus. xxviii. 10. LXX.* SCHLEUSNER, WETSTEIN. Upon the parenthesis which follows there is much idle conjecture. Some would complete the sense, as in the Syriac translation, *and the wicked world is the wood*: but this destroys the comparison. Others render κόσμος, *the varnisher*, which is almost unintelligible; nor can any reasonable objection be alleged against the ordinary acceptance. *A world of iniquity* by a common figure denotes *a vast mass of iniquity*; and the idea of greatness is clearly that which the Apostle means to convey. Compare *Prov. xvii. 6.* HAMMOND, POTT, &c.—[WHITBY, ELSNER, &c.] There has also been much discussion as to the meaning of the phrase τὸν τρόχον τῆς γενέσεως, which some render *the wheel of nature*, supposing the mechanism of the human frame to be represented by the wheel of a machine: and others understand by it *successive generations of men*. It seems rather to denote *the whole course of life* from youth to age; in which sense γένεσις is used in *Wisd. vii. 5. Matt. xii. 18.* ROSENMULLER, POTT, SCHLEUSNER.—[MACKNIGHT, ELSNER, ALBERTI.] It may be observed, that *hell* (γέεννα) is put by metonymy for the *devil*, and the allusion seems rather to temptations in this world, than punishment in the next. In v. 9. there is probably an allusion to a practice which prevailed among the Jews, of cursing the Christian converts thrice a day in their synagogues, as stated by Justin Martyr. MACKNIGHT.

Ver. 13. ἐν πρᾶττητι σοφίας. For ἐν σοφίᾳ πρᾶξι. HOR. Sat. II. I. 72. *Mitis sapientia Læli.* GROTIUS. Having spoken of the abuse of the tongue, the Apostle now strikes at the root of the evil; and observes, that no true religion can exist in the midst of strifes and contentions. BENSON. Some would read v. 14. *interrogatively*; but the sense is equally well ex-

pressed according to the common punctuation:—If for meekness ye pursue strife, at least do not pretend to the wisdom of religion, and thus *lie against the truth*. For similar pleonasms compare *Rom.* ix. 1. 1 *John* i. 6. ROSENMULLER, GROTIUS. Of ψυχικός (v. 15.) see on 1 *Cor.* ii. 14., and with v. 16. compare 1 *Cor.* iii. 3. The epithet ἀδιάκριτος (v. 17.) seems to refer to the *respect of persons* discountenanced in chap. ii. 1. With respect to the import of v. 18. there is some difference of opinion. It has been thought to imply, that the cultivation of peace will produce a harvest of other Christian graces; but it rather intimates, that those who cultivate peace on earth will reap the reward of righteousness in heaven. DODDRIDGE, WHITBY, &c.—[ROSENMULLER.]

CHAPTER IV.

CONTENTS:—*Contention, pride, and detraction censured*, vv. 1—12. *The uncertainty of life*, vv. 13—17.

Verse 1. πόλεμοι καὶ μάχαι. From his exhortation to peace, the Apostle now adverts to the origin of those discords which seem to have prevailed among the Hebrew Christians. Some have thought that he alludes to the political troubles of Judæa; but the words, though strong, may yet be applied to religious dissensions, as they are sometimes to strife and contention generally. Compare *Ps.* xxxv. 1. *John* vi. 52. *Xen. Mem.* I. 2. 23. Thus Jamblichus: καὶ γὰρ πολέμους καὶ στάσεις καὶ μάχας οὐδὲν ἄλλο παρέχει, ἢ τὸ σῶμα καὶ αἱ αὐτοῦ ἐπιθυμίαι. GROTIUS, WETSTEIN, BENSON, &c.—[WHITBY, MACKNIGHT.] St. James proceeds to tell them, that these lusts, in which their discords originated, were not gratified: nor would they obtain any object of their wishes, inasmuch as they trusted to themselves rather than to God; and even those who did pray, prayed from impure motives and for improper purposes. For φονεῖτε it has been proposed to read φθονεῖτε, but without any MS. authority; and, without assuming that the fury of the zealots led them, as some suppose, to murder their opponents, the verb may indicate the *disposition*, rather than the act. Some also would take the words μοιχοὶ καὶ μοιχαλίδες (v. 4.) in their literal sense; but they seem to denote that *spiritual adultery* which is content to sacrifice the love of God for the friendship of the world. POTT.—[MACKNIGHT.] Of vv. 5, 6. see Horne's *Introd.* Vol. III. p. 247. The clause μέζονα δὲ δίδωσι

χάριν is evidently elliptical; and some complete the sense thus: *Rather he giveth more grace to those who have some already; or, more than the world can give.* But probably τοῖς ταπεινοῖς should be supplied from the citation following (*Prov.* iii. 34.), with which Augustine compares Virg. *Æn.* VI. 854. *Parcere subjectis, et debellare superbos.* In what follows, the Apostle enjoins a steady resistance to sin, and deep humiliation and repentance before God, in order to their reconciliation to his favour: and the terms employed are partially borrowed from the Jewish service and purifications. He then concludes the subject (vv. 11, 12.) by observing, that a censorious, as well as a contentious spirit, was inconsistent with religion. Some would here interpret νόμος of the Law of Moses, and others of the Gospel, which is elsewhere in this Epistle called the *law of liberty*; but probably *religion* generally is intended, as in *Rom.* ii. 25. The meaning, therefore, is, that *all* religion forbids detraction; and, therefore, he who condemns another, sets aside all religious sanctions, and presumes to usurp the prerogative of the universal Judge. MIDDLETON.—[MACKNIGHT.]

Ver. 13. ἄγε νῦν, οἱ λέγοντες, κ. τ. λ. St. James now proceeds to reprove another mark of presumption, which was, and still is, frequently evinced in a thoughtless disregard of God's providence over the concerns of life, and a careless inattention to the uncertainty of life. At this time, it may be remarked that the Jews had large commercial dealings at Tyre, in Egypt, at Corinth, at Rome, and other distant countries. The form ἄγε νῦν, used to excite attention, and connected, as here, with a plural subject, is of frequent occurrence in Homer, Xenophon, and other writers. So again in ch. v. 1. Of the verb ποιεῖν, used with reference to *time*, see on *Acts* xv. 33. With τὸ τῆς αὐριον in v. 14. supply πρᾶγμα, and with the sentiment compare Pind. Ol. XII. 10. Σύμβολον δ' οὐ πῶ τις ἐπιχθονίων Πιστὸν, ἀμφὶ πράξιος εἰς-Σομένηας, εὖρεν θεόθεν. Senec. Epist. 101. *Quam stultum est ætatem disponere! Ne crastino quidem dominamur. O quanta dementia est spes longas inchoantium! Emam, ædificabo, &c.* Numberless too are the images under which both sacred and profane writers have pictured the fleeting vanity of human life. Compare 1 *Chron.* xxix. 15. *Ps.* cii. 12. *Job* viii. 4. *Eccles.* xiv. 18. *Isa.* xl. 6. 1 *Pet.* i. 24. Hom. Il. Z. 146., and see my note *in loc.* None, however, is finer than this of St. James, who has likened it to *smoke*, which appeareth for a little time, and vanishes, while men are looking at it. Nor are such expressions as ἂν Θεὸς θέλῃ (v. 15.) unfrequent in classic writers. See Platon. Alcib. *in fine*; Xen. Cyr. V. 4. 10. The Apostle does not mean, however, that these words should always be uttered, but that the sentiment contained in them should be ever present to our minds; whereas those, whom he addressed,

rather vaunted themselves in their arrogant schemes and designs. WETSTEIN, WOLF, HAMMOND, MACKNIGHT, &c. Some would extend the conclusion in v. 19. to the whole of the foregoing reproofs; but it should rather be limited to the sin of pursuing worldly projects without a due acknowledgment of God's superintending providence. GROTIUS, ROSENMULLER. —[BEZA.]

CHAPTER V.

CONTENTS:—*The covetous warned, and believers exhorted to patience, in consideration of the approaching destruction of Jerusalem, vv. 1—11. Swearing forbidden, v. 12. The efficacy of prayer, vv. 13—18. The blessedness of converting a sinner, vv. 19, 20.*

Verse 1. ἄγε νῦν, οἱ πλούσιοι, κ. τ. λ. Another charge is now brought against the Judaising zealots; viz. that of abusing their wealth, which they seem (v. 4.) to have amassed by oppression, and either (v. 2.) to have hoarded in avarice, or (v. 5.) to have spent in licentiousness. The Apostle warns them, that in the troubles and destruction which were coming upon them, they would be worse than useless: the rust upon their gold and silver would be a testimony against them, that they had not employed them properly, and they would find that they had "treasured up wrath against the day of wrath." Of the allusions employed see Horne's Introd. Vol. III. p. 403. Some connect ὡς πῦρ (v. 3.) with φάγεται (fut. 2. for φαγεῖται), and others with ἐθυσανρίσατε. The former construction is preferable: and ὀργὴν may readily be supplied after ἐθυσανρίσατε from *Rom.* ii. 5. In representing the cries of the oppressed (v. 4.) as ascending to God for vengeance, the Apostle has borrowed a beautiful image from the O. T. Compare *Levit.* xix. 13. *Deut.* xxiv. 14, 15. Of the word Σαβαώθ see on *Rom.* ix. 29. and of the verb παραλαῖν (v. 5.) on 1 *Tim.* v. 1. Some would render ἡμέρα σφαγῆς a *feast-day*, because of the sacrifices offered thereon; but the phrase is borrowed from the LXX., who never use it in that sense. Compare *Jer.* xii. 3. The force of the simile lies in the gross sensuality of those addressed, compared with the fattening of beasts for slaughter, and vindicating, perhaps, the punishment awaiting them. So Philo in Flacc. p. 990. σιτία μοι καὶ ποτὰ, καθάπερ τοῖς θρέμμασιν ἐπὶ σφαγὴν, δίδονται.

Hence Tacitus calls the Jews, in Hist. V. 1. *projectissima ad libidinem gens*. Compare *Amos* vi. 4. WHITBY, DODDRIDGE, MACKNIGHT, LOESNER, ROSENMULLER, POTT. — [BENSON, BEZA, &c.] It is doubted, whether by τὸν δίκαιον in v. 6. is meant *the Just One*, viz. Christ, or just persons generally. Now to say that they had put to death *all the just*, would be too unlimited an assertion; and, as the address is made to the rich and more powerful Jews, who had actually condemned our Saviour, the terms are peculiarly applicable to that event. There is, indeed, a difficulty in ἀντιτάσσειν immediately following; but, repeating ὁ δίκαιος as the nominative, the sense is: *He opposes not your perverseness, but leaves you a prey to its delusion*. See also on *Acts* vii. 52. MIDDLETON. — [ROSENMULLER, LE CLERC, &c.]

Ver. 7. μακροθυμήσατε οὖν, κ. τ. λ. The Apostle now directs his admonition to those converts who were suffering from the persecutions of the Jewish zealots; and, exhorting them to patience under the prospect of approaching deliverance, strengthens his exhortation by adducing a familiar instance of that virtue in the case of the husbandman, by the example of the prophets (v. 10.), and by the result of the privations of Job (v. 11.). By ἡ παρουσία τοῦ Κυρίου some understand the final advent of Christ; and it is more than probable that this sense is included: but the destruction of Jerusalem, which was then close at hand, is more immediately intended. HAMMOND, LIGHTFOOT, WHITBY, &c. Properly, ὑετός πρωῒ καὶ ὀψιμῳς would be the *morning and evening rain*; and hence, metaphorically, the *early and later*, i. e. the *autumnal and vernal rains*. See Horne's Introd. Vol. III. p. 31. There is some little difference of interpretation affixed to the expression μὴ στενάζειν κατ' ἀλλήλων in v. 9. It clearly indicates something opposed to μακροθυμία, and probably a querulous or revengeful spirit against those by whom they imagined themselves oppressed. Of the phrase πρὸ θυρῶν ἐστηκέναι see on *Matt.* xxiv. 32. So the Latin, *in limine adesse*, Virg. *Æn.* VIII. 656. SCHLEUSNER. Upon v. 11. the Papists attempt to ground their doctrine of the *canonisation of saints*; but the verb μακαρίζειν does not signify to *make*, but to *esteem*, happy; and the assertion of St. James accords with that of our Lord in *Matt.* v. 11, 12. As to the notion of Augustin, adopted by Luther, that τὸ τέλος τοῦ Κυρίου refers to the death of Christ, it is at once refuted by the context, which can only be understood of the end which God put to Job's sorrows; and the word τέλος precisely corresponds with τὰ ἔσχατα in *Job* xlii. 12. GROTIUS, DODDRIDGE, &c. — [WETSTEIN.] With v. 12. compare *Matt.* v. 33—37. and see notes *in loc.*; and of the various readings see Horne's Introd. Vol. II. p. 263. This precept,

and those which follow, seem to have no immediate connection with the topics hitherto discussed by the Apostle. PORT.

Ver. 14. πρεσβυτέρους. See on *Acts xi. 30.*, and of the Papistical perversion of the passage see Horne's *Introd. Vol. II. p. 413.*, comparing the note on *Mark vi. 13.* It should seem, that the anointing here enjoined was analogous to those outward applications with which our Lord himself sometimes accompanied his miraculous cures, and that the *prayer of faith* was that which was offered up in full assurance of its efficacy; for there can be little doubt that the cure here promised is supernatural. Of *πίστις*, as here employed, see on *1 Cor. xii. 28.*, and of the supposed connection between sin and disease, on *Matt. viii. 17. ix. 1.* The *confession* recommended in v. 16. is generally supposed to be an acknowledgment of private injury, in order to obtain the pardon of the injured party, including, of course, a mutual forgiveness of injuries received. It cannot, in any case, justify the papal doctrine of *auricular* confession. To render *ἐνεργουμένην*, with the E. T. *effectual*, is a tautology; whence some would render it *earnest, energetic*; but, probably, it means *inwrought*, scil. by the Spirit, and coincides with the *prayer of faith* mentioned above. From this declaration the Romanists deduce an argument for the *invocation of saints*, whose prayers must, they say, be more effectual than those of men, however good. There is a mighty difference, however, between the prayers of men, and prayers to saints, which is expressly forbidden in *Col. ii. 18.* HAMMOND, MACKNIGHT, BENSON, &c. —[GROTIUS.] Of v. 17. see on *Luke iv. 25.* In adducing this example of Elijah as an instance of the efficacy of prayer, the Apostle seems to argue that, as he obtained a drought, as a less severe punishment than death, for the idolatrous Israelites, so the slighter punishment of sickness would tend, through the prayer of a faithful minister, to save the soul of a sinner. Elijah's second prayer, though not recorded, is implied in *1 Kings xviii. 42.* GILPIN.

Ver. 20. καλύψει πλῆθος ἁμαρτιῶν. In conclusion, the Apostle inculcates the duty of forwarding the conversion of a sinner; and such is the encouragement which he holds out to the performance of it. It has been questioned, however, whether this last clause applies to him who converts, or him who is converted; and the former opinion is defended by comparing *Prov. xvi. 16. Dan. xiv. 27.* Yet surely unrepented sin will not be pardoned in consideration of the *meritorious* act in question; and, if repented, it will be pardoned without such act, through faith in Christ. Hence the latter interpretation is preferable; and it is also confirmed by the syntax, which clearly

refers *σώσει* and *καλύψει* to the same nominative. Compare also 1 *Pet.* iv. 8. It is to be observed, moreover, that the passage is closely connected with the visitation of the sick. GROTIUS, WOLF, MACKNIGHT, ROSENMULLER, POTT, &c.—[HAMMOND, WHITBY, DODDRIDGE, PYLE, &c.] That *ἀλήθεια* (v. 19.) includes both faith and practice, is clear from its opposition to *πλάνης* ὁδοῦ. Compare also *John* iii. 21. *Rom.* ii. 8. 1 *John* iii. 8. BENSON, &c.

I PETER.

CHAPTER I.

CONTENTS:—*Introduction*, vv. 1, 2. *The nature and extent of the Christian privileges*, vv. 3—12. *Holiness indispensable to the Christian*, vv. 13—25.

Verse 1. ἐκλεκτοῖς παρεπιδήμοις διασποράς. See on *John* vii. 35. *Rom.* viii. 28. and *Horne's Analysis* of this Epistle. In the construction κατὰ πρόγνωσιν is connected with ἐκλεκτοῖς, and the passage exhibits a concise sketch of the Gospel economy. That absolute election cannot be meant is clear, inasmuch as it cannot be asserted that all, to whom the Epistle was addressed, would be saved; though they had been invited, according to the predetermined counsels of God, by the sanctification of the Spirit to obey the Gospel, and to partake of the benefits of Christ's death. The words ῥαντισμὸν αἵματος have reference to the Mosaic ordinances. Compare *Heb.* xii. 24. HAMMOND, WHITBY, TOMLINE, &c.

Ver. 3. εὐλογητὸς ὁ Θεὸς κ. τ. λ. With this doxology the Apostle introduces an exhortation to perseverance, built on the hope of that heavenly inheritance which is reserved for believers admitted into the Christian covenant by the regeneration of baptism, and protected by God's holy Spirit, provided they remain stedfast in the faith, against all dangers and temptations (vv. 3—5.). Animated by this hope, which rests upon Christ's resurrection from the dead, as being a pledge and proof of a general resurrection, he encourages the converts to rejoice even in the midst of temptations, since they were permitted by God for their good, and would redound, as evidences of their faith, to their exaltation at the second advent of Christ: whom having not seen they loved, in the joyful expectation of the final reward

of their patient waiting for him (vv. 6—9.). The benefits resulting from Christ's passion, he continues (vv. 10—12.), the prophets had predicted, although they were not aware of the exact nature of the blessings they announced, or of the time when they would be fulfilled; but they are now more clearly announced by the preachers of the Gospel under the influence of the Holy Ghost sent down from heaven, as a scheme of mercy which the angels themselves contemplate with delight. It will be observed, that sentence after sentence contains a new idea, rising as it were out of that which precedes it. Thus φρουρουμένους (v. 5.) connects with ὑμᾶς (v. 4.); ἐν ᾧ (v. 6.) with καιρῷ (v. 5.); δὲν (v. 8.) with Χριστοῦ (v. 7.); περὶ ἧς σωτ. (v. 10.) with σωτηρίαν (v. 9.); and ἐρευνῶντες (v. 11.) with προφητεύσαντες (v. 10.). The epithet ἀφθαρτον, as applied to the heavenly Canaan, denotes *imperishable*; as, for instance, by the waters of a flood: ἀμίαντον, *undefiled* (as in *James* i. 27.), *viz.* by sin; and ἀμάραντον, *unfading*, i. e. in beauty and delight. In v. 5. the metaphor in φρουρουμένους is borrowed from an impregnable fortress, and is strongly emphatical of the security in which believers may repose under the Divine protection. MACKNIGHT, DODDRIDGE, WETSTEIN, ROSENMULLER. Some would read ἀγαλλιάσεσθε in the future, instead of ἀγαλλιᾶσθε (v. 6.) in the present, as the E. T. render it; but it is, in fact, the imperative. With δοκίμιον τῆς πίστεως (v. 9.) compare *James* i. 3. The meaning seems to be, that the assaying of gold tests its present value only, which decreases as the metal wears away and perishes; whereas faith, tried by temptations, and overcoming them, has a far greater value, enduring unto everlasting life. With εἰς Χριστὸν (v. 11.) supply ἐσόμενα. Of διακονεῖν (v. 12.), implying *to announce*, there is an example in Joseph. Ant. VI. 13. ταῦτα διακονησάντων πρὸς τὸν Νάβαλον. The verb ἐπιθυμεῖν signifies here *to delight*; and there is an allusion in the verb παρακύπτειν to the bending position of the cherubim, looking down upon the mercy-seat. See *Exod.* xxv. 18. sqq. xxvii. 7—9. and compare *James* i. 25. DODDRIDGE, MACKNIGHT, ROSENMULLER, &c.—[GRIESBACH.]

Ver. 13. ἀναζωσάμενοι τὰς ὀσφύας. See on *Luke* xii. 35. Upon the preceding representation of the privileges of the Gospel, the Apostle proceeds to ground an exhortation to that holiness which it enjoins; and the necessity of which he argues from the holiness (v. 16.), and the justice of God (v. 18.), adverting briefly to the atonement of Christ, and the assurance which his resurrection affords of a general resurrection (vv. 19—21.). He subjoins an inducement to brotherly love, on the ground that they had been admitted by regeneration into the Christian brotherhood, which is not of the corruptible seed

of Abraham, but of that seed which, through the living word of God, are heirs of an eternal inheritance. The verb νήθειν signifies properly *to be sober*, as in 1 *Thess.* v. 6. 8. 1 *Pet.* v. 8.; hence *to be vigilant*, as again in 2 *Tim.* iv. 5. 1 *Pet.* iv. 7. Compare also 1 *Tim.* iii. 2. 11. *Tit.* ii. 2. Some regard τελείως as equivalent to εἰς τέλος (*Matt.* x. 22.), but it rather means *entirely*. By χάρις is here meant the *full measure of God's grace*, i. e. eternal happiness, which will be *conferred upon* (φερομένην) true believers at the revelation of Jesus Christ; or, as others say, which is offered by the revelation of Jesus Christ. Instances have been frequently noticed similar to τέκνα ὑπακοῆς, which is for τέκνα ὑπήκοα. In v. 14. ἐν τῇ ἀγνοίᾳ is for ἐν τῷ χρόνῳ τῆς ἀγνοίας (*Acts* xvii. 3.), and it will apply to Jews as well as Christians before their conversion to Christianity. Neither is the word ἀναστροφή in v. 18. limited in its reference to the Gentiles, which is evident not only from vv. 15. 17. but from *Gal.* i. 13. ἀναστροφὴν ποτὶ ἐν τῷ Ἰουδαϊσμῷ. As to the epithet παροπαράδοτος, it clearly relates to the *traditions* of the Rabbies. But see *Horne*. The citation in v. 16. is from *Lev.* xi. 44. xix. 2. It may be remarked, that St. Peter, in v. 17., repeats what he said to Cornelius in *Acts* x. 34. Some would limit παρούσα to an intended allusion to the state of peregrination in which the Jewish converts were then living; but it includes at least a spiritual sense, in which the present life is regarded as a place of sojourning with reference to a fixed abode in heaven. BENSON, ROSENMULLER, MACKNIGHT, &c. — [WHITBY, HAMMOND.] With the strong allusion to the atonement in vv. 18. sqq. compare *John* i. 29. *Acts* xx. 28. 1 *Cor.* vi. 20. The *silver and gold* may allude perhaps to the *half shekels*, which were paid for the purchase of the yearly sacrifice. See *Exod.* xxx. 14. sqq. WHITBY. The adverb ἐκτενῶς in v. 22. is well rendered in the E. T. *fervently*; rather than *continually*, which some prefer. It may be fairly concluded, from the use of the perfect ἀναγεγεννημένοι, that the *regeneration of baptism* is intended; of which see on *John* iii. 3. Some would couple ζῶντος καὶ μένοντος with Θεοῦ, comparing *Dan.* vi. 26. Both, however, are to be joined with λόγου, i. e. the Gospel, as the passage cited (vv. 24, 25.) in illustration, from *Isa.* xl. 6. sqq., clearly indicates. With the citation itself compare *James* i. 11. WOLF, BENSON, ROSENMULLER, POTT, &c. — [GROTIUS, ELSNER, &c.]

CHAPTER II.

CONTENTS:—*The Christian's progress toward maturity*, vv. 1—10. *Exhortation to general purity*, vv. 11, 12. *Submission to rulers*, vv. 13—17. *Duty of servants*, vv. 18—25.

Verse 2. ἀρτιγέννητα βρέφη. The metaphor is here carried on from ἀναγεγεννημένοι in chap. i. 23. Of the entire passage see Horne's Introd. Vol. II. p. 386. By λογικὸν γάλα some would understand *milk fit for rational creatures*; comparing λογικὴ λατρεία in *Rom.* xii. 1. It means rather the *milk of the Gospel*, with reference to λόγος above (i. 23.), and ἄδολον may be rendered *unadulterated*. Compare 2 *Cor.* iv. 2. The import of the advice seems to be this: that as infants, having once tasted the mother's milk, become daily more anxious for it; so the regenerated Christian, having tasted of God's loving-kindness, should feel an increasing love for Christ and his doctrine. There is an evident allusion to *Ps.* xxiv. 8. The adverb εἶπερ (v. 3.) is for ἐπεὶ, as in 2 *Thess.* i. 6. *et scilicet*. Of γένεσθαι, applied metaphorically, see on *Matt.* xvi. 28. It is similarly used in *Mark* ix. 1. *Luke* ix. 27. *John* viii. 52. *Heb.* ii. 9. vi. 4. Joseph. Ant. II. 10. 3. WOLF, MACKNIGHT, KREBS, GROTIUS, &c.—[WHITBY.] In illustration of the image adopted in vv. 4. sqq. see on *Matt.* xvi. 18. xxi. 42. The Christian Church is a spiritual temple, whose stones are the living members of Christ's body; he himself being the head, and the fountain of life to them. See *Eph.* iv. 16. *Col.* ii. 9. From the temple itself the Apostle passes to the service, in reference to which Christians are honoured with various titles, which were originally applied to the Jews. They are called a *holy* (v. 6.) and a *royal priesthood* (v. 9.) from *Exod.* xix. 6. The Apostle may further intimate, that there is no longer need of the mediation of priests to present our prayers to God, inasmuch as each individual believer has access to God through Christ. WHITBY, MACKNIGHT. In v. 6. περιέχει is put for περιέχεται, as in *Jos.* Ant. XI. 47. καθὼς ἐν αὐτῇ (τῇ ἐπιστολῇ) περιέχει. Hence ἡ περιοχὴ τῆς γραφῆς in *Acts* viii. 32. ΚΥΡΚΕ, KREBS, SCHLEUSNER. The passage cited is from *Isa.* xxviii. 16., and that in v. 7. from *Ps.* cxviii. 22. *Isa.* viii. 14. With εἰς δ (v. 8.) supply πρόσκομμα. The meaning is, that those who refused to receive the Gospel, would be punished for their obstinacy; Christ being *sent for the falling*, as well as the *rising*, of many in Israel (*Luke* ii. 34.). There is no absolute election implied

in the title γένος ἐκλεκτὸν (v. 9.), which is applied to Christians generally as a Church, just as to the Israelites as a people in *Isa.* xliii. 10. Of the expression λαὸς εἰς περιποίησιν see on *Acts* xx. 22. *Tit.* ii. 11. Render ἀρετὰς, *perfections, excellences.* The words in v. 10. are accommodated from *Hos.* ii. 25. The meaning is, that the converts, before they were illumined by the light of the Gospel, were not truly the people of God, who had now in his mercy received them as such. HAMMOND, WHITBY, &c.

Ver. 11. παροίκους καὶ παρεπιδήμους. It has been thought that *human life* in general is here described as a state of *pilgrimage*; but, though this idea may be included, the primary reference is manifestly to the condition of the Jewish Christians as strangers in another country, from which the Apostle infers the necessity of a pure and circumspect demeanour, so as to recommend their religion in the sight of those among whom they dwelt. From general purity of conduct, he accordingly adverts to the social duties, and first to submission to rulers; most probably with reference to a prevailing notion, especially among the zealots, that their religion totally exempted them from the controul of human laws. ROSENMULLER, POTT, &c.—[DODDRIDGE.] With ἐν ᾧ (v. 12.) supply καιρῷ or πράγματι, and after ἐποπτεύσαντες understand αὐτὰ, i. e. τὰ καλὰ ἔργα. Of ἡμέρα ἐπισκοπῆς see on *Luke* xix. 43. Here the term may possibly allude to those judicial inquiries which were instituted concerning the Christians, who were accused by the Jews of immoral and seditious practices, and disaffection to the Roman emperor. See Joseph. B. J. II. 6. 2. HAMMOND. With vv. 13. sqq. compare *Rom.* xiii. 1. *Tit.* iii. 1. Some would affix to κτίσις a meaning similar to that of the Latin forms *creare consulem*, and the like; but it is in fact a Hebraism, and the verb κτίζειν denotes *ordinare, instituere*, in *Ecclus.* vii. 15. xxxix. 29. xli. 10. LXX. WOLF, MACKNIGHT. By βασιλεῖ is generally understood the Roman Emperor; at that time Nero: and ἡγεμόνες are the *governors of Judea*, appointed by the Roman Emperor, with the power of life and death. The word ἀγνοσία (v. 15.) implies *an unjust accusation*, founded on *ignorance*. Of the verb φιμῶν see on *Matt.* xxii. 12. In v. 17. πάντας must be limited to those who deserve honour. Compare *Rom.* xiii. 7. DODDRIDGE, ROSENMULLER, PYLE.

Ver. 18. ὑποτασσόμενοι, scil. ἐστέ. The sect of the Essenes thought it against the law of nature to be a servant to any man; and the Rabbins forbade a Jew to be a servant to a heathen. With the precept itself compare *Eph.* vi. 5. sqq. *Col.* iii. 22. Of χάρις (v. 19.) see on *Luke* vi. 30. As the most prevailing motive to the duty of patience under wrong, the Apostle adverts

to the example of Christ, and his vicarious sufferings for the sins of men. Compare *Isa.* liii. 9. sqq. *Matt.* viii. 17. *John* viii. 46. xiv. 30. 2 *Cor.* v. 21. *Heb.* vii. 28. 1 *John* iii. 5. See also on *Matt.* xxvi. 67. With *παρεδίδου* (v. 23.), supply *ἑαυτὸν*, or rather perhaps, with the Syriac version, *τὴν αἰτίαν αὐτοῦ*. Some would render *ἀπογενέσθαι* (v. 24.) *to be freed from*; but its ordinary acceptation, *to be dead*, is far preferable; and the expression accords precisely with *ἀποθανεῖν τῇ ἁμαρτίᾳ*, as used by St. Paul. See on *Rom.* vi. 1. RAPHAEL, WOLF.—[BEZA, ROSENMULLER.] Although the sense of *μώλωψ*, *a stripe*, is here metaphorical, its application, as applied to slaves, is nevertheless peculiarly appropriate. In v. 25. there seems to be an allusion to *Ezek.* xxxiv. 11. 23. The Apostle is contrasting the salvation procured by Christ's suffering with the lost state of the unconverted: and the phraseology is taken from that of Christ himself, in *John* x. 11. 14. . MACKNIGHT.

CHAPTER III.

CONTENTS :—*Duty of husbands and wives*, vv. 1—7. *General exhortation to Christian love and virtue*, vv. 8—17. *The typical salvation of Noah*, vv. 18—22.

Verse 1. *ἀνευ λόγου*. E. T. *without the Word*; i. e. the Gospel; and so many understand the words with reference to *τῷ λόγῳ* preceding. Rather, perhaps, *without discussion*; inasmuch as the prudent conduct of a Christian wife is a *tacit* proof of the benefits derived from Christianity, and may gain over the husband to embrace it. WOLF, BENSON. With *φόβῳ* (v. 2.) some supply *Θεοῦ*, but it clearly means *reverence for the husband*, as in *Eph.* v. 33.; not, however, a *slavish timidity*. Wives are to be, as Rachel or Leah, in Joseph. Ant. I. 49. 8. *δοῦλαι μὲν οὐδαμῶς, ὑποταγμέναι δέ*. With v. 3. compare 1 *Tim.* ii. 9. and see Horne's *Intro.* Vol. III. p. 405. There are many parallel sentiments in profane writers; and among others, Pythagoras observes, ap. Justin. XX. 4. *vera ornamenta matronarum pudicitiam, non vestes, esse*. As to the construction, the laws of the article would properly require *τῆς ἐμπλοκῆς τῶν τριχῶν*: so that it is highly probable that *ἐκ πλοκῆς*, which many MSS. have for *ἐμπλοκῆς*, is correct. Thus Suidas explains *κρώβυλος* by *ὁ ἐκ τῶν τριχῶν πεπλεγμένος κόσμος*. MIDDLETON. The expression *ὁ κρυπτὸς τῆς καρδίας ἄνθρωπος*

is analogous to ὁ ἔσω ἄνθρωπος in *Rom.* vii. 22., and with ἀφάρτω we must supply κόσμῳ. In v. 6. the reference is to *Gen.* xviii. 12., and the mark of respect thus shown by Sarah to Abraham is noticed also in the Rabbinical writings. A variety of instances have been adduced, to show that the Grecian women called their husbands κυρίους or δεσπότας, and the Latin, *dominos*. Compare *Eur. Med.* 223. *Arist. Eq.* 565. *Virg. Æn.* IV. 214. It need scarcely be remarked, however, that it is not to the use of any particular title, but to the general demeanour, that the Apostle's illustration applies. There is some obscurity in the clause ἀγαθοποιῶσαι κ. τ. λ. Some refer the feminine participles to γυναῖκες (v. 6.); but they may be joined κατὰ τὸ σημαίνόμενον with τέκνα. The meaning seems to be, that as long as they persevered in doing well, they would have no reason to be alarmed for the result. ELSNER, WETSTEIN, POTT, &c.—[SCHOETTGEN.] Supply ἔσθι with συνοικοῦντες in v. 7. The phrase κατὰ γνώσιν denotes, *in accordance with that* higher degree of *knowledge* which the Gospel affords above the laws of heathen morality. Of γυναικεῖω σκεῖται see on 1 *Thess.* iv. 1. Some point at σκεῖται, but the commencement of the two clauses with the same particle ὥς will not admit of such a punctuation. To render τιμὴν, *maintenance*, is tame: whereas the phrase τιμὴν ἀπονέμειν, *to treat with respect*, is of frequent occurrence. So Philo: διὰ τὴν τιμὴν ἣν ἀπένευμε (*Abraham*) τῇ γαμέτρῳ. The MSS. vary between συγκληρόνομοι and συγκληρονόμοις, ἐγκόπτεισθαι and ἐκκόπτεσθαι. In both instances the former reading is perhaps the best. The meaning seems to be, that domestic broils detract from the efficacy of prayer, or rather, perhaps, interfere with those devotions in which husband and wife should unite. WETSTEIN, WHITBY, GRIESBACH, BENSON, &c.—[DODDRIDGE, MACKNIGHT.]

Ver. 8. τὸ δὲ τέλος. Not *finally*, for the conclusion is not at hand; but *on the whole, in short*: subaud. κατὰ. With v. 9. compare *Rom.* xii. 17. *Matt.* v. 44. In the last clause, εἰς τοῦτο does not refer to what follows, but to what precedes it. Compare chap. ii. 21. The quotation in vv. 10—12. is from *Ps.* xxxiv. 12. sqq. See also *Ps.* xxxvii. 27. *Isa.* i. 16. In the LXX. the words are, τίς ἐστὶν ἄνθρωπος ὁ θέλων ζῶην, ἀγαπῶν ἡμέρας ἰδεῖν ἀγαθός. Hence some would adopt a like reading in this place; but the passage was probably quoted from memory, and ἀγαπῶν may be rendered *to enjoy*. MACKNIGHT, SCHLEUSNER, &c. Some would render τοῦ ἀγαθοῦ *the good one*, i. e. Christ; but this is unnecessary. See on *Matt.* v. 37. and a good commentary on the whole passage will be found in *Matt.* v. 10. compared with *Matt.* x. 28. Several MSS. for μιμηταὶ read ζηλωταὶ, which is preferred by the critics. In the citation (v. 14.) from *Isa.* viii. 12. φόβος, *fear*, is the *effect* put for

the cause, as in *Rom.* xiii. 3. Of ἀγιάζειν (v. 15.) see on *Matt.* vi. 9. The noun ἀπολογία denotes properly *a reply to an accusation*, as in *Acts* xxii. 1. and there may here be an allusion to the profession of faith which the Christians were sometimes called upon to give before a magistrate. With v. 16. sqq. compare chap. ii. 12, 21. sqq. and *Matt.* xxvi. 28. In the last clause of v. 18. there is an antithesis between σαρκὶ and πνεύματι; and the meaning is, that Christ suffered death in his *human* nature, but is restored to life in his *divine* nature. See on *Rom.* i. 4. MIDDLETON, ROSENMULLER, &c.

Ver. 19. ἐν ᾧ. *Scil.* πνεύματι, *in his divine nature.* There is, doubtless, much obscurity in this passage, and the opinion of interpreters respecting it vary greatly. Some refer this preaching of Christ to the warnings which he gave to the antediluvians *through Noah*, who are *now* detained in prison, like the fallen angels (*Jude* 6.), till the day of judgment, but at the time of his preaching were living in wickedness on the earth. Others understand φυλακῇ to mean *the ark*; but there is no mention of the *disobedience* of Noah's family; and, indeed, the interpretation commonly received, that the subject is connected with our Lord's *descent into hell* or *hades*, with his death and resurrection, seems to be liable to the least objection; nor is it to be thrown aside simply because the doctrine which it maintains is not more clearly revealed. The main difficulty turns upon the words τοῖς ἐν φυλακῇ πνεύμασι. Now, it is clear, that πνεύματα can here signify no other *spirits* than the souls of men; for we read of Christ's preaching to no other race of beings than men: and φυλακῇ may be rendered *a safe keeping*, and, as such, be very properly applied to the place of disembodied souls. See *Rev.* xx. 7. It is a place where the souls of men never would have entered, had not sin brought death into the world; and the deliverance of the saints from it can only be effected by the power of the Redeemer. Here the souls of the righteous will remain till the time arrives for their advancement to future glory; and here the wicked are reserved apart till the day of judgment. It is therefore the *hell* of the Apostles' Creed; and it appears, that the departed souls to whom our Lord preached had been *some-time* disobedient (ἀπειθήσασί ποτε). Hence it may be inferred, that, before death, they had been brought to repentance and faith in the promised Redeemer; not to mention, that, in any other case, they would not have been in that part of Hades which Christ visited. What then was the subject of his preaching? Certainly not faith and repentance, which would have come too late to departed souls; nor, as the Romanists say, deliverance from purgatory, of which the Scriptures give not the slightest intimation. A more fit subject of his preaching would be the assurance, that he had offered the sacrifice for their redemption, and

was about to appear before the Father as their intercessor. **BP. HORSLEY.**—[**ELSNER, MACKNIGHT, HAMMOND, WHITBY, &c.**] For the common reading ἀπαξ ἐξεδέχετο, all the best MSS. have ἀπεξεδέχετο, *waited patiently*; viz. during the 120 years, which were allowed the antediluvians for repentance. See Gen. vi. 3. **WETSTEIN, GRIESBACH, &c.** The verb διασώζειν here signifies as in *Acts* xxiii. 26. *to conduct in safety*; and διὰ ὕδατος must be rendered *through the water*, not, as in E. T. *by water*. Of v. 21. see Horne's *Introd.* vol. iii. p. 270. *note*. To the argument of the Anabaptists, that as infants cannot make this answer of a good conscience, they ought not to be baptized, it is replied, that neither could Jewish infants manifest the *true circumcision of the heart* (*Rom.* ii. 29.), but they were nevertheless enjoined to be circumcised on the eighth day. It may be observed, that the preservation of Noah and his family in the ark from perishing by water is emblematic of baptism, inasmuch as it is only by baptism that Christians are admitted into the Church, wherein, as in the ark, they are conducted through the waves of this troublesome world, and enabled, through faith and the merits of Christ, to attain to everlasting salvation. In the word ἐπερώτημα there may be an allusion to the custom of catechising at the time of baptism. See *Acts* viii. 37. **WHITBY, MACKNIGHT, &c.** With v. 22. compare *Rom.* viii. 38. *1 Cor.* xv. 24. *Eph.* i. 21.

CHAPTER IV.

CONTENTS:—*The example of Christ a motive to holiness, especially with reference to a future judgment, vv. 1—11. Affliction essential to Christian perfection, vv. 12—19.*

Verse 1. τὴν αὐτὴν ἔννοιαν ὀπλίσασθε. *Arm yourselves with the same determination.* So Joseph Ant. vi. 9. 4. τὸν Θεὸν ὀπλίσμαί. Eustath. on Il. Δ. 325. ὀπλίζεσθαι παρασκευάζεσθαι. The meaning is, Since Christ has suffered in his human nature for our sakes, we should prepare ourselves to suffer with like fortitude. Some refer ὁ παθὼν κ. τ. λ. to Christ; but he can scarcely be said to have *ceased from sin*; so that it is preferable to take the clause parenthetically, as implying, that suffering for the sake of the Gospel evinces a renunciation of sinful pleasures and propensities. **WOLF, KREBS, WELLS.** With v. 2. compare *Rom.* xii. 2. *1 Thess.* iv. 4, 5. In v. 3. πεπορευμένους refers to ὑμᾶς understood before κατεργάσασθαι. The word εἰδωλολατρίαις is not to be understood of positive *idolatry*, in

which sense it would scarcely apply to the Jews; but to those practices which the Jews are known to have borrowed from the idolatrous Gentiles. HAMMOND, ROSENMULLER.—[WHITBY, DODDRIDGE.] Of *ξενίζεσθαι* (v. 4.), signifying to *wonder*, there are examples in Polyb. iii. 49. Joseph. Ant. i. 1. 2. So again in v. 12. Thom. M. *ξενίζω* οὐ μόνον τὸ ξένον ὑποδέχομαι, ἀλλὰ καὶ ἐκπλήττω. The expression ἀσωτίας ἀνάχυσιν is well rendered *a sink of depravity*. ELSNER, KREBS, MACKNIGHT. An expectation of Christ's coming to *immediate* judgment is by no means implied in the words ἐτοίμως ἔχοντι (v. 5.); but merely the certainty of the fact. Compare *Acts* xxi. 13. *2 Cor.* x. 6. There is some difference of opinion respecting the meaning of νεκροίς, in v. 6. Now, the meaning of νεκροῦς in v. 5. is obvious; and it would at least be highly uncritical to assign a different meaning to the same word in the very next sentence. Most probably the passage is analogous to that in ch. iii. 19. and intimates, that Christ's preaching included the assurance of an approaching judgment, in which a degree of spiritual happiness would be assigned to each, according to the works which they had done in the flesh. It is out of all reason to understand ζῶντας καὶ νεκροῦς of *Jews and Gentiles*, or to render νεκροῦς, *dead in trespasses and sins*. BP. HORSLEY, JORTIN, &c.—[WHITBY, DODDRIDGE, MACKNIGHT, &c.] There is also a doubt respecting the import of the words πάντων τὸ τέλος, in v. 7. In its primary import the destruction of Jerusalem is in all probability intended, and the advice built upon it is the same which our Lord gave his disciples with regard to that event in *Luke* xxi. 36. Still it may also include a reference to the final consummation of all things; and both events would indeed be the same to those who perished during the siege. With vv. 8, 9. compare *James* v. 20. *Rom.* xii. 13. *Heb.* xiii. 2. Many take χάρισμα (v. 10.) in a general sense, which the connexion of the verse which precedes seems to indicate; but what follows seems to limit it more particularly to spiritual endowments. WHITBY, BENSON.—[GROTIUS, ROSENMULLER.] Of λόγια (v. 11.) see on *Rom.* iii. 1. The particle ὥς is not redundant, but implies that the Gospel should be preached not as the word of man, but as the word of God. By some the doxology is referred to Christ; but the connexion between δόξα and δοξάζηται seems to refer it to God. It is not without example to join the relative with the more remote antecedent, and such doxologies are more usually ascribed to the Father. Compare *Rom.* i. 25. xi. 36. *Gal.* i. 5. *2 Cor.* xi. 31. WETSTEIN, ROSENMULLER, &c.—[MACKNIGHT.]

Ver. 12. μὴ ξενίζεσθε κ. τ. λ. The construction is, μὴ ξενίζεσθε τῇ πυρώσει γινομένη ἐν ὑμῖν πρὸς πειρασμὸν ὑμῖν, ἰ. ε. ὑμῶν. With the allusion compare *Luke* xii. 49. The Apostle proceeds to observe that persecutions were not to be regarded

with amazement or dread, but rather as matter of rejoicing, as a participation in the sufferings of Christ would end in a participation of his glory. Compare *2 Cor.* i. 7. iv. 10. *Phil.* iii. 10. *Col.* i. 24. *2 Tim.* ii. 10. *Heb.* x. 34. Those also, he continues (v. 14.), who suffer for the sake of Christ, had moreover the Spirit of God for their support; and suffering as a Christian was essentially different (vv. 15, 16.) from suffering as a malefactor. By a common Hebraism, the words τὸ τῆς δόξης πνεῦμα are equivalent to *the glorious Spirit, even (καὶ) the Spirit of God*; and they must be repeated as the nominative in the next clause, where it is sometimes proposed to understand ὄνομα Χριστοῦ. The meaning seems to be, that the effects of the Spirit were manifested in the different characters of Christians and their persecutors; the reproaches cast upon the former being virtually cast upon the Spirit itself, and the patient endurance of the latter displaying the power which he exercised upon their minds. WHITBY, ROSENMULLER, &c. The word ἀλλότριος-ἐπίσκοπος has given rise to some discussion; but it is well rendered *a busy body, one who intermeddles with other people's affairs*; and it is well illustrated by the following verses from Terent. Heaut. I. i. 23. *Tantumne est abs re tua otii tibi, Aliena ut cures, eaque nihil quæ ad te attinent.* To this vice the Jews were much addicted, as they were also to crimes of a more serious description. Compare *1 Tim.* v. 13. It has been supposed to mean *one who lays wait for another*; and, from a sense ascribed to ἀλλότριος in *Ps.* i. 1. *Ecclus.* xlv. 22. lxx. *one addicted to every species of crime.* PARKHURST, DODDRIDGE, WHITBY, &c.—[SCHLEUSNER, ROSENMULLER, POTT.] Some understand *the house of God* (v. 17.) of believing Jews, but it may be equally applied to Christians generally, as having become the people and *family* of God, in the place of the unbelieving Israelites. There seems to be an allusion to *Exek.* ix. 6. and the meaning is, that if affliction began with the faithful, the chief weight of the storm would fall upon unbelievers; to which effect is the citation from *Prov.* xi. 31. in v. 18. Although, in its primary application, the passage points to the impending judgments of God in the destruction of Jerusalem, the inference may be fairly extended to the great day of final retribution. PYLE, DODDRIDGE, &c. With the expression παρὰθεσθαὶ ψυχὰς (v. 19.) compare *2 Tim.* i. 12. Upon the preceding arguments the apostle builds an admonition to persevere in well-doing, and then leave the event to God.

CHAPTER V.

CONTENTS:—*Duties of the priesthood and the people.* vv. 1—11. *Conclusion,* vv. 12—14.

Verse 1. πρεσβυτέρους κ. τ. λ. As much depended upon the conduct of the ministry, especially during the time of persecution, the Apostle concludes with a few words of caution to them in particular, and to Christians generally. Of the terms πρεσβύτερος, συμπρεσβύτερος, and ἐπισκοποῦντες, see on *Acts* xi. 30. It is open to remark, that had St. Peter been superior to the other apostles, he would scarcely have failed, in some part of his Epistles, to have made some mention of his prerogative. In the words τῆς μελλ. ἀποκ. δόξης κοινωνός, he may allude perhaps to his presence at the transfiguration; though, at all events, nothing more is meant than that he was partaker in the promise of that glory which the righteous would enjoy hereafter. Compare v. 4. Rom. viii. 18. Of the injunction ποιμάνετε τὸ ποίμνιον, see on John x. 10.; and of κληρος (v. 3.) on *Acts* i. 17. It will here signify the *portion of Christ's people allotted to each pastor*; not, as some suppose, the *revenue* of the Church. From the prohibition here given, it would seem that the priesthood had already begun to assume that dominion over their flocks, which they afterwards exercised with the greatest tyranny and avarice; or that St. Peter, foreseeing what was about to happen, condemned it by anticipation. GROTIUS, HAMMOND, DODDRIDGE, MACKNIGHT, BENSON, &c.—[WHITBY, DODWELL.] Of the verb κατακυριεύειν see on *Matt.* xx. 25. The epithet ἀμαράντινος (v. 4.) is opposed to the fading chaplets, bestowed as a reward of victory in the Grecian games; and it is curious that the flower, hence called the *amaranth*, was frequently used to make garlands. WOLF, WETSTEIN. As opposed to πρεσβύτεροι, it is clear that νεώτεροι must designate an *office*, probably that of deacon. See on *Luke* xxii. 26. In what follows πάντες δὲ κ. τ. λ. the admonition becomes general. Of its import see Horne's *Introd.* Vol. II. pp. 407. 635. With the last clause of the verse compare *James* iv. 6., and with vv. 6, 7. compare *Matt.* vi. 25. xxiii. 12. The concluding expression is from *Ps.* lv. 23. There is a somewhat similar sentiment in M. Anton. IV. 31. τὸ δὲ ὑπόλοιπον τοῦ βίου διέξελε, ὡς θεοῖς μὲν ἐπιτεροφῶς τὰ σεαυτοῦ πάντα ἐξ ὁλῆς τῆς ψυχῆς. PORT.

Ver. 8. ὁ ἀντίδικος ὑμῶν διάβολος. It has been proposed,

on account of the omission of the article before διάβολος, to render that word *a malicious accuser*, as if it were meant of the Jews, employed by the devil as his agents. But the article before ἀντίδικος belongs in fact to διάβολος, *your opposing evil spirit*; and there seems to be a reference to *Job* i. 7. where the devil is spoken of in a similar way. Compare also *James* iv. 7. There is a similar construction in *Tit.* iii. 4. MIDDLETON. —[MARKLAND, ROSENMULLER, &c.] In v. 9. τὰ αὐτὰ τῶν παθημάτων is for τὰ αὐτὰ τὰ παθήματα; and ἐπιτελεῖσθαι may signify simply *to happen*, as in *Xen. Mem.* IV. 8. 8. ἀναγκαῖον ἔσται τὰ τοῦ γήρως ἐπιτελεῖσθαι. The exhortation seems to be built upon the maxim, *solamen miseris socios habuisse malorum*. Compare *Cic. Epist. Fam.* VI. 2. WETSTEIN, ROSENMULLER, POTT, &c.

Ver. 12. λογίζομαι. I am persuaded; as in *Rom.* viii. 18. The verb neither implies doubt, nor will it admit of being rendered, *If I rightly remember*. ROSENMULLER, GROTIUS. With δι' ὀλίγων supply ῥημάτων. Of the noun to be supplied with συνεκλεκτῇ (v. 13.), and of the place, here called Babylon, from which the Epistle was written, see Horne. Œcumenius and others have thought that Mark was Peter's own son: but it is far more probable that he is merely so called, as having been converted by him. It is matter of doubt whether Mark the Evangelist is intended. MACKNIGHT.

2 PETER.

CHAPTER I.

CONTENTS:—*Gospel privileges a motive to Christian holiness, vv. 1—11. The Apostle's exhortation enforced by an allusion to his approaching martyrdom, vv. 12—15. Christ's second coming evidenced in his transfiguration, and by prophecy, vv. 16—21.*

Verse 1. ἰσότημον ἡμῖν πλῶτιν κ. τ. λ. The same precious faith, which we have received in the righteousness, &c. It is clear that the phrase is intended to express the Gospel doctrine of *justification by faith* in Jesus Christ. WHITBY. We have here an unequivocal assertion of the divinity of Christ, inasmuch as the syntax requires that both Θεοῦ and Σωτήρος be construed with Ἰησοῦ Χριστοῦ. See Horne's *Introd.* Vol. II. p. 267. After the salutation, the Apostle commences by observing, that as the Jewish Christians had been called to acknowledge the Gospel, and, having been admitted by baptism to its privileges, had been enabled by the Holy Spirit to escape the corruptions of the world (vv. 3, 4.), they were called upon to acquire with diligence all those Christian graces, which were essential to make their election sure. In v. 3. ζῶν καὶ εὐσέβειαν is a Hebraism for *a godly life*; and so also δόξης καὶ ἀρετῆς; which some render *glorious power*; and others, *glorious goodness*. Probably the latter is preferable. KREBS.—[ALBERTI.] The words δι' ὧν κ. τ. λ. (v. 4.), which some refer to δόξης καὶ ἀρετῆς, and others to πάντα, may be taken parenthetically; and καὶ (κατὰ αὐτὸ τοῦτο (v. 5.) will refer to the means of grace mentioned in v. 3. There is a similar construction in Eurip. *Orest.* 657. ROSENMULLER, POTT. As the participle δεδορημένης has an active signification, it is reasonable to take δεδωρηται actively also. See *Matth. Gr. Gr.* §. 496. 6. In the expression θείας κοινωνοὶ φύσεως the allusion is probably to the converts partaking in the influence of divine grace in

baptism, when they were also freed from the corruptions of sin as intimated in the clause ἀποφυγόντες τῆς ἐν κόσμῳ κ. τ. λ. Compare v. 9. ch. ii. 18. 20. BULL. Of the verb ἐπιχορηγεῖν (v. 5.) see on 2 Cor. ix. 10. It clearly implies to *add in co-operation*, viz. with faith, which will be ineffectual without works. By ἀρετῇ most of the commentators understand *courage*, in the sense of the Latin *virtus*; and, although this signification is not elsewhere found in the N. T., it is here at least well suited to the context, as implying *fortitude* under persecution. HAMMOND, MACKNIGHT, DODDRIDGE, ROSENMULLER. The import of the other terms is sufficiently obvious. In v. 9. μωπαῖζειν signifies to *close the eyes*; and conveys a modification of the word τυφλός, implying, as some suppose, *wilful blindness*. It is clear from v. 10. that the *calling* and *election* spoken of are not *sure* (βεβαία) without personal holiness; and even the elect, by not doing these things, may fail of an entrance into the kingdom of heaven. WHITBY. In the following verses (vv. 12—15.) St. Peter clearly alludes to our Lord's prophecy respecting his martyrdom in *John* xx. 18, 19. Of σκῆνωμα, signifying *the body*, see on 2 Cor. v. 1.; of ἔξοδος (v. 15.), on *Luke* ix. 31.; and of ἔχειν, in the sense of δύνασθαι, on *Matt.* xviii. 25. From St. Peter's earnestness to put the converts in continued remembrance of their Christian duty, the dangerous error of those who fancy that a Christian may outgrow counsels and exhortations, is abundantly exposed. BURKITT.

Ver. 16. σοφισμένοις μύθοις. Cunningly devised fables; i. e. contrived with a view to deceive mankind. Suidas. σοφιστής ἀπατέων, παρὰ τὸ σοφίζεσθαι, ὃ ἐστὶ λόγους ἀπατᾶν. In order to enforce his exhortation, the Apostle proceeds to confirm the assurance of Christ's coming in his kingdom of glory, upon the evidence afforded by the *Transfiguration*, of which himself, and James and John, were eye-witnesses (ἐρόνται); and to which, therefore, he could most confidently appeal. See on *Matt.* xvii. 2. At the same time, he observes (v. 19.), we have the word of prophecy, which this awful event has rendered more sure. Some, indeed, have thought that a comparison is intended between the evidence afforded by the *Transfiguration*, and the more powerful evidence of prophecy; and others would interpret the *comparative* as a *positive*. But the meaning seems clearly to be, that an event, happening so strictly in conformity with prophecy, gives a greater authority to the evidence from prophecy generally. Hence the predictions of the O. T. are unquestionably intended, and not, as some suppose, the gift of prophecy in the Christian Church. This interpretation is, indeed, amply confirmed by the beautiful metaphor which follows; and of which the import seems to be this: As the day,

ushered in by the morning star, gradually dispels the darkness which the dim light of a lamp but faintly enlightened; so the bright blaze of the Gospel illumines the obscurity of prophecy, by exhibiting the strict accordance of the predictions with the events. WETSTEIN, ROSENMULLER, WOLF, MIDDLETON, &c.—[BP. HORSLEY, WARBURTON, &c.] With respect to the meaning of v. 20. there is much difference of opinion. Some understand it to mean, that no prophecy proceeds from the prophet's own suggestion, as he did not even understand his own words; and this is not only in accordance with the following verse, but with many passages in Philo and Josephus. It is, however, totally at variance with the meaning of *ἐνὶ λυαῖς*, which denotes an *interpretation* or *solution*. Compare *Mark* iv. 34. Others, therefore, explain it of *any private exposition*, which a man may assign, in opposition to the intent of the Holy Ghost. But perhaps the best and more generally received meaning is, that no prophecy is *its own interpreter*; but that the whole system of prophecy must be considered in reference to the Messiah as the object of it, and can only be explained by the event. Nothing else, indeed, could be expected of what depended not upon human foresight, but proceeded from the inscrutable declaration of the Holy Ghost. GROTIUS, ROSENMULLER, SCHLEUSNER, BP. HORSLEY, &c.—[HAMMOND, WHITBY, DODDRIDGE, WOLF, MACKNIGHT, &c.]

CHAPTER II.

CONTENTS:—*False teachers, and their punishment*, vv. 1—9.
Their characters described, and their fatal attempts to seduce others, vv. 10—22.

Verse 1. τῶ λαῶ. Scil. τοῦ Ἰσραήλ. Having spoken of the prophets of the O. T., the Apostle says that there were also false prophets among the Israelites (*Deut.* xxxii. 35. 1 *Kings* xxii. 6. *Jer.* xxviii. 1.); and thence takes occasion to predict the speedy appearance of false teachers in the Christian Church. It is not agreed to whom he particularly alludes; whether the *Nicolaitans*, the *Judaizers*, or the *Gnostics*; but the last are certainly included, if not specially intended. Some would refer δεσπόρην to God the Father, comparing *Luke* ii. 29. *Acts* iv.

24. 2 Tim. ii. 21. and understanding ἀγοράσαντα of his *purchasing* the Israelites as his own people, by delivering them from Egypt (*Exod.* xv. 16. *Deut.* xxxii. 6.). But Christ is doubtless meant, and the redemption which he has procured for Christians through his blood. The Gnostics denied the doctrine of the atonement, and maintained that Christ did not suffer on the cross. POTT.—[WETSTEIN, MACKNIGHT, BENSON.] For ἀπωλείαις in v. 2. almost all the copies have ἀσελείαις, which is doubtless the true reading. This verse is parenthetical; and seems to allude to the calumnies against the Christians, which originated in the impure practices of the Gnostics. It has been thought that the prediction in v. 3. respects the Romish clergy, who have rated all crimes at a fixed price: but the early heretics were wont to trade in their opinions (*Rom.* xvi. 17.), which the Apostle here calls πλάστοι λόγοι, *tenets invented* with a view to flatter human corruption, by representing Gospel freedom as a licence to sin. From *Jude* 4. it appears that ἐκπάλαι should be construed with κρίμα, with προγεγραμμένον, or some like word, understood. The meaning is illustrated by the following verses (4—9.), in which examples are adduced to prove that the wicked are as surely destined to punishment, as the righteous to reward. With the allusion to the sin of the fallen angels we may compare *John* viii. 44. 1 *John* iii. 8. *Jude* 6. Probably the language is borrowed from the Rabbins, who use the expression *chains of darkness* in *Sohar Gen.* p. 45. Compare also *Wisd.* xvii. 18. The word ταρταρώσας, however, is clearly derived from the Heathen Mythology. It is curious to mark the idle discussions which have been thrown away upon the word ὄγδοον in v. 5. Some have joined it with κήρυκα, supposing Enoch to have been the *first preacher of righteousness*; and others explain the *eighth from Adam*, which Noah was not. *One of eight* is doubtless intended, and the same idiom is frequently found; as, for instance, in Polyb. XVI. 2. τρίτος αὐτὸς ὁ Διωνυσόδωρος ἀπενήξατο. Compare 1 *Pet.* iii. 20. RAPHELIUS, KYPKE, &c. In v. 9. the verb οἶδε includes the idea of *power* and *will*, as well as knowledge: and the passage shows, that the evils which the wicked suffer in this life will not exempt them from punishment in the world to come. WHITBY.

Ver. 10. μάλιστα δὲ κ. τ. λ. The Apostle, applying to the heretics above mentioned the inference he has deduced, proceeds, in the remainder of the chapter, to a further development of their character. In the first place, he reprobates their unchastity, and insubordination to magistrates; indignantly breaking out into the parenthetical exclamation τολμηταὶ κ. τ. λ. There is much difference of opinion as to the sense of κατ' αὐτῶν in

v. 11. Some refer it to δόξας, others to τολμηται. From comparing *Jude* 9. it should appear that *evil angels* are meant, and that the Apostles in both instances allude to some Jewish tradition. BENSON, NEWCOME, &c.—[WHITBY, WOLF, &c.] By φυναικά (v. 12.) is meant, *following their natural appetites*. There is considerable obscurity in the words ἐν οἷς ἀγνοοῦσι κ. τ. λ. Probably ἐν οἷς (scil. πράγμασι) is to be taken in apposition with ἐν τῇ φθορᾷ αὐτῶν, rendering the preposition *per* or *propter*. Thus the sense will be, *They will perish by means of their ignorant blasphemy*. Some would render ἐν ἡμέρᾳ (v. 13.) *daily*, and others *transitory*; but there is no authority for either sense; and the allusion is evidently to the disrepute in which even heathens held revelling in the day-time. Compare 1 *Thess.* v. 7. BENSON, WETSTEIN, &c.—[GROTIUS, ROSENMULLER, POTT, &c.] Of the word σπῖλος see on *Eph.* v. 27. For ἀπάταις a few MSS. have ἀγάταις, which is preferred by some critics as agreeing with *Jude* 12. This, however, would rather cause suspicion of conjectural emendation; and the passage, as it stands, is as readily explained of the hypocrisy of the Gnostics, who attended the Christian assemblies for the purpose of impurity and seduction. ELSNER, ROSENMULLER.—[ALBERTI, &c.] In v. 15. the participle γεγυμνασμένην indicates a disposition thoroughly trained and practised in iniquity. Hesyech. γυμνάζεται ἀσκεῖται. With respect to the way of Balaam, it should seem that his *avarice* led him so far as to advise Balak to seduce the children of Israel into idolatry and fornication, with a view to bring the curse of God upon them (*Numb.* xxxi. 16. *Rev.* ii. 14.); and thus the false teachers sanctioned all lewd indulgences, in order to profit by these immoralities. See *Jude* 11. Whether Balaam actually received the μισθὸν ἀδικίας is of little consequence. Josephus (*Ant.* IV. 6. 5.) takes it for granted that he did; and the same may be probably inferred from *Deut.* xxiii. 4. *Nehem.* xiii. 2. WHITBY, MACKNIGHT. For βοσὸρ the LXX. write βεὼρ in *Numb.* xxii. 6. Probably the Apostle has adopted the Chaldaic orthography. LIGHTFOOT. Of the speaking of Balaam's ass see Horne's *Introd.* Vol. II. p. 627.

Ver. 17. πηγαὶ ἄνυδροι, κ. τ. λ. The ostentatious hypocrisy of the false teachers is here compared to wells without water, which in the East not only disappoint the weary traveller, but lure him to danger or destruction; and to clouds, which gladden the husbandman with the prospect of rain, and burst at last with a violent tempest. In the same manner do the lofty and unmeaning phrases of these heretics, and their doctrines, which teach licentiousness under a show of religion, and insubordination to rulers under the pretence of its being true Christian liberty,

lead their disciples to that destruction, from which the Gospel would have delivered them. BENSON, MACKNIGHT. With the expression ὁ ζόφος τοῦ σκότους compare v. 4. *supra*; and see on *Matt.* viii. 11. At ὑπέρρογκα (v. 18.) supply ῥήματα, and of the verb δαλεάζειν see on *James* i. 13. In 2 *Pet.* i. 4. ἀποφύγειν is followed by a genitive; but it is no less frequently followed by an accusative. So again in v. 20. For ὧτως many MSS. read ὀλίγως, which is most probably an emendation, unnecessarily suggested by the idea that a *real* conversion implies a *final* one. With the last clause of v. 19. compare *John* viii. 34. *Rom.* vi. 16. 19., and of the expression τὰ ἔσχατα κ. τ. λ. (v. 20.) see on *Matt.* xii. 44. So also Thucyd. I. 86. διπλασίας ζημίας ἄξιοι εἰσιν, ὅτι ἀντ' ἀγαθῶν κακοὶ γεγένηνται. WETSTEIN. It has been thought that ἀγία ἐντολή in v. 20. refers to those short *compendia* of Christian doctrines which were drawn up by the Apostles for the use of the first Christians; but it is here better understood of the *Christian doctrine* generally. DODDRIDGE, MACKNIGHT, ROSENMULLER.—[SHERLOCK.] Of the two proverbs united in v. 21. the former is found in *Prov.* xxvi. 11. So also Arrian *Epict.* IV. 11. ἀπελθε, καὶ χοίρῳ διαλέγου, ἵνα ἐν βόρβόρῳ μὴ κυλίηται. There seems to be an allusion to both in *Hor. Ep.* I. 2. 26. *Vixisset canis immundus vel amica luto sus.* POTT, BENSON, &c. The noun ἐξέραμα, from ἐραῖν, to *empty out*, is found in the Greek medical writers; but the LXX. use ἔμετον in *Prov.* xxvi. 11. According to the Greek etymologists, βόρβορος is derived from βορὰ, *food*; thence denoting *ordure*: but possibly it may be formed by reduplication from the Hebrew בור, *a pit*. Compare *Jer.* xxxviii. 6. WETSTEIN, PARKHURST.

CHAPTER III.

CONTENTS:—*The certainty of a future judgment*, vv. 1—13.
Concluding admonition, with a reference to the writings of St. Paul, vv. 14—18.

Verse 1. ἐν αἰς. Namely, *in which two Epistles*. It was common with the false teachers to ridicule the notion of a future judgment, urging the continuance of the world without change, as a proof that it would always remain in the same state as it was at the beginning. In opposition to these sneers, the Apostle

reminds the converts of what the ancient prophets had foretold respecting the judgment of wicked men (*Dan. xii. 2. et alibi*); and of the frequent admonitions of the Apostles touching heretical opinions. He then proceeds to state (vv. 5. 7.) that their argument was ill-founded; for the world had been *once* destroyed by a flood, and would again, in God's appointed time, be destroyed by fire; that the delay is mercifully intended (vv. 8, 9.) to give men time for repentance; and that finally, when the Divine purpose is accomplished, the day of the Lord will come suddenly, the world be destroyed by a universal conflagration, and new heavens and a new earth prepared for the righteous (vv. 10—13.)—[BENSON.] Plato uses the expression εἰληκρινῇ διάνοιαν of a *sincere* and teachable *disposition* in Phædon. p. 61. A. In v. 2. the construction is somewhat perplexed, but ἡμῶν must be taken in apposition with ἀποστόλων. Of the phrase ἐπ' ἐσχάτου τῶν ἡμερῶν (v. 3.) see on 1 Tim. iv. 1. Before ἐμπαῖκται the best MSS. and Versions add ἐν ἐμπαίγμονῃ, and this reading, which seems to be correct, is a Hebraism, denoting emphatically *great* or *violent scoffers*. GRIESBACH, SCHLEUSNER. In the word θελοντας (v. 5.) the Apostle has laid open the great source of infidelity. Men are led by their crimes to *wish* for no judgment to come, and this wish is soon converted into a disbelief of a doctrine which is at variance with their corrupt practices. There is some obscurity in the clause καὶ γῆ, κ. τ. λ. of which the meaning seems to be, that the earth rose from out of the water (*Gen. i. 9.*), and its consistency was established by means of that element. It was a tenet of Thales, ἐκ τοῦ ὕδατος συνιστάναι πάντα. ELSNER, ROSENMULLER, KYPKE, POTT. With δι' ὧν (v. 6.) supply οὐρανῶν καὶ γῆς, i. e. *by the waters from them*. Many commentators understand St. Peter's prediction (v. 7.) of the future destruction of the world by a general conflagration as a figurative description, similar to that in *Isa. xxxiv. 4.* and other prophecies of the O. T. Such an interpretation, however, would destroy the force of the comparison; for as the destruction of the world by the flood was a real event, so also will the final conflagration be real; and the mention of a new heaven and new earth (v. 13.) would otherwise be out of place. An expectation prevailed both among Jews and Gentiles that the world would eventually be destroyed by fire. BENSON, WOLF, &c.—[HAMMOND, WETSTEIN, LIGHTFOOT, &c.]

Ver. 8. ὅτι μία ἡμέρα κ. τ. λ. See *Ps. xc. 4.* The meaning is, that duration of time with God is not measured as with men; and, though the lapse of ages may convey to men the idea of delay, yet his promises are as certain of fulfilment, as if they were performed at the moment they were delivered (v. 9.).

With τῆς ἐπαγγελίας understand ἕνεκα, and with v. 10. compare *Matt.* xxiv. 43. 1 *Thess.* v. 2. Of the adverb ροιζήδον see my note on *Hom.* II. II. 361. It is here highly emphatic, and indicates the *whizzing* sound which accompanies a body passing rapidly through the air. By στοιχεῖα some understand *the heavenly bodies*; but there is no objection to the ordinary sense of the word, inasmuch as the *earth, air, and water* will be alike subdued by the prevalence of fire. BENSON, ROSENMULLER, MACKNIGHT, &c.—[WHITBY, WOLF, &c.] The τὰ ἔργα is beautifully illustrated in Shakspeare's *Tempest*, Act IV. Scene 1.—*Like the baseless fabric of this vision, the cloud-capt towers, the gorgeous palaces, The solemn temples, the great globe itself, Yea, all which it inherit, shall dissolve; And, like this unsubstantial pageant, faded, Leave not a rack behind.* In v. 11. λυομένων is in the present for the future; and so ρήκεται, v. 12. The verb σπεύδειν sometimes signifies to *desire earnestly*, as in *Eur. Hec.* 1175. 1201. ROSENMULLER, WETSTEIN, KYPKE. It seems almost impossible to refer the above description to the destruction of Jerusalem. Some commentators, however, would adopt such a reference; and, of course, understand the *new heavens and new earth* in a figurative sense. Without adopting the former supposition, it is not altogether necessary to take the expression literally, though the antithesis seems to require it; but the Millennium, at all events, cannot be meant, since that must be at an end before the general judgment. See *Rev.* xx. 11. xxi. 1. sqq. The promise of the new heaven and new earth is found in *Isa.* lxxv. 17. lxxvi. 22. That the patriarchs and prophets had some expectation of the promised happiness, see *Gen.* xvii. 7. *Dan.* xii. 2. *Matt.* xxi. 31. *Acts* iii. 21. *Gal.* iii. 16. 29. *Heb.* xi. 10. sqq. WHITBY, MACKNIGHT, BENSON.

Ver. 15. καθὼς καὶ ὁ Παῦλος κ. τ. λ. It is doubted whether St. Peter here alludes to any particular Epistle of St. Paul, or to those which he addressed to the Asiatic Churches; which, though specially directed, seem to have been intended for general circulation. See *Eph.* i. 1. In these Epistles, viz. Galatians, Ephesians, and Colossians, there is frequent mention of a future state, the day of judgment, and the necessity of Christian holiness, of which St. Peter is here treating; and so likewise, as it is here added, ἐν πάσαις ταῖς ἐπιστολαῖς. Compare *Rom.* xiv. 10. 1 *Cor.* xv. 2. 2 *Cor.* v. 1. sqq. *Eph.* ii. 3. *Col.* i. 21. *Phil.* iii. 10. 1 *Thess.* iii. 13. iv. 14. sqq. 2 *Thess.* i. 7. sqq. 1 *Tim.* ii. 4. *Tit.* ii. 13. *Heb.* iv. 9. xii. 14. sqq. This latter opinion seems to be more generally followed. BENSON.—[WOLF, &c.] For ἐν οἷς (v. 16.) some copies have ἐν αἷς, but the authorities prevail in favour of the received text. The sense is, *in which*

subjects. The expression, at all events, ascribes no obscurity to St. Paul, but merely that the matter, of which he treats, contains some things hard to be understood; but, at the same time, liable to be perverted by those only, who would equally pervert the other Scriptures. It is clear that the inference hence deduced by the Papist against the authority of Scripture, is wholly without foundation: and the counter-decisions, both of popes and councils, completely overturn the assumed infallibility of the Romish Church, in determining matters of faith. **MACKNIGHT.** Of *συνεπαύρισθαι* (v. 17.) see on *Rom.* xii. 9. The doxology in v. 18. is manifestly addressed to Christ.

I JOHN.

CHAPTER I.

CONTENTS:—*The pre-existence, incarnation, and corporeal existence of Christ*, vv. 1—4. *Faith and holiness essential to communion with God*, vv. 5—7. *None, however, without sin*, vv. 8—10.

Verse 1. ἀπ' ἀρχῆς. Some understand *from the beginning of the world, or from eternity*; but, as it is used in connection with the testimony of the Apostle, it must be rendered *from the beginning of the Gospel*: as in *Luke i. 2.* ἀπ' ἀρχῆς αὐτόπται. Compare also *John xv. 27.* *Acts i. 22.* *1 John ii. 7. 24. iii. 11. 2 John 5.* The pre-existence of Christ, however, is equally declared in *v. 2.* ἦν ἡν πρὸς τὸν πατέρα. WHITBY, MACKNIGHT, ROSENMULLER.—[BP. BULL, &c.] The verb θεῖσθαι implies *a fixed and constant observation*; and is, therefore, a stronger term than ὁρᾶν, with which it is joined in a similar manner in *Herod. II. 148.* BEZA, WOLF, WETSTEIN. Of ψηλαφᾶν see on *Acts xvii. 24.* The clause may be extended to our Lord's words in *Luke xxiv. 29.*, which were addressed to the Apostles generally, without confining it, as it has been proposed, to Thomas solely (*John xx. 27.*). It is evidently directed against the doctrine of the *Docetæ*, that Christ was a man in appearance only, and not in bodily substance. MACKNIGHT.—[DODDRIDGE.] That Λόγος is here used in the personal sense is generally admitted; but, while some take τῆς ζωῆς for τοῦ ζῶντος, others take it for ζωοποιούντος. The latter is preferable, and agrees with *John i. 4.* In the next verse also, which is parenthetical, ἡ ζωὴ denotes the *person* of Christ, as the author of eternal life, whence the epithet αἰώνιος in the ensuing clause. ROSENMULLER, BENSON, &c.—[MACKNIGHT.] In *v. 3.* the Apostle says that true believers have communion with each other and with the Father and the Son, viz. by the indwelling of the Spirit (*John xiv. 21. 23.* *Rom. viii. 9. 11. 17.* *Eph. ii. 21, 22.*); i.e. they are members of a community of which Christ is the

head: and the object of his Epistle (v. 4.) is to direct them in the way to obtain the full fruition of this communion, by a life of obedience to the Gospel. WHITBY, MACKNIGHT, &c.

Ver. 5. ὁ Θεὸς φῶς ἐστὶ, κ. ἱ. λ. Here, as in his Gospel, St. John uses the terms φῶς and σκοτία in the figurative signification of *purity* and *turpitude*; and proceeds to declare, that the privileges of that communion, which they had authority to announce, involved the necessity of holiness in those who would be entitled to partake of it. At the same time, he observes that sinless perfection is unattainable by man; and that freedom from the consequences of sin is only acquired by *confessing* it before God, and thus obtaining pardon through the atonement of Christ. This declaration he opposes to the corrupt doctrines and practices of the Gnostics, who called themselves τέλειοι and γνωστικοί, while they lived in the grossest depravity and wickedness; and *made God a liar* (v. 10.) by denying that Christ died at all, though the whole Gospel is built upon his propitiatory sacrifice. HAMMOND, ROSENMULLER, &c. For the received reading ἐπαγγελία, the E. T. properly adopts ἀγγελία, since the sense here required is not *promise*, but *message*. It is the reading of the best MSS., Versions, and Fathers, and agrees with the use of the verb ἀναγγέλλομεν. WETSTEIN, GRIESBACH, &c. So evident is it that the confession inculcated in v. 9. is to be made to *God*, and not to the *priest*, that nothing but the most shameless perversion of a plain text can draw from it an argument for the Popish doctrine of *auricular* confession. DODDRIDGE. Many would render δίκαιος, *merciful*; but the sense is at least unnecessary. See on *Matt. i. 19.* BENSON.—[ROSENMULLER.]

CHAPTER II.

CONTENTS:—*The intercession and propitiation of Christ*, vv. 1, 2. *Obedience and brotherly love the only tests of true Christianity*, vv. 3—11. *A dissuasive to Christians generally from conformity to the world*, vv. 12—17. *Caution respecting Antichrist*, vv. 18—29.

. *Verse 1.* τέκνιά μου. See on *John xiii. 31.* The Apostle here continues his argument; and, after urging the propitiation of Christ as a consolatory remedy for sins of frailty and in-

firmity, maintains that the knowledge of Christ can only be proved by keeping his commandments, and by that love of the brethren, which he more especially enjoined. Of the word *παράκλητος* see in *John* xiv. 15. Except in this place and in chap. iv. 10. the word *ἱλασμός* does not occur elsewhere in the N. T.; but in the O. T. it signifies *a sacrifice of atonement* in *Lev.* vi. 6, 7. *Numb.* v. 8. *Ezek.* xlv. 27. St. John distinctly states that Christ was made an atonement for the sins *of the whole world*; and that not only sufficiently, but also in design; so that whosoever forfeits the advantage of this atonement, the fault must lie with himself. WHITBY, BEVERIDGE, MACKNIGHT. In the frequent use of the words *γνώσις* and *γινώσκειν*, as in vv. 3, 4, 5. there is a plain reference to the boasted knowledge of the Gnostics. Compare also vv. 13, 14. 18. 29. iii. 1. 6. 24. iv. 2. 6. 13. These heretics maintained that all actions were indifferent; whereas St. John affirms that the only true knowledge is founded in obedience. Compare *1 Sam.* ii. 12. *Jerem.* ii. 8. ix. 3. xxii. 15, 16. xxiv. 7. *Hos.* v. 4. *John* x. 4. *Eph.* iii. 19. *Tit.* i. 16. By *ἡ ἀγάπη τοῦ Θεοῦ* (v. 5.) is meant *the love of man towards God*; as in *John* v. 42. *1 John* v. 3. In illustration of the expressions *εἶναι ἐν αὐτῷ*, *μένειν ἐν αὐτῷ*, compare *John* xv. 1—10., and of the verb *περιπατεῖν* see on *Acts* xxi. 15. WHITBY, WETSTEIN, ROSENMULLER, &c. There is much difference of opinion respecting the commandment to which the Apostle alludes in vv. 7, 8. Some understand the injunction to general obedience, and the love of God, laid down in the preceding verses; but the more general and received opinion is that which connects it with the succeeding precept *to love one another*. In what sense this commandment may be called an *old commandment*, and yet (*πάλιν*) a *new* one, both with respect to Christ and Christians (*ὅ ἐστιν ἀληθὺς κ. τ. λ.*), see on *John* xiii. 34. and compare *Rom.* xiii. 12. *Eph.* v. 8. The clause *ὅτι ἡ σκοτία κ. τ. λ.* is somewhat obscure; but it seems to assign a reason for calling the precept of brotherly love a *new* commandment, as receiving additional authority from the light of the Gospel. WHITBY, BENSON, HORSLEY, BULL, &c.—[HAMMOND, ROSENMULLER.] With the words *σκάνδαλον ἐν αὐτῷ οὐκ ἔστιν*, compare *John* xi. 9. Malevolence so blinds a man's reason, that he cannot see what is right, but is wholly under the power of anger and revenge, and uninfluenced by religious principle. DODDRIDGE.

Ver. 12. *γράφω ὑμῖν, κ. τ. λ.* Much discussion has been spent upon this passage, both with respect to the precept which it is the Apostle's object to enforce, and the manner in which he had divided his address. With respect to the precept itself, it is unquestionably contained in v. 15. *μὴ ἀγαπάτε κ. τ. λ.* Now the word *τέκνια* is constantly used by St. John as an endearing

term for *Christians generally*; and the use of another word, *παιδία*, afterwards, indicates of itself a change of sense; so that *πατέρες*, *νεανίσκοι*, *παιδία*, are doubtless subdivisions of the entire body, *τεκνία*. Thus the Scholiast: *παιδία μὲν γὰρ καλεῖ τοὺς εἰσαγωγικῶν μαθημάτων δεομένους· πατέρας δὲ, τοὺς μέσως ἔχοντας τῆς θείας παιδείσεως· νεανίσκους δὲ, τοὺς κατὰ τῶν παθῶν τῆς ἀτιμίας στρατευομένους, καὶ κατὰ τοῦ διαβόλου τρό-
παια φέροντας*. As to the repetition in v. 14. of which some complain as tautologous, and others would cancel altogether, it is evidently employed in a manner not unusual with the Apostles, to enforce the importance of the admonition. Hence the caution is introduced with a reason for which *Christians generally* should renounce the world; viz. because their sins had been forgiven for the sake of Christ, so that they ought to strive against the temptations with which the world abounds. The *aged* are then reminded of their longer knowledge of Christ, and the advantage of relying on Him whose existence is for eternity, rather than upon that which will shortly perish. Those in the *vigour of life* are exhorted to maintain the victory which they have already gained over the wiles of Satan; and the knowledge of the divine attributes, without any deep acquaintance with the mysteries of the Gospel, is represented as sufficient to induce *children* to commence the struggle. At length (v. 15.) the precept is delivered, and conformity to the world denounced for three reasons: 1. Because the love of God and the world are inconsistent with each other; 2. Because the world and its pleasures will perish; whereas 3. the rewards of goodness are eternal. ROSENMULLER, BENSON, WOLF, &c.—[DODDRIDGE, &c.] Some would rest ἀπ' ἀρχῆς upon ἐγνώκατε, which the construction will not bear. As ὁ ἐν τοῖς οὐρανοῖς means *him that is in heaven*; so ὁ ἀπ' ἀρχῆς means *him who was from the beginning*; and the text, which is another of those which affirm the pre-existence of Christ, harmonizes exactly with the language of the same Apostle in *John* i. 1. ἐν ἀρχῇ ἦν ὁ Λόγος. MIDDLETON.—[WAKEFIELD, MACKNIGHT.] The vices mentioned in v. 16. are *sensuality*, *covetousness*, and *ambition*; and they seem to be specified with reference to the three classes of persons denominated *παιδία*, *πατέρες*, and *νεανίσκοι*, respectively. With v. 17. compare 1 *Cor.* vii. 31. DODDRIDGE, BENSON, &c.

Ver. 18. ἐσχάτη ὥρα ἐστὶ. Some understand this of the *last*, or Christian, dispensation; and others take ἐσχάτη in the sense of *pessima*. But since the coming of Antichrist is mentioned as a sign of this *last period*, it is manifest that the last days of the Jewish state are intended, which were then fast approaching, and about which time our Lord had foretold that false teachers would arise. Against these teachers the Apostle now proceeds to warn the brethren, pointing out to them the means they pos-

sessed of knowing the truth, and their obligations to practise it. The word ἀντίχριστος occurs only in the two first Epistles of St. John; and there is some difference of opinion as to its precise meaning. If ἀντὶ means *instead of*, it will signify a *false Christ*; if *opposition* is implied, it will signify *one who opposes Christ*. That false Christs would arise, our Lord predicted in *Matt. xxiv. 5.*; and Antichrists, in the other sense of the word, are foretold in *Matt. xxiv. 11.* The latter seems rather to be intended from the description given of them in v. 22. which strictly belongs to the Cerinthians. When the Apostle mentions these heretics *collectively*, he calls them *the Antichrist* in the singular; as St. Paul calls another class of false teachers *the Man of Sin* (*2 Thess. ii. 3.*); but speaking of them *individually*, he calls them *many Antichrists*. HAMMOND, WHITBY, MAC-KNIGHT, BENSON, &c.—[WOLF, ROSENMULLER, SCHOETTGEN, &c.] In vv. 18, 19. the Apostle adverts to the rise of heresies in the bosom of the Church, among professing Christians, who were not so in heart. This, he says, was manifest, by their separating themselves from the Apostles (*Acts xv. 24.*). The particle ἵνα here denotes the *result*, as in *Matt. i. 22. et alibi*; and οὐ πάντες is *none of them*; as in *Matt. xxiv. 22. Luke i. 33. Rom. iii. 20.* Of vv. 20. 27. see Horne's *Introd. Vol. II. p. 304.* The unction of the Spirit seems here to have a special reference to the gift of discerning of spirits, according to chap. iv. 1. By ὁ ἄγιος some understand the Father; others the Son; but the latter is probably correct. Compare *Luke i. 35. Acts iii. 14. Rev. iii. 7.* WHITBY, DODDRIDGE, &c.—[MAC-KNIGHT.] It is clear from the context, that ὁ ψευστής (v. 22.) is the same with ὁ ἀντίχριστος, which follows. MIDDLETON. *To deny the Father* is not to deny him to be the true God, but to deny the truth of his testimony to the Messiahship of his Son (*John iii. 3. 1 John v. 10.*); and it is evident that he who denieth the Son cannot have a true knowledge of the Father (v. 23.), because he can be known only through the Son (*John i. 18. iv. 23, 24. viii. 19. 55.*). There is an ellipsis in the expression ἔχειν τὸν πατέρα, which may be supplied from *Rom. i. 28. τὸν Θεὸν ἔχειν ἐν ἐπινύσει.* Of the following clause, which is found in the best MSS., see Horne's *Introd. Vol. II. p. 268.* With respect to the construction of v. 24. the pronoun ὑμεῖς is put absolutely with a view to emphasis; or the order of the words may be, δ οὖν ὑμεῖς ἠκούσατε. So also in v. 27. There is also an anacoluthon in v. 25. where ζῶν in the accusative connects with ἐπαγγελία in the nominative. Similar instances have been frequently noticed. The promise in question is recorded in *John v. 25. vi. 27. xvii. 1, 2.* WHITBY, BENSON, ROSENMULLER, WOLF, &c. No sanction whatever can be derived from this passage to the notions of the Quakers, and those fanatics who attribute the productions of their own

distempered brain to the *unction* of the Spirit. Neither is there any ground for the pretence that the inspiration of the Spirit is so given to all Christians as to render the outward ministry of the Word unnecessary; and, indeed, the Christian ministry was in the highest repute, when the gifts of the Spirit were most abundant. MACKNIGHT, DODDRIDGE. In v. 29. ἐκ Θεοῦ γεγενῆσθαι is equivalent with τέκνα Θεοῦ εἶναι in chap. iii. 2. It does not here denote the single act of regeneration; but rather that continued course of holiness, in which a man that is *regenerate* and made a *child of God*, endeavours, by divine grace, to persevere, so that he will not deliberately yield to sin. Compare chap. iii. 9, 10. and see on *John* viii. 46. Because in the next chapter the Apostle proceeds to describe the privileges of believers *in the Son of God*, it should seem that this verse properly belongs to that chapter. BENSON, MACKNIGHT, HAMMOND.

CHAPTER III.

CONTENTS:—*The privileges and duties of Christians, as the adopted sons of God*, vv. 1—10. *Mutual love the grand characteristic of God's children*, vv. 11—24.

Verse 1. ποταπὴν ἀγάπην. *Qualem quantamque*; i. e. "what an amazing proof of love!" The Apostle now observes that the privileges of Christianity are beyond the conception of the world, inasmuch as their ignorance of God will scarcely allow them to appreciate the happiness which he has reserved for his children. Great indeed is the love of God in reconciling to himself the guilty race of Adam; but the nature of that felicity which is prepared for us hereafter, is beyond our comprehension in this mortal state; though we know that it will consist in seeing God face to face, and in bearing a resemblance, not in degree, but in kind, to his eternal perfection. HAMMOND, PYLE, &c. Of the use of κεκλησθαι, in the sense of εἶναι, see on *Matt.* i. 16. The addition of καὶ ἔσμεν, which is found in some copies, is, from the change of mood, manifestly a gloss. Of ἴαν, for δταν (v. 2.), see on *John* xii. 31. Before φανερωθῇ some supply Χριστὸς, as in v. 5. It is not very usual, however, to find the same word used personally and impersonally in the same verse; so that it is better to repeat τί ἔσόμεθα as a nominative. GROTIUS, ROSENMULLER, BENSON, &c.—[BEZA.] In v. 3. sqq. the Apostle argues that the expectation of the state of happiness hereafter

ought to induce that purity of life, by which alone it can be obtained, and to promote which Christ was manifested in the flesh. It is clear, however, that καθώς implies similitude, not *equality*; and ἀμαρτάνειν is employed, throughout the Epistle, to denote *a habit of sin*. See Horne's Introd. Vol. II. p. 413. Hence the futility of the Socinian objection, that, if Christ were God, we could not possibly imitate him; for, as God himself is made the object of imitation, the argument would equally make against the divinity of God the Father. The Gnostics denied that sin was a transgression of the law of God; and it is against this position that the Apostle directs the argument in v. 4. In the word ἀνομία there is a stronger meaning than that of simple *transgression*; and ἀνομίαν ποιεῖν may be rendered to *reject the law*; i. e. to deny its authority. WHITBY, DODDRIDGE, MACKNIGHT. Of the expression αἶρεν ἀμαρτίαν (v. 5.) see on *John* i. 29. Some have thought from v. 6. that the heretics boasted of an *ocular* knowledge of Christ, but the verbs ὥρακεν and ἔγνωκεν are employed figuratively, as in *John* vi. 46. With v. 8. compare *Matt.* xiii. 48. *John* viii. 44. By σπέρμα (v. 9.) some understand simply the *word of God*, comparing 1 *Pet.* i. 23. With reference, however, to the expression γεγενῆσθαι ἐκ Θεοῦ, it seems rather to denote a vital principle of holiness, derived from the Spirit of God, and fostered by means of his word. DODDRIDGE, ROSENMULLER. Of the limited import of the verb δύνασθαι see on *Mark* ii. 19. There is a similar sentiment in the fragment of Menander: δίκαιος ἀδικεῖν οὐκ ἐπίσταται τρόπος. Compare also Senec. Epist. 72. 121. De Benef. VI. 21. It clearly cannot be inferred, that it is impossible for the saints to fall away: the danger of which is intimated in the numerous threatenings and exhortations contained in the Epistle. WHITBY, HAMMOND, WETSTEIN, &c.

Ver. 11. ἵνα ἀγαπῶμεν ἀλλήλους. See *John* xiii. 34. xv. 12. The Apostle here offers a test of the sincerity of a Christian's profession, in the extent to which he cultivates that characteristic disposition which his religion enjoins: not that this virtue of itself completes the Christian character, but that it is intimately connected with every other grace; that if a man really love his brother, i. e. his fellow-creatures generally, he will perform every social and religious duty from a sincere principle of piety towards God. On the other hand, those who are destitute of this grace, are not true Christians, but actuated by those passions which instigated Cain to slay his brother. Hence he is called ἀνθρωπόκτονος, not as being actually *a murderer*, but in the figurative sense wherein the term is applied to the devil in *John* viii. 44. In v. 14. θάνατος and ζωὴ are opposed to each other, as denoting those states which, if persevered in, will lead respectively to eternal death and eternal life. Be it observed,

however, that Christian love is not the *cause*, but the *pledge*, that we are in a state of acceptance with God. WHITBY, BENSON, MACKNIGHT, SCHLEUSNER, &c. Of the expression *τιθέναι ψυχὴν* (v. 16.) see on *John* x. 10. It is manifestly impossible that it can be applied to mankind generally in the sense in which Christ *laid down his life*; so that the disposition, not the act, is intended. For examples of *βίος* (v. 17.) denoting *the means of life*, see *Mark* xii. 44. *Luke* viii. 43. xv. 12. *et alibi*. Of *σπλάγχνα* see on *Matt.* ix. 36. and with the sentiment contained in v. 18. compare *James* ii. 15. So Theogn. V. 973. *μή μοι ἀνὴρ εἴη γλώσσει φίλος, ἀλλὰ καὶ ἔργῳ*. Soph. Ant. 543. *λόγοις δ' ἐγὼ φιλοῦσαν οὐ στέργω φίλην*. ROSENMULLER, WETSTEIN, &c.

Ver. 19. πείσομεν. The verb *πείθειν* here signifies *to assure, to make confident*; and *πείθειν τὴν καρδίαν* is synonymous with *παρόρησιν ἔχειν* in v. 21. *Conscience*, says the Apostle, is another test of the sincerity of our love, and of our actions generally; so that as we are thereby condemned or acquitted, we may infer that God, who searcheth the heart, condemns or acquits us likewise. There is a difficulty in the repetition of the adverb *δτι* (v. 20.); whence some would read *ἐτι* in the second place; others render it *surely*; but probably it may be considered as redundant, if not interpolated. A like repetition occurs in Cic. Epist. Att. V. 3. *Tantum te oro, ut, quoniam meipsam semper amasti, ut eodem amore sis*. GROTIUS.—[WHITBY, SCHLEUSNER, &c.] With v. 22. compare *Matt.* vii. 7. *Luke* xi. 9. *John* ix. 31. xiv. 13. *et alibi*. From v. 23. it appears that true faith and fervent charity are the sum of a Christian's duty; and there is an allusion in v. 24. to our Lord's words in *John* xiv. 23. The testimony of the Spirit mentioned in the latter clause is the same as that of which St. Paul speaks in *Rom.* viii. 16. MACKNIGHT, PYLE, &c.

CHAPTER IV.

CONTENTS:—*Trial of spirits*; 1. *by their doctrine*, vv. 1—6.; and 2. *by their love for the brethren*, vv. 7—21.

Verse 1. μὴ παντὶ πνεύματι κ. τ. λ. Here *πνεῦμα* denotes a *false teacher*, as in *1 Tim.* iv. 1. From the operations of the Spirit in the true believer, the Apostle turns to those pretended

claims to inspiration which the heretics advanced; and furnishes a test whereby they may be tried. The test proposed (vv. 2, 3.) is the denial or admission of the *incarnation*, and consequently of the atonement, of Jesus Christ, as taught by the Apostles; in which there seems to be an especial reference to the tenets of the *Docetæ*. As, on the one hand, Cerinthus maintained that Christ was a mere man, the *Docetæ* contended, on the other, that he was only a phantom, and was neither born, nor suffered. Some old copies in v. 3. read $\delta \lambda \acute{\upsilon} \epsilon \iota \tau \acute{\omicron} \nu \text{ } \text{'} \text{I} \eta \sigma \acute{\omicron} \upsilon \nu$, instead of repeating $\delta \mu \eta \delta \mu \omicron \lambda \omicron \gamma \epsilon \iota \kappa. \tau. \lambda.$ from the preceding verse; which might allude to those heretics who separated the natures of Christ. There is, however, no authority for receiving it as the genuine text. With respect to the Socinians, who assert that to *confess Christ come in the flesh* is to confess his simple humanity, such a position is directly at variance with what St. John expressly states in chap. iv. 15. v. 5.; for the Jews in general believed that the Son of God was himself God. Indeed, the words $\epsilon \nu \sigma \alpha \rho \kappa \iota \epsilon \xi \epsilon \lambda \eta \lambda \upsilon \theta \acute{\omicron} \tau \alpha$ suggest the inference that Christ, being God, had assumed the human nature; nor does John, in asserting the humanity, deny the divinity of the Saviour. MACKNIGHT, BENSON, &c. With $\tau \acute{\omicron} \nu \alpha \nu \tau \iota \chi \rho \iota \sigma \tau \omicron \nu$ supply $\pi \nu \epsilon \upsilon \mu \alpha$ or $\sigma \mu \epsilon \iota \omicron \nu$, and compare chap. ii. 18. In v. 4. $\alpha \upsilon \tau \omicron \upsilon \delta \varsigma$ must be referred to the *false teachers*; and the Apostle proceeds to characterize them as men of worldly minds, whose seductive maxims may prevail with the world, but the Spirit of Christ would enable his true disciples to expose and overcome them. Compare *John* iii. 31. In the frequent use of the verb $\gamma \iota \nu \acute{\omicron} \sigma \kappa \epsilon \iota \nu$ (vv. 6, 7, 8. *et passim*) the Gnostics are distinctly marked out. ROSENMULLER, MACKNIGHT.

Ver. 7. ἀγαπῶμεν ἀλλήλους. The Apostle, in reverting to the subject of Christian love, proposes it as another criterion to try the claims of the false teachers, who, we may conclude, were very defective in this duty. With the whole passage compare *Matt.* xviii. 33. *John* i. 18. iii. 16. xv. 12. 16. *Rom.* iii. 24. v. 8. 10. *2 Cor.* v. 19. *Col.* i. 19. Christ is called in v. 9. *the only begotten Son* of God, to heighten the idea of God's love in giving him to die for mankind; and with reference perhaps to the heresies of Ebion and Cerinthus, who affirmed that Christ was not God's Son by nature, and but so called, as good men sometimes are in Scripture, on account of his pre-eminent virtues. As to the connection of vv. 12. sqq. with what precedes and follows, the Apostle is speaking of love as a proof of God's abiding in us; and he observes, that although this communion is not visible or sensible, its reality is established by the love which we feel for each other, and by the indwelling of the Spirit. The mention of *seeing God* then suggests the reference to himself and the rest of the Apostles (vv. 14. sqq.) as eye-witnesses

of the bodily presence of Christ in the flesh, as the Saviour of the world. In vv. 17, 18. there is some little obscurity, but the sense seems to be this: If our love is made perfect, so that we follow the example of Christ while on earth, we shall have no fear of appearing before God at the day of judgment. By φόβος some understand the fear of persecution; but it is clearly opposed to παρρησία, as the word κόλασις is opposed to the expectation of that reward, which is prepared for those who are actuated by the heavenly principle of universal love for God and man. Thus Xen. Cyr. III. i. 13. ὁ φόβος τοῦ ἔργῳ κακοῦσθαι μᾶλλον κολάζει τοὺς ἀνθρώπους. Plin. Epist. VIII. 17. *Parvulum differt, patiaris adversa an expectes; nisi quod tantum est dolendi modus, non est timendi: doleas enim, quantum scias accidisse; timeas quantum possit accidere.* MACKNIGHT, RAPHELIUS, WOLF, &c. The E. T. renders ἀγαπῶμεν in v. 19. in the indicative; but it should rather be taken in the imperative, as in v. 7. *supra*. By taking vv. 20, 21. together, the argument will be sufficiently obvious. In contrasting our love of God and man, the Apostle observes that both rest equally upon the precept of the Gospel (*Matt. xxii. 39. John xiii. 34. xv. 12.*); but, independently of religious considerations, it is reasonable to conclude, that those who are the objects of a visible intercourse, will affect us more powerfully than one who is not so. There is probably an allusion to the proverb, *Ignoti nulla cupido.* GROTIUS, HAMMOND, WHITBY, BENSON.

CHAPTER V.

CONTENTS:—*Connection between faith, love, and obedience, vv. 1—5. The earthly and heavenly witnesses, vv. 6—13. The Christian's confidence in prayer, vv. 14, 15. Caution against apostacy, vv. 16—21.*

Verse 1. πᾶς ὁ πιστεύων κ. τ. λ. The Apostle now proceeds to observe, that a lively faith in Christ is the only criterion of being a true Christian, and that love for God is the only foundation of a genuine love for each other; for it is then only (v. 2.) that we love upon Christian principles, when we do so from love to God, and obedience to his commandments. Some refer τὸν γεγεννημένον to Jesus Christ; but τὸν γεννήσαντα plainly relates to ἐκ Θεοῦ γεγέννηται, and consequently τὸν γεγεννημένον means *every Christian*. With the last clause of v. 3. compare

Matt. xi. 28—30. In v. 4. the reason is assigned why the commandments of God are not grievous to a Christian; viz. because his faith enables him to overcome the world and its temptations; but none can do this, unless (v. 5.) he believes Jesus to be the Son of God. It is remarkable, that in the face of this verse the Socinians affirm that St. John has no where in this Epistle mentioned the divinity of Christ, or censured those who deny it. WHITBY, BENSON, MACKNIGHT, &c.

Ver. 6. δι' ὕδατος καὶ αἵματος. St. John here adverts to the testimony afforded by the baptism and death of Christ, that he was, as just stated, the Son of God. Some, indeed, suppose that there is a reference to the blood and water that issued from our Saviour's side when it was pierced at the crucifixion; upon which St. John in his Gospel (xix. 34.) seems to lay considerable emphasis. In this case, however, the expression would rather have been inverted; not to mention that the parenthesis clearly implies a reference to two distinct events. Others suppose an allusion to the two Christian sacraments; but the passage throughout refers to a witness afforded by the Spirit to Christ's divinity. Such a testimony was expressly given as he ascended from the water of baptism; and by the many wonderful circumstances which attended his crucifixion. WHITBY, DODDRIDGE, MACKNIGHT, &c.—[HAMMOND, BENSON, BR. HORSLEY, &c.] Of the disputed clause in vv. 7, 8. see Horne. There is an allusion in v. 9. to the sufficiency of two or three human witnesses to establish a fact; whence, *à fortiori*, the witness of three divine persons is more to be regarded. Compare *John* viii. 17, 18. and with v. 11. compare *John* i. 4. 19. xvii. 3. In vv. 14, 15. there is an allusion to the promise made by Christ to his Apostles in *John* xiv. 12. sqq. xvi. 23. Some would here also limit their application to the Apostles only, in connection with the following verses; but perhaps it may be preferable to include the prayers of Christians generally. ROSENMULLER, BENSON.

Ver. 16. ἀπαρτίαν μὴ πρὸς θάνατον. There is much difference of opinion respecting the meaning of this expression; and, indeed, the whole passage is involved in much obscurity. Some have imagined an allusion to the unpardonable sin against the Holy Ghost; but this is very improbable; and θάνατος and ζωὴ seem rather to denote *natural*, than *eternal*, life and death. Others understand the passage of interceding with magistrates for offenders guilty of capital crimes. Perhaps the best interpretation of the passage is that which explains it with reference to those diseases which were inflicted as a punishment for sin, and were sometimes healed by the prayers and anointing of the elders. See 1 *Cor.* xi. 30. xii. 9. *James* v. 14.

As they were endowed with the power of discerning whether the gift of healing would be vouchsafed, St. John adverts to the propriety of prayer in those cases only, where, from the less aggravated circumstances of the offence, they would meet with acceptance. WHITBY, MACKNIGHT, BENSON, &c.—[ROSENMULLER, TOMLINE, HALL, SCHOETTGEN, &c.] In v. 18. the verb *τηρεῖν* has a sense equivalent to the phrase *τηρεῖν ἑαυτὸν ἄσπιλον* in *James* i. 27.; and the verb *ἁπτεσθαι* signifies *to injure*, as in 1 *Chron.* xvi. 22. LXX. Compare also *Job* i. 11. xi. 5.; and there is a similar usage of the Latin *tangere*. ELSNER, ROSENMULLER. Some would render *κείσθαι* (v. 19.) in a neuter sense, as in Eur. *Androm.* ἐν κακοῖς κείσθαι. So also Senec. *Epist.* 59. *In istis vitiis jacuimus*. But both in this and the preceding verse, ὁ πονηρὸς evidently means *the wicked one*, i. e. *the devil*: so that *κείσθαι* will here denote *subjection*, as in Polyb. VI. 13. ἐν τῇ συγκλήτῳ κείται. RAPHELIUS, BENSON, &c.—[GROTIUS, ROSENMULLER.] By κόσμος, the *unchristianized world* is plainly intended, as in chap. ii. 16. Again, the allusion in v. 20. is clearly to the Gnostics; and St. John affirms, that the knowledge of God, and communion with him, can only be derived through his Son. Although οὗτος may perhaps be referred to αὐτοῦ, as some contend, yet the more natural reference is to Christ; and the ancients understood the passage as proving his divinity. Compare also *John* i. 4. v. 26. xiv. 6. xvii. 2. WHITBY, MACKNIGHT.—[GROTIUS, WETSTEIN, SCHLEUSNER, &c.] With respect to the warning in v. 21. Eusebius accuses the Gnostics of idolatry; and, in fact, their whole system was grossly idolatrous. HAMMOND.

2 JOHN.

CONTENTS:—*The salutation*, vv. 1—3. *Christian love enjoined, and the opinions of certain false teachers condemned*, vv. 4—11. *Conclusion*, vv. 12, 13.

Verse 1. ὁ πρεσβ. ἐκλεκτῇ κυρίᾳ. See Horne's Analysis of this Epistle. Probably, however, the E. T. is correct; for it is not clear that the titles κύριος or κυρία ever follow the proper name, like the designation of a calling or profession; and as there is no authority for supposing that τῆς ἐκλεκτῆς in v. 13. is spurious, the name *Eclecta* would thus be given to two sisters, which, to say the least, is very unusual. DODDRIDGE, MACKNIGHT, LARDNER, &c.—[WOLF, WETSTEIN, MIDDLETON, &c.] The relative οὗς refers both to τέκνοις and κυρίᾳ, and it is by no means unusual for relatives to agree with their antecedents in sense, rather than gender. So again in v. 4. Compare also *Philem.* 10. In the E. T. ἐν ἀληθείᾳ is rendered *in the truth*; but it is put for ἀληθῶς, *truly, sincerely*; whereas in the following clauses the article indicates that *the truth*, i. e. the Gospel, is meant. Some would take ἐν ἀληθείᾳ καὶ ἀγάπῃ in v. 3. so as to denote the *true and beloved* Son of the Father; but the words connect better with those at the beginning of the verse, and thus contain a wish that the persons in question may persevere in the acknowledgment of the truth of the Gospel, and in Christian charity, one with another. HAMMOND.—[WHITBY.]

Ver. 4. ἐκ τῶν τέκνων σου. Supply *τινας*. With what follows compare 1 *John* ii. 7, 8. 18. 23. The repetition of the article both before πλάνος and ἀντίχριστος in v. 7. marks the intention of the writer not to *assume* the identity of the two characters, but to *assert* that they are limited to those who denied that Christ had come in the flesh. MIDDLETON. There is no

doubt that the various reading, ἀπολέσητε, εἰργάσασθε, ἀπολάβητε, is not the true one. A teacher may well be supposed to enjoy satisfaction from the progress of his disciples, and to esteem their steadfastness as a portion of his own reward. In v. 10. there may possibly be an allusion to the injunction laid upon the Jews not to address their customary salutation to an excommunicated person; and it may be remarked, that even pagans would not reside or converse with those guilty of flagrant crimes. Plaut. Trinum. II. 2. 4. *Nolo ego cum improbis te viris, Gnate mi, neque in via neque in foro ullum sermonem exequi.* The Apostle, however, does not here recommend an uncharitable disposition towards heretics, but he is guarding against affording that countenance to their doctrines which a hospitable and kindly reception might seem to imply. WHITBY, LIGHTFOOT, MACKNIGHT, ELSNER, BENSON. Of the paper and ink (v. 12.) employed by the Jews and ancients generally, see Horne. Eustathius derives χάρτης from χαράττειν, *to engrave*. Hence the Latin *charta*, and the English *chart*. The noun μέλαν, *ink*, is from μέλας, *black*, as the Latin *atramentum*, from *ater*. PARKHURST.

3 JOHN.

CONTENTS:—*The hospitality of Gaius*, vv. 1—8. *Diotrephes censured*, vv. 9—11. *Demetrius commended*, v. 12. *Conclusion*, 13—15.

Verse 2. εὐοδοῦσθαι. Properly *to have a prosperous journey*, as in *Gen.* xxiv. 27. LXX. *Rom.* i. 10. Hence *to be prosperous*, as in this place, and in *1 Cor.* xvi. 2. So also *Judg.* xv. 18. *Prov.* xvii. 8. LXX. *Herod.* VI. 73. Some render περι πάντων above all things, in connection with εὐχομαι; but it means rather *in all respects*, and should be construed with εὐοδοῦσθαι καὶ ὑγιαίνειν. Compare *1 John* ii. 27. The Apostle prays that Gaius may prosper *in all things*, both in his soul and body. GROTIUS, MACKNIGHT, DODDRIDGE, &c. Of the comparative μειζότερος (v. 4.) see on *Eph.* iii. 2. With τούτων supply ἔργων or πραγμάτων. The expression πιστὸν ποιεῖν (v. 5.) signifies *to act as a faithful man*, i. e. a Christian, *ought to act*; and there is a parallel form, Ἑλληνικὸν ποιεῖν, in Libanius (*Epist. ad Maximum*). ROSENMULLER. Commentators are not agreed in their opinions respecting the *brethren and strangers* here mentioned; but they were probably Christians who had been received as *guests* (ξένους) by *Gaius*, while they sojourned in the city where he dwelt, for the purpose of preaching the Gospel. If, as some suppose, they were merely poor Christians, who had fled from their own city from fear of persecution, it would be no commendation of them that they “took nothing of the Gentiles;” whereas preachers would not seek such maintenance, lest it should mar the success of their labours in making converts to the Gospel. Compare *Acts* xv. 26. *1 Cor.* ix. 18. A like inference may be drawn from their being called συνεργοὶ τῇ ἀληθείᾳ. To connect ἀπὸ τῶν ἐθνῶν (v. 7.) with ἐξῆλθον, is against the construction; and that λαμβάνειν ἀπὸ τινος is commonly

used, compare *Matt.* xvii. 25, 26. *Heb.* vi. 7. 1 *John* ii. 27. The Papists render the word *ξένους*, *pilgrims*; and upon this unauthorized meaning of the word, which they also adopt in 1 *Tim.* v. 10., they ground their absurd pilgrimages. MACKNIGHT, BENSON, &c.—[LARDNER, BEZA, &c.] Of *προπέμπειν* see on *Acts* xv. 1. Very many MSS. omit *αὐτοῦ* after *ὀνόματος*; but, in that case, the article has the force of the pronoun; and, as *ὀνόματος* can only be the name of Christ, the text is another proof that he was *God*. MIDDLETON.

Ver. 9. *ἔγραψα*. A few MSS. have *ἔγραψα ἄν*; and, though the particle is probably not genuine, yet the sense of the passage seems to be, that St. John would have addressed his letter to the whole Church, had not Diotrephes presumed to despise his authority. Of this person, and Demetrius (v. 12.), see Horne. The verb *φιλοπρωτεύειν* signifies *to domineer*, in *Artem.* II. 33. *Polyb.* frag. 115.; and Plutarch has the equivalent expression *πάντα πρωτεύειν βουλόμενος*. BENSON, PYLE, WETSTEIN, &c. It should seem that the verb *ὑπομνήσαι* (v. 10.) is intended to imply an exercise of Apostolical authority, similar to that threatened by St. Paul in 2 *Cor.* xiii. 2. As to the objection that *remembrance* of injuries would have been unworthy of an Apostle, a distinction is clearly to be drawn between the personal offences against ourselves, which ought to be forgiven, and offences against the well-being of the Church, which require to be censured and opposed. Compare 1 *Cor.* v. 5. 1 *Tim.* i. 20. WHITBY. Of the verb *φλυαρεῖν*, *to prate*, *to chatter*, followed by an accusative of the person, there is no example in classical Greek: but the verb occurs in *Xen. Cyr.* I. 4. 11. *Anab.* III. 1. 26. *Æsch. D. Socr.* II. 16. We have a similar construction, however, in such expressions as *κακῶς λέγειν τινα*, and the like. Hesych. *ἐφλυάρει* *ἐλήρει*, *ἐμωρολόγει*. Hence *φλύαρος*, a tattler, in 1 *Tim.* v. 13. It has been doubted whether Diotrephes excommunicated the strangers, or those who entertained them; but the context evidently points to the latter opinion. WOLF, WETSTEIN, GROTIUS, &c. The expression *ἡ μαρτυρία ἡμῶν ἀληθής ἐστι* (v. 12.) is twice used by St. John in his Gospel; thus affording a clear internal proof that he was also the author of this Epistle. See *John* xix. 35. xxi. 24. MACKNIGHT.

JUDE.

CONTENTS:—*Salutation*, vv. 1, 2. *False teachers condemned and characterized*, vv. 3—19. *Duty of Christians in their conduct towards heretics*, vv. 20—23. *Doxology*, vv. 24, 25.

Verse 1. τοῖς ἐν Θεῷ κ. τ. λ. Both participles, ἡγιασμένοις and τετηρημένοις, are to be joined with κληροῖς; so that the sense is, *Jude, to the Christians sanctified by God, and kept steadfast in the faith by Jesus Christ.* HAMMOND, BENSON. After observing that his desire to write to the brethren respecting that salvation, to which all nations *in common* were called by the Gospel, was quickened by the necessity of urging them to strive against those who corrupted the true faith, the Apostle proceeds, in the manner of St. Peter's 2d Epistle, and almost in the same terms, to enforce, by example, the certainty of the punishment to be inflicted on heretics, and to describe their tenets and abominations. Some would render ἀπαξ, *entirely, perfectly*; and others *once for all*; i. e. admitting of no change; but the ordinary acceptance gives an equally good sense. Compare 2 Pet. ii. 21. MACKNIGHT, DODDRIDGE, &c.—[WHITBY, PYLE, SCHLEUSNER.] Of the force of the preposition παρὰ in παρεισδύειν (v. 4.) see Rom. v. 20. In the word προγεγραμμένοι, as in the Latin *proscripti*, there is an allusion to the custom of *posting up the names* of criminals condemned to death. See Horne's Introd. Vol. III. p. 120. That the word gives no sanction to the Calvinistic doctrine of predestination is clear from the nature of the examples which immediately follow, and to which the relative τοῦτο refers. Compare Rom. viii. 29. From the clause τὴν τοῦ Θεοῦ κ. τ. λ. it appears that the heretics in question so perverted the doctrine of justification by faith, as to free believers from all moral obligation: so that the Gnostics were probably intended. HAMMOND, WHITBY, &c.

Ver. 5. ἀπαξ. Here also there is a difference of opinion respecting the meaning and reference of this adverb: but the sense seems to be, *Although you once knew this, yet I would wish to remind you of it.* In several of the best MSS. the second ὑμᾶς is wanting, and others for τοῦτο read πάντα. It is not improbable that both should be rejected, and that the true reading is εἰδότες ἀπαξ διὰ κ. τ. λ. The same redundant repetition of the pronoun is not uncommon in the N. T. WELLS, GRIESBACH. Some have imagined a connection between ἀπαξ and τὸ δεύτερον, but the latter merely denotes *afterwards*. It may be remarked, that the destruction of the rebellious Israelites was brought about in various ways; by serpents, by the plague, by the destroying angel, &c.; and that, in every case, their rebellion originated in unbelief. See *Numb.* xiv. 22. *Ps.* cvi. 24. *Heb.* iii. 18, 19. iv. 2. ROSENMULLER, WHITBY. With what follows compare *2 Pet.* ii. 4. sqq. There is much doubt as to the meaning of the terms ἀρχὴν and οἰκητήριον in v. 6. The first word may denote *the original excellence* in which these angels were created, and the latter *the habitation* assigned to them, which they were led by their ambitious views to desert. Compare *1 Chron.* xxvi. 10. LXX. *Luke* xx. 20. *Herodian.* II. 3. 9. Probably there is an allusion to fugitive slaves, who, leaving their home, are afterwards doomed to a more wretched condition. Others render τὴν ἐαυτῶν ἀρχὴν, *their first state*; and interpret οἰκητήριον of *heaven*, as opposed to *hell*. BENSON, SCHLEUSNER, LAURMANN, &c.—[GROTIUS, ROSENMULLER.] Some refer τοῦτοις in v. 7. to the rebellious angels; but it clearly denotes the cities of Sodom and Gomorpha; nor is it necessary to understand *their inhabitants κατὰ τὸ σημαίνόμενον*, as τοῦτοις may agree with the neuter substantives Σόδομα καὶ Γόμορρα. WOLF. The neighbouring cities were *Admah, Zeboim, and Zoar* (*Deut.* xxix. 23.). Of δίκην ὑπέχειν, *to suffer punishment*, there are frequent examples in classic authors. Thus *Xen. Mem.* II. 1. 8. ὑπέχειν δίκας τῆς κακοζυίας. WETSTEIN, RAPHELIUS. Some would limit the sense of αἰωνίου, but perhaps it may be better to connect πρὸς αἰωνίου with δέγμα, making the destruction of Sodom and Gomorpha a type of everlasting punishment. WELLS, ΚΥΡΚΕ, &c.—[WHITBY, BENSON.] In v. 8. ἐνυπνιάζεσθαι is clearly to be taken *figuratively*, as indicating the *idle fancies* by which these heretics corrupted the Gospel, and persuaded their disciples that they might securely indulge in the licentious practices which they taught. Thus *Cic. Div.* II. 71. *Nihil tam præposterum cogitari potest, quod non possumus* somnare. It has been thought that the verb involves the notion of obscenity, which is obviously incorrect. GROTIUS, WHITBY, SCHLEUSNER, LAURMANN, &c. Of the tradition cited in v. 9. as well as of the prophecy of Enoch in vv. 14, 15. see *Horne's* Introduction;

in the Bibliographical Index to which work an account will be found of the Apocryphal Book of Enoch, from which the citation is made.

Ver. 11. ἐξεχύθησαν. This verb, in the passive, signifies *to rush headlong*; and involves the idea of *inordinate desire*. In this sense it occurs in the LXX., and so Diod. Sic. II. p. 598. πρὸς τὰς αἰσχίστας ἡδονὰς ἐκκεχυμένον. Thus also in Latin, Tacit. Ann. I. 54. Effuso in amorem. KYPKE, SCHLEUSNER. With μισθοῦ supply ἐνεκα. Many commentators make τοῦ to be the article of μισθοῦ, so that the sense may be, *in the error of Balaam's hire*: but the arrangement would then have been τοῦ μισθοῦ Βαλαάμ; and the clauses on each side of the present join the article with the proper name. That μισθοῦ does not require the article is obvious. Æschin. de fals. Leg. p. 328. λόγους γράφοντα μισθοῦ. MIDDLETON.—[MACKNIGHT, ROSENMULLER.] Here ἀντιλογία denotes *rebellion*, meaning generally *opposition* of any kind. Compare Deut. i. 12. Prov. xvii. 11. LXX. Heb. vi. 16. vii. 7. xii. 3. The verb ἀπόλονται is used for the future, thereby prophetically denoting the certainty of punishment. DODDRIDGE. According to general usage σπῖλάς denotes *a rock*; and some would so render it in v. 12. Hesychius, however, explains σπῖλάδες by μεμιασμένοι; and it seems to have been used by St. Jude as synonymous with σπῖλοι, *spots*, in 2 Pet. ii. 13. GROTIUS, BENSON, &c.—[WETSTEIN, PARKHURST, LAURMANN.] Of the Christian ἀγαρᾶ see on 1 Cor. xi. 17. There is probably an allusion to the ministerial character in the word πομαίνοντες, which is well illustrated by a parallel passage in Ezek. xxxiv. 8. With νεφέλαι ἄνδρες compare 2 Pet. ii. 17. The epithet φθινοπωρινὰ may denote *without leaves*, as trees are in autumn; or it may be rendered *cankered*, from φθινόπωρον, which Phavorinus explains by νόσος φθίνουσα ὄπωρας. Compare Pind. Pyth. V. 161. Nothing more, perhaps, is implied in the adverb δις than a strong emphasis, as in Hor. Od. III. 9. 16. Pro quo bis patiar mori. Some, however, understand it literally, with reference to the condition of these teachers, first in the Jewish and then in the Christian vineyard. In v. 13. there is an allusion to Isa. lvii. 20. As the waves of the sea throw up with the foam mire and weeds, so do these teachers make their discourses a vehicle of their own shame. Compare also Wisd. xiv. 1. With respect to ἀστέρες πλανῆται, it may be stated that the Jews called their doctors, *stars* (Rev. i. 2. ii. 1.); and the epithet is thus explained by the Scholiast: φωτισμὸν ἐπαγγελλόμενοι, πλανῶντες δὲ, καὶ πλανώμενοι. So A. Gell. IX. 2. Erraticus homo, et nullius rei. BENSON, DODDRIDGE, ROSENMULLER, &c. The phrase θανμάζειν πρόσωπα (v. 16.), which expresses the meaning of προσωπολήπτης, is found in Levit. xix. 5. With vv. 17. sqq. com-

pare 2 *Pet.* iii. 1. sqq. After ἀποδιορίζοντες in v. 19. some copies have, and others omit, *ἐαυτούς*. In the one case it will signify *separating themselves* into distinct sects, and in the other *causing divisions* among Christians. The latter is in all probability correct. WETSTEIN, GRIESBACH, &c. Of ψυχῶδες see on 1 *Cor.* ii. 14.

Ver. 20. ἐποικοδομοῦντες. See on *Acts* ix. 31. and with the clause ἐν πνεύματι κ. τ. λ. compare *Rom.* viii. 26. We may hence infer, that we are not so kept by the power of God, but that something is necessary on our parts to preserve ourselves in his favour. It is clear from the context, that ἀγάπη Θεοῦ here denotes *the love of God for us*. WHITBY, LAURMANN. In vv. 22, 23. the Apostle indicates the different methods to be adopted in reclaiming those who have lapsed through weakness, and perverse and obstinate blasphemers. The former are to be admonished with lenity and forbearance, and the terrors of the Lord are to be urged upon the latter. Some understand ἐκ τοῦ πυρός ἀρπάζοντες as an allusion to the place of torment; but it is a proverbial expression of frequent occurrence. Compare *Amos* iv. 11. *Zech.* iii. 2. *Theoc.* II. 131. *Artemid.* I. 50. In the last clause there is a reference to the Jewish law against touching unclean things; and it contains a caution against the risk of incurring, by too close a familiarity with the objects of compassionate admonition, those contaminating principles, which, like a garment infected by the leprosy, might infect ourselves. WETSTEIN, MACKNIGHT, &c. It has been doubted to whom the doxology in vv. 24, 25. is addressed; but there is an addition after ἡμῶν, in several MSS. and Versions, of the words διὰ Ἰησοῦ Χριστοῦ τοῦ Κυρίου ἡμῶν, which fixes the reference to God the Father, as in *Rom.* xvi. 27. The Father has the title of Σωτὴρ in *Luke* i. 47. 1 *Tim.* i. 1. *Tit.* i. 3. GRIESBACH, WELLS, MACKNIGHT.

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